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NOTICES OF THE DEBATE WHICH LED TO THE

PUBLISHING OF THE

CHRISTIAN'S DEFENCE.

From the South Western Christian Advocate.

COLUMBUS, Miss., 1841.

MR. EDITOR—I have thought that a concise account of this debate might not be unacceptable to your readers. It is a mortifying fact, that this city has become FAMOUS—or rather INFAMOUS for the prevalence of Deism and Atheism among her citizens. This has been produced in a good degree by the efforts of an old gentleman by the name of OLMSTED. Since his residence here, which has been about four years, he has been untiring in his exertions to sow the seeds of moral death in this community. He has organized his converts into a band, and operates systematically. He has written a book, which is not exceeded by TOM PAINE'S Age of Reason, for scurrility and ridicule. The old gentleman is as artful as the old DESTROYER himself; by which means he has obtained an immense influence over the minds of the young men of this place.

The circumstances which gave rise to the debate were as follows: the Rev. James Smith, during a visit to this city, delivered a few discourses on the dangerous tendencies of Infidelity, addressing himself particularly to the youth. This induced a committee of Infidel gentlemen to address a written challenge to Mr. S., to meet their champion, Mr. O., in a public debate. Mr. S. by the advice of many intelligent friends of truth, accepted the challenge. The time arrived, and the discussion commenced. All was anxiety and interest. The house was crowded, even the aisles and windows, with attentive hearers. They arranged to speak alternately, one, two hours each night, and the other a half hour; so the debate continued two hours and a half each night. From the representation of Mr. O.'s talents, learning, and preparation, we were made to tremble for the results; but we were not a little disappointed to find the old gentleman fall far below his fame. * * * * * * *

He asserted that the Jews did not believe in a future state of existence, until after the Babylonish captivity; that they borrowed their doctrines of the immortality of the soul from the nations among whom they were dispersed—that the Jews believed in a plurality of Gods—that St. Paul was the author of Christianity—that Christianity encourages polygamy. To prove this last position, he quoted Paul's direction to Timothy: "Let a bishop be the husband of one wife." And to crown the mass of absurdities, he endeavored to prove that the blessed Jesus was a base impostor.

We found Mr. Smith well prepared for the contest. He had his arguments systematically arranged—had written them all, and read them well. He proved to a demonstration, the GENUINENESS, AUTHENTICITY and INSPIRATION of the Old Testament Scriptures. His arguments were interesting and convincing. His arguments on the New Testament were equally happy, and if possible, more convincing. The conclusion of every enquirer after truth, must have been, that the champion of Deism was signally defeated, and his cause left bleeding on the field. I doubt not but the defeat would have been more complete, had Mr. S. omitted some of his personal allusions, and had he suppressed his natural inclination to sarcasm. Indeed his blasts of sarcasm were truly WITHERING. His opponent, finding he could not cope with him in this respect, retreated, and took shelter under the sympathies of his audience.

Yours, &c.

ONE OF THE HEARERS.

From the Union Evangelist.

COLUMBUS, Miss., May 11th, 1841.

DEAR SIR—Knowing that many of your readers are acquainted with the Rev. James Smith, formerly editor of the Cumberland Presbyterian, I have thought it might be interesting to many of them to hear something of the discussion in which he has been engaged in this place. When on a visit to this place in the winter of '39 and '40, he was challenged to meet Mr. C. G. Olmsted, Esq., of this place, and discuss the merits and divine claims of Christianity. He accordingly, in the course of last month, met Mr. O., and as the defender of the Bible against the attacks of the latter gentleman, gave to this community a course of lectures of the most interesting character. This discussion was for the most part confined to the genuineness, cred-

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ibility and inspiration of the Scriptures of the Old Testament. I am much pleased that he took up the matter at this point, for most defenders of the faith have rested satisfied with the New Testament. This is comparatively an easy task; but so little has been done of late years to place the Old Testament in an advantageous light before the community, that it became absolutely necessary to give it a situation in the front of his system of defence. He astonished us with the great amount and strength of external evidence in their favor. In his arrangement of this proof, great order and clearness was most evident. He then took up the prophecies, and in these he was equally as satisfactory. Some eighteen nights were occupied, so that time was afforded him to pursue that systematic course which he had laid out.

This consisted, as I have incidentally remarked, of the external proof of the Old and New Testaments, and the whole was closed with the internal evidence. It is proper to remark, that he occupied two or three nights in laying a broad foundation, upon which the superstructure to which I have just adverted, was reared. The edifice of defence thus constructed, appeared strong and well proportioned in all its parts. The Christian's system of faith seemed, as presented by him, most beautiful to behold. Every one of unbiased mind was left at the close, a firmer and more intelligent believer. Mr. Smith has done much, very much for the whole Christian church. He has done far more than his most sanguine friends dared to expect. All looked for a masterly effort, but none could have anticipated so entire and decided a victory as this proves to be. He has by it clearly proved himself capable of great, and gigantic intellectual efforts. I have had many works on this subject, but I know of none embraced within the same compass of these lectures that can claim equality. You may think this too strong, but the truth is, Mr. Smith stands in this matter, far above my feeble eulogies. We all owe him a debt, a great debt, and as he wishes to publish a work as the result of this matter, I hope he will be liberally encouraged by all Christians of all names. He will receive a large subscription in this country.

C. C. PRESTON.

From the Union Evangelist.

COLUMBUS, Miss., April, 1841.

DEAR SIR—Not having written you before since my departure for New Orleans, and having witnessed in the interval many things both upon land and water, you no doubt think that by this time, out of some of them I ought to be able to discharge, in part at least, the obligation under which I am brought to you for your kind letter received since I arrived here. But to leave minor things as subjects for conversation, when we shall meet again, I must take up this in letting you know something about the debate between the champion of Infidelity, (C. G. Olmsted,) and that noble defender of the Christian cause, our Mr. Smith; and here I can do little more than excite, without being able to gratify, your curiosity. Why, I ask, did you not attend? You have missed an intellectual feast, which nothing short of a volume containing the matter on the Christian side of the question can supply. Should such a work be published, which I hope will be done, I speak confidently, when I say, if estimated according to its worth, it will be read with *more interest* than any similar publication either of ancient or modern times.—I arrived here a week before the debate commenced, and have been a regular attendant, from the commencement to the close. Of the interest which the citizens of the place took in the discussion, you can the better judge, when I tell you that on the last, the nineteenth night of the debate, we had a good, we may say, a large audience.—It is true, there had been some falling off in the attendance for some time previous, but this is to be accounted for very easily. In the first place, the debate commenced during the session of one of the courts in this place, which had brought many persons to town from the country, and the church was crowded for some nights to overflowing, there being many who could not obtain seats; and for some time before the close, the audience had been disappointed in consequence of Mr. Olmsted not being able to debate, professing to be sick, which I have no reason to doubt, as he was evidently quite reduced, and was said, by a physician of the place, at one time to be out of his senses. And it was by no means strange that such should have been the case. For apart from any other cause of distraction, for a man of his intellect to stand in opposition to the flood of light and weight of argument which he did, both the mental and physical derangement which he suffered, a candid Infidel himself might account for without being compelled to believe a miracle. To attempt to give you in the compass of a letter any account of the miserable sophistry by which he attempted to sustain his sinking cause, would be useless. However, in relation to one of his positions at the outset, "that Infidelity is nothing;" I doubt not that before the close, he felt that as much of a nothing as it was, that it had become to him *positively* very troublesome, and most of his Infidel friends of any discernment, I am persuaded, would much rather that nobody had had their boasted nothing to manage.

But that you may judge for yourself on this point, a short account of the close will be sufficient. After Mr. Smith had closed his argument on the last night, and returned to the audience his thanks, Mr. Omsted rose and told the audience that he should occupy as much or more time than usual, but if there were any that wished to leave, he would not think hard of them doing so, but intimated that he expected the friends of truth only to remain. Whereupon the congregation in a crowd, with a few exceptions only, left the house, and to these, with a few others who dropped back from the crowd, the old man raved for a while and closed.

JAMES WALLIS.

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Saml. Miller.

THE

CHRISTIAN'S DEFENCE,

CONTAINING

A FAIR STATEMENT, AND IMPARTIAL EXAMINATION

OF THE

LEADING OBJECTIONS URGED BY INFIDELS

AGAINST THE

ANTIQUITY, GENUINENESS, CREDIBILITY AND INSPIRATION

OF THE

HOLY SCRIPTURES;

ENRICHED WITH COPIOUS EXTRACTS FROM LEARNED AUTHORS.

BY JAMES SMITH.

"The Christian Faith,
Unlike the tim'rous creeds of pagan priests,
Is frank, stands forth to view, inviting all
To prove, examine, search, investigate;
And gave herself a light to see her by."—*Pollock's Course of Time*. B. iv

"If I have done well, and as is fitting the story, it is that which I desired; but if slenderly and meanly, it is that which I could attain unto."—2 *Maccabees* xv. 38.

TWO VOLUMES IN ONE.

VOL. I.

CINCINNATI:

STEREOTYPED AND PUBLISHED BY J. A. JAMES.

1843.

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HENRY P. BRODNAX,

THIS WORK

IS

MOST GRATEFULLY AND MOST RESPECTFULLY INSCRIBED,

BY HIS FRIEND,

THE AUTHOR.

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PREFACE.

Although this work is presented to the public in compliance with repeated and earnest solicitations, the writer is not ignorant of the fact, that in the estimation of many, it may seem superfluous in itself, and presumptuous in him, to add another to the many and able treatises on the Divine Authority and Inspiration of the Scriptures, already before the public.

That the causes which led to its publication, and the objects it is designed to effect may be properly understood, it is necessary to remark, that in the south-western section of this Union, in which the writer, for a number of years, has extensively labored as a minister of the Gospel, his observation of the state of society has brought him to the conclusion, that of late years the progress of Infidelity has been very great, especially among the better educated young men of the country, who, residing, in many instances, far from the restraining influences of parental authority, and the enjoyment of the regular means of grace, have been peculiary exposed to be led astray by the assertions and sophisms of the adversaries of Christianity.

He has also noticed with pain, that Christians generally, and even many of the ministers of the Gospel, are not conscious of the true state of affairs; in consequence of which, while the adversaries have been industriously circulating the writings and propagating the tenets of Hume, Volney, Taylor, Paine, Olmsted, English and other Infidels, no efficient efforts have been made to present before the public in their proper light, the evidences upon which the truth of Revelation rests. Under the influence of such views, and knowing from experience how incompetent unsuspecting young men are to ward off the attacks of Infidels; for their especial benefit his studies have been for years directed to the investigation of the nature of the objections urged by Infidels against the truth of Christianity, and the evidences by which it is supported. In the course of his reading he has met with many able works which clearly demonstrate the claims of the Bible as a Revelation from God; yet it has appeared to him that something was still wanting to attract the attention and convince the minds of those, who have surrendered their judgment and reason into the hands of Volney, Taylor, Paine, Olmsted, &c.—viz: A fair statement of all the more weighty objections urged by Infidels, with a confutation of each.

This opinion the writer formed from what he knew of the work-

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ings of his own heart, for he himself in early life was a Deist, from principle. Led astray by the sophisms of Volney and Paine, without demanding proofs, or seeking for objections, he jumped at the conclusion that Religion was a fraud contrived to govern mankind, and his own experience taught him, that while one bulwark of Infidelity remains, the ignorant and the vicious will take refuge there, and boast that that which is undestroyed is invulnerable. Anxiously, however, as he desired to see such a work undertaken by some able hand, he himself, under a sense of inability to do justice to so important a subject, would never have attempted the task, had not the dealings of Divine providence, in his estimation, plainly indicated that he should embark in the undertaking.

The reader will judge of the correctness of this conclusion from the following statements: During the winter of 1839——'40, while upon a tour in the south, as an agent for a literary Institution, the writer visited Columbus, Mississippi, at that period the residence of a very artful and violent enemy of Christianity, Mr. C. G. Olmsted, author of a work entitled "The Bible its own Refutation;" who, by his easy manners and gentlemanly bearing, had so ingratiated himself with many of the citizens of the place, especially with the young men, as to exercise a most pernicious influence, by the dissemination of his Infidel principles. Indeed he had not only cheated many into the belief that the Bible is an imposture upon the credulity of mankind, but he had succeeded, to a considerable extent, in making the impression, that so conscious were the ministers of the Gospel of the weakness of their cause that no one of any intelligence would dare, with him, publicly to discuss the claims of the Bible as a Revelation from heaven.

This being the state of affairs, from a sense of duty, the writer determined, for the benefit of the young men of the place, to deliver a series of discourses upon the nature and tendencies of Infidelity; and another upon the evidences of Christianity. While the former was in progress he received from a committee of Infidel gentlemen, and with the sanction of Mr. Olmsted, a written challenge, with their champion publicly to discuss the following questions: Were the writers of the different books of the Bible inspired men? Did the facts which they detail occur? Was Jesus Christ miraculously begotten? Did he perform miracles? Did he rise from the dead? Believing that to decline the proposed discussion, would prove prejudicial to the interests of Christianity, by the advice of religious friends, the challenge was accepted. The writer, however, was careful to put off the time of the debate so as to have sufficient opportunity to prepare for the conflict. Meanwhile, being far from the necessary facilities, he apprized certain friends in Great Britain of what was pending, who immediately procured and forwarded to him every necessary aid.

Fifteen months after the passage of the challenge, the discussion took place, which was continued for nearly three weeks.* At its close

* For an account of the debate see the preceding pages.

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the writer received from a number of the most influential and intelligent gentlemen of the place the following letter:—

Columbus, Miss. May 1, 1841.

Rev. James Smith,

Dear Sir—The undersigned having heard the arguments advanced by you to prove the genuineness, credibility, and inspiration of the Bible, during the late discussion between yourself and C. G. Olmsted, Esq., and believing many of your arguments, especially those in favor of the credibility and inspiration of the Old Testament, to be entirely new in this country, and such as we heard to be most conclusive and triumphant; and further, believing that their publication would do much to arrest the poisonous and destructive influence of Infidelity, and be calculated to promote Christianity and true patriotism, we respectfully request you to give them to the public, together with your other arguments, which were not delivered, so soon as you can, consistently with the difficulty and importance of the task.

Respectfully, &c.

D. Lipscomb, M. D.,	Membs. of the Method. Ch.	Wm. A. Smith, Min. M. C.
Chas. North,		R. T. Brownrigg, Mem. E. C.
Wm. Dowsing,		R. M. Jones, M. D.
S. D. Bibb,		P. M. Grant.
Jas. W. Field,		James H. Smith.
R. W. Tate,		I. Shook, Pastor C. P. Church.
W. Spillman, M. D.		C. C. Preston.
Jas. H. Southall.		W. C. Worrell.

Upon the reception of this letter the writer determined, provided a sufficient patronage should be obtained, to view this as an indication, that it was his duty to prepare a work of the nature already specified. A list of subscribers, far exceeding his most sanguine expectations, having been procured, the result of his labors is now before the reader.

The main object of the work being to meet the wants of those communities, where the pernicious influence of the writings of the Infidels already mentioned, is felt; and well knowing that a chief reason why the many able treatises on the Christian evidences already before the public are seldom read, except by Christians themselves, or those under their immediate influence, is, that by many of the sceptical they are viewed as designed solely to present the Christian side of the question in the fairest light possible; while no proper attention is paid to the arguments of the adversaries. To draw the attention of such to the study of a subject involving their eternal destinies, and, if possible, thoroughly to convince them that Christianity has nothing to fear from the attacks of its enemies; also that the Christian might be enabled properly to understand the nature of the very contradictory positions of the adversaries, and that he might be supplied with a weapon of defence to aid in repelling their attacks; the leading objections of the different classes of Infidels, with the proofs by which they attempt to sustain their positions, have been fairly transcribed

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from their works, each of which has been duly weighed, and, as is believed by the writer, satisfactorily confuted.

The very nature of the work precludes all pretensions to originality, and the writer has not scrupled, when necessary, to call to his aid many of the abler guides who have gone before him in the same path; being careful, however, in everything important to give credit where it is due. If the work have any claim, it is upon the score of labor and research; and the writer flatters himself that he has facilitated to the common reader, the study of the evidences of the truth of Revelation, by collecting together from the writings of rare and learned authors, a large amount of apposite information, which otherwise could not have been obtained, but by the perusal of many voluminous works, and some of them not to be procured in this country.

The writer is conscious that the work is far from being free of imperfections: many no doubt will be discerned by those who examine it with a critic's eye; yet he trusts whatever its imperfections may be, he has clearly shown that the bulwarks of Revelation are impervious by all the weapons of the most skillful and subtle of its enemies; and any suggestions that may be made, calculated to improve the usefulness of future editions, will be thankfully received by him.

The present edition is very limited, not sufficient to supply a tithe of the subscribers already procured. Another will be issued immediately; in the appendix of which, will be inserted a few objections of minor importance, and answers to them, which were overlooked, until it was too late to insert them in this. A few typographical errors have also escaped observation, which will hereafter be corrected, but they are of such a nature, that it is believed the intelligent reader will readily correct them. It may be well also here to remark, that citations from other authors are marked as such, only at their beginning and close, where the proper credit is given; should any serious disadvantage arise from this, the evil will be remedied in the next edition.

JAMES SMITH.

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THE

CHRISTIAN'S DEFENCE.

CHAPTER I.

CREDIBILITY AND ANTIQUITY OF THE OLD TESTAMENT SCRIPTURES.

To the Jews, the nations of the earth are indebted for a number of tracts, which, collectively, they call the *Bible;* that is, by way of eminence, THE BOOK. This book claims to be a Divine Revelation: that is, a discovery, by God, to man, of himself, or his will, over and above what he has made known by the light of nature, or reason.

Who are the Jews, who claim to be the repositories of that book, which, if its claims be well founded, is, to mankind, above all price? In answering such an enquiry concerning any nation, or people, the practice is, to trace their pedigree; when this is done, the question, who are these people? is supposed to be answered. Tacitus did this concerning the ancient Germans, and Gibbon did the same concerning the Suevi, and other barbarous tribes, who contributed to the downfall of imperial Rome.

Taylor, one of the most celebrated Infidels of the present day, maintains that there never was a Jewish nation; but, that the Jews are merely an order of Free Masons. In one of his impious works he holds the following language:—"The Hebrews, the Jewish *nation*, you have been taught to believe the descendants of Abraham, Isaac, and Jacob,—a national and political people, such as the French, Dutch, Poles, Russians—a people that had once a political constitution. It will do for a lecture on the evidences of the Christian religion; but it would not do to abide the question, *where?* what monument of past existence? in what document, line, word, or *vestige* of history, by which alone we can know any thing of what has been going on in the world before we came into it, have we a vestige of the existence of a *Hebrew nation?* That question can

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be answered only in the most decisive, the most unequivocal negation that ever truth threw up, in solution of any enquiry whatever." Again, "it is a matter worthy of your attention, to carry home the correction of the general error, which supposes that there ever was a Hebrew nation, or a temporal kingdom of Jews, Israelites, or Christians. These being, not political, or national, but entirely mystical and masonic terms."*

To attempt a labored argument to prove the absurdity of the Infidel assertion quoted above is unnecessary. Suffice it, therefore, to say, that if any reliance can be placed in the past history of the nations of the earth, nothing is more easy than to trace the Jews back to a province of the Roman empire, which provoked the hostility of the emperors Vespasian and Titus, and the capital city of which was destroyed with a terrible slaughter of the inhabitants. The survivors were scattered abroad, among the various nations of the earth; and the Jews, who are to be found in all countries, making any pretensions to civilization, are the descendants of these refugees.

For a series of years previous to their dispersion from Judea, these people were tributary to the Romans. The history of the Macedonian conqueror enables us to trace the origin of the Jews still farther back; and we find that in the reign of Cyrus, king of Persia, they were brought from Babylon unto Judea, where they settled and built the city of Jerusalem. Thus far there is no room for denial, or doubt, by any enquirer, who possesses even a superficial knowledge of the history of the world; but beyond this the scriptural account is denied by most Infidels. This subject will be noticed in its proper place.

The Jews of the present day possess and revere a remarkable collection of tracts, which they say were given to their forefathers by the immediate inspiration of Almighty God. These books relate to a variety of stupendous miracles, and the Jews, as a nation, believe at this moment, that a generation of their ancestors beheld the performance of the miracles, and therefore handed down these books as genuine and authentic. That this is the present opinion of the nation may be learned from any intelligent Jew, wherever you may find him, under the whole heaven. We know, say they, that God spake to Moses and the prophets. The important question is, is this statement true? The Jew and the Christian maintain the affirmative, while the Infidel holds that the statement is false. How is the truth to be

* Taylor's Pulpit, vol. ii. page 247; also, page 255.

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reached? By sitting in examination upon the credibility of the writers of the tracts in question? or, by sitting in examination upon the substance of the professed divine communications contained in them?

The last method forms a great part of that argument for the truth of divine revelation which comes under the head of its *internal evidences;* and the point of enquiry is, whether the communications be consistent with the character of God, and his attributes. Here an insuperable difficulty presents itself, for of the invisible God we have no experience whatever, never having had any direct and personal observation of him, or of his counsels. He stands at such a distance from us, and we are so ignorant of his character, that it is impossible for us to decide concerning the kind of communication that should proceed from him.* This objection does not apply to the first topic of examination; for the writers of the tracts in question, whoever they were, were beings like ourselves, and we can apply our safe and certain experience of man to their conduct and testimony, and we know enough of man to pronounce upon the credibility of their statements. Had they the manner and physiognomy of honest men? Did they exhibit any special marks of their office as teachers from God? Were these marks such as none but God could give; and none but his approved servants could obtain? And were these marks of such a character as to leave no suspicion of deceit behind them? We feel our competency to take up and decide upon such questions; and upon their solution, the question of the truth of Revelation is rested.

Men are in danger of making this a question of sentiment, instead of a question of pure truth. One class of men, anxious to give every support and stability to a system which they conceive to be most intimately connected with the dearest hopes and wishes of humanity, may feel disposed to overrate its evidences. Another class of men view the claims of Revelation as superstitious folly, and they feel that they are descending, when they bring their attention to a subject which engrosses so much respect and admiration from the vulgar; thereby they are disqualified, properly, to investigate its evidences. There-

* Let it not be supposed from the above remarks, that the author would disparage the internal evidences of the truth of Revelation. They form a most important branch of the argument, but which can be properly appreciated, only by the regenerated Christian, who, by the teachings of the Spirit, has been brought to a knowledge of God, and his attributes, and without which teachings man can have no better knowledge of the moral character of the invisible God, than the man who is born blind can have of the colors of the rainbow.

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fore, to reach the truth in this investigation, if possible, all reference to religion must be laid aside; and the question must be viewed purely as one of erudition. The exercises of the understanding must be separated from the tendencies of the fancy, or of the heart; the light of evidence must be followed, though it lead to conclusions the most painful and melancholy; the mind must be trained to the hardihood of abstract and unfeeling intelligence. Every thing must be given up to the supremacy of argument, and the tenderest prepossessions must be renounced, the moment that truth demands the sacrifice. If the investigation be entered upon with a prejudice against Revelation, the effect must be, that that prejudice must dispose to annex suspicion to the testimony of the writers of the tracts in question. When the investigation is entered upon with prejudice on the side of Revelation, the effect must be unfavorable upon that mind which is all scrupulous about the rectitude of its opinions. The very anxiety felt for the truth disposes to an overrating of the circumstances which gives a bias to the understanding; and through the whole process of the enquiry a suspicion, and embarrassment are felt, which would not have been felt had it been a question of ordinary erudition. Therefore, to form a just and impartial estimate of the books in question, every bias of the understanding should be carefully guarded against. A disposition to overrate, or to underrate the argument, is an unfair tendency of the mind, and the consequence of all such tendencies is to prevent those under their influence from viewing the truth in a true light. All that is desired is, that the arguments which are held decisive in other historical questions, should not be held as nugatory, when applied to the investigation of those facts which are connected with the truth of Revelation; that every prepossession for, or against, should be swept away, that so, the understanding may expatiate without fear, and without incumbrance.*

These remarks open the way for the examination of the credibility of the tracts which constitute the Old Testament. When the first of the tracts in question is opened, the first sentence in it, contains a statement of the most important character, viz: that there exists a most powerful and wise BEING, by whom the heavens and the earth were created. The Infidel upon this passage founds an objection against the credibility of the writers of the books of the Old Testament, on the ground that they represent that Being as

* See Dr. Chalmer's Principles of Theological Evidences.

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an infinite self-existent Spirit. And man, being merely material, can form no conception of a spirit, which in reality can have no existence; for "that which is immaterial is NOTHING." Mr. Olmsted says, "The ministers of the Gospel can give no better definition of the term *spirit*, than the wildest savage of our forests." Again, he says, "Our *great* anxiety should be to ascertain what duties man owes to himself; that is, what mode of life he should pursue, and what regimen practice for the preservation of his bodily and cerebral organs in their full vigor." Again, he says, "I do not like the half Christian phrenologists, who whip the devil round the stump, by making the brain a piano, and the mind a little sprite of a hopping-jay, hopping from key to key!" It is evident that the author of these quotations views man as a mere animal, that he is merely organized matter; and although Infidels seldom publicly avow such a sentiment, nevertheless, their system is founded in atheism, and implies the non-existence of SPIRIT.

The author quoted from, above, says: "That a great majority of Christians are under the impression, that to admit the existence of a God, is to admit the truth of their allegations respecting him, found in the volume called the Bible." To this it is replied, that it may be proved, or allowed, that there is a God: and yet it may be denied that he ever sent any message to man, through men, or other intermediate agencies. But if man be merely a piece of organized matter, and if it be impossible for him to conceive of the existence of SPIRIT, it follows, that by no means can he attain to the knowledge of God, who is an infinite Spirit; therefore, that book which treats of such a Being, and his ways, cannot be true. If man be a mere animal, destitute of an intelligent spirit, he cannot be the subject of a revelation from the infinite Spirit, even if such spirit exist, which the atheistical writer above quoted evidently denies; therefore, the Bible must be a fiction, and destitute of any solid basis on which to rest its claims. Therefore, it is important at this stage of the discussion, to settle these questions. 1st. What is man? 2nd. Does there exist an infinite and self-existent Spirit, called, by us, God?

Mr. Olmsted says, "Most, if not all, the advocates of christianity, in their attempts to establish its truth, commence by proving there is a God—then they infer his attributes, and then they assert, and endeavor to show, from what they are pleased to call a chain of logical reasoning, founded on these attributes of a God who, they also tell you, is inscrutable, and whose ways are past finding out, that he ought to have communicated his will to mankind in words." "Hav-

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ing thus settled satisfactorily, to themselves, what God ought to do, they conclude he has done it." Again, "It is syllogistically argued that the notion of a God is in the world,—that such notion would never have entered it, but through a revelation; the Bible gives such a revelation, therefore the Bible is true." These statements are most shameful misrepresentations of the positions of "the advocates of christianity." It is true, that they hold, and on the principles of sound reason, that a knowledge of the mortal attributes of God could not be attained by man but by a direct revelation from God himself: they further hold, that the works of creation constitute a revelation of the being, the wisdom and the power of God. They hold that the first principle of natural religion is the existence of God. They further hold, that a divine revelation does not *prove* his existence, but that this is done by the universal consent of all nations, and by the works of creation, especially the existence of mind, or spirit, in man demonstrates this truth. The Bible does not reveal that there is a God, but it goes upon the supposition that there is one, and it declares that Jehovah is the only true and living God. The question at issue between the Christian and the Deist is—is that declaration true?

The questions at issue between the Christian and Atheist are, 1st. Does man possess mind or spirit? and, 2d. Is there such a being as an *infinite, self-existent Spirit*? If the Infidel succeed in proving the non-existence of spirit in man; or that no infinite Spirit exists, the controversy is at an end, and the Bible is proved to be an imposition upon the credulity of mankind. But if the advocate of Revelation succeed in establishing the truth of his positions, that man possesses *spirit*, and that there is a God, who is an infinite and uncreated SPIRIT, then the way is open to examine the question—are the declarations that JEHOVAH is the only true and living God; or is the Bible a revelation of him and of his will, supported by sufficient testimony?

SECTION II.

DOES man possess mind or spirit, and is the mind immaterial? The materialist can view man in no other light than the highest order of animals, or, an animal gifted with reason. If this view of man be correct, with equal propriety it may be said, that an animal is man without reason, and that those plants which seem to form a transition from the vegetable to the animal kingdom, are animals without sensa-

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tion. It is true that man has, physically, many things in common with the animal, yet he differs wholly from it; he is no more a mere continuation of the animal, than the animal is a mere continuation of the vegetable, the difference is perceptible both physically and mentally.

Man has the same physical functions that the animal has, but they are more perfect and more delicate. The body of the animal is either covered with scales or feathers, with fur, wool or bristles. All of these approach more or less nearly to the nature of vegetables. These insensible substances, interposed between the skin and the elements that surround and affect living beings, deprive animals of the more tender and delicate sensations, at the same time that, like conductors, they preserve them from the inclemency of the seasons. The body of man is covered with a thin, highly sensitive and beautiful skin, which is not concealed under a vegetable and lifeless veil, but unveiled exhibits the presence of the blood, the pulsations of the heart, and the utterance of animation over the whole body. Beauty and spirit are shed over the face of man; he has not claws, but hands, which are susceptible of many different positions, by which he handles the chisel, which pours life and beauty over the hard, cold marble; the pencil, which animates the canvas; the instrument, from which he draws forth sweet music; and the iron, from which he forms the weapons denied him by nature. His body is so formed, that he must walk upright; his legs are much longer than his arms; his knees bend forward; his eyes are in front, and not at the sides; the ligaments of the neck are weak, and not capable of supporting the head when hanging down; the arms are at a great distance from each other, and the chest is broad and full. A horizontal position would drive the blood into the head with such violence that stupor would ensue. Man can turn his head from the earth to the sky, from the right to the left, so that he can view, not only the crawling insect beneath his feet, but the millions of stars above his head. The face of man is strikingly superior to that of the animal; with the latter the mouth is the most prominent part, but with the former the upper part of the face. The mouth of the animal serves only physical purposes; but the mouth of man serves not only the body but the mind. According to Haller's calculation, the muscles of the human mouth are so movable, that it may pronounce, in one moment, fifteen hundred letters. The animal is directed to its food by instinct, by constitution and appetite, as the magnet to the pole; but man selects his food from all the kingdoms of nature, and he prepares it by fire.

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The psychological difference between man and the animal is most striking. The animal has, in common with man, sensation and perception. Sensation signifies an internal motion or activity produced in a sensitive organ by something external. The organ can be seen externally, but the internal activity, or motion, cannot be observed; it can only be felt. Although the animal, in common with man, has sensation, there is this difference; in the animal, one sense prevails over all the others, and these are subservient to *it*. In the eagle, the eye predominates. This one sense always has reference to the means of subsistence which the animal seeks under its guidance, so that while it may be extremely acute, and successful, in finding its prey, it may be dull and stupid in respect to other objects, of which man receives the most accurate sensations through the same sense. As one sense prevails in animals, the others are found less active. The lion, for instance, has an excellent scent, but his sight is weak. The animal, therefore, is under the dominion of one sense, while the harmonious and equal strength of all the senses, place man above them, and makes him master of them all. Which of the senses prevails in the animal, depends upon the species to which it belongs, but wherever one sense predominates, the others must subserve, and be directed by it. In man, no sense being more acute than another, none reigns, but all are co-ordinate with each other, and subordinate to the *understanding*. The animal possesses a *sentient life*, man an *intelligent nature*; hence when infuriated animals no longer distinguish one object from another, but trample under their feet every thing that opposes their course, we do not say they are insane, but mad.

Perception is more than sensation. The latter is in contact with the object by which it is called forth, and consequently is dependent on it. The sensation of hearing cannot be without the vibration of the air; that of seeing cannot be without the presence of light. Sight and light, hearing and sound, cannot be the one without the other. Without the eye there would be eternal night; without light the eye could not see. If there were no ear, the winds might blow, and the thunders roar, but to us all nature would be silent as the grave. Man cannot avoid admitting a sensation when the element that excites it acts upon the organ. As we cannot have a sensation of light unless it falls upon the eye, so we must have it when the eye is affected by it. We cannot taste salt until it is brought in contact with the tongue, but when it is brought in contact with it, we must have such a sensation as its specific nature is capable of exciting. In sensation,

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therefore, we depend wholly on the presence of external objects, and are determined by them; but after we have once had a sensation of them, we may have *perceptions* of the objects of sensation, and these perceptions are possible without the objects of sensation. This is evident from the fact that one who in the latter part of his life becomes blind, may have perceptions of all the objects he ever saw. Yet perceptions are impossible without previous sensations, for one born blind can have no perception of color, or form. Again, sensation always exists in an organ, perception does not. When you hear a fine melody for the first time, you have a sensation of it, but when afterwards, without hearing it, it floats in your mind, you have a perception of it. When you experience hunger, you have a perception of food, though it may not be present. The animal has perception as well as man. The dog dreams, and in his dream he pursues his prey. When he is near his master he has a sensation of him by scent or sight; but when seeking him for days in succession, he has only a perception of him. The animal is confined within the sphere of sensation and perception, and as its sensations are confined within its natural wants, so must be its perceptions. The perceptions of man are as much more numerous and acute, as his sensations are much more numerous and acute. But *he* has, in addition to sensations and perceptions, a faculty that the animal has not, which may be termed *apperception*.

As the animal is separated from the plant by sensation, so man is elevated above the animal by apperception. Perception and apperception differ widely. The objects of perception are always such as are single, and met with in a certain place and time. The eagle that builds his nest on a high rock, has no idea of the *nature* of the stone on which his nest is built, nor of the region in which it stands, but he carries with him the image of this rock, as it stands in a particular place, and noticing no semblance between it and other rocks, he would find it among thousands of others; its peculiar features being strongly and solely impressed upon his eye. The *objects* of apperception are the kinds, the species, and the individuals of things. It is by apperception that man distinguishes between his perceptions and the objects perceived; and, again, that he classifies nature and its productions; thus, when he distinguishes between apples and peaches. This the animal cannot do; it sees the grass, but it cannot arrange it according to its botanical classes. The dog *will* pursue the rabbit, and it may seem that he does so because he knows this class of animals, and distinguishes between it and others; but the truth is,

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that all rabbits being exactly alike in size, and form, and scent, will produce the *same sensations* in the dog, and these will always set him in motion. This, then, is the broad difference between man and the animal; the former can reason, the latter cannot; it lives, but *it acquires no experience;* it eats its daily food, but never knows what this food is. Some, indeed, have gone so far as to say, that animals not only judge, but draw conclusions from cause to effect. To draw conclusions, is the highest power of human reason, and if animals could do this, they could think and will like man, and have apperceptions like him. Those who maintain this assertion, cannot know what it is to think, or to understand, or to judge, and draw conclusions. Animals have no idea of power, of capacity, of beauty, or of truth; consequently they have none of cause and effect: these are not visible, or accessible to the senses, but only to thought, which it cannot be proved animals possess. Man arrives at conclusions by the following process: he has three thoughts, each differs from the other, and each is included within a certain limit. But while all differ, one is capable of uniting the two others, and of removing this difference; thus, two thoughts are reduced to one class by a third one uniting them. How superior, then, is man to the animal, which can neither judge, nor draw conclusions!*

If that in man which thinks, be matter, or any modification or combination of it, the question arises, what produced it? Every one knows there is a great difference between matter and mind, and all the materialists upon earth cannot produce a solitary instance in which the combination of certain elements produces something quite different, not only from each of the simple ingredients, but also from the whole compound. Lord Brougham, treating on this subject, says, "We can, by mixing an acid and an alkali, form a third body, having the qualities of neither, and possessing qualities of its own different from the properties of each. But here the third body consists of the other two in combination. These are not two things—two different existences,—the neutral salt, composed of the acid and the alkali, and another thing different from the neutral salt, and engendered for the first time by that salt, coming into existence. So when by chiseling, "the marble, softened into life, grows warm," we have the marble new-moulded, and endowed with the power of agreeably affecting our senses, our memory, and our fancy; but it is all the while the marble instead of the amorphous mass, and we have not beside

* See Rauch.

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the marble a new existence created by the form which has been given to the stone. But the materialists have to maintain that, by matter being arranged in a particular way, there is produced both the organized body, and something different from it, and having not any of its properties, neither dimensions, nor weight, nor color, nor form. They have to maintain that the chemist who mixed the aquafortis and potash, produced both nitre and something different from the three, and which began to exist the instant that the nitre crystalized; and that the sculptor who fashioned the Apollo, not only made the marble into a human figure, but called into being something different from the marble, and the statue, and which exists at the same time with both, and without one property of either. If, therefore, their theory be true, it must be admitted to rest on nothing which experience has ever taught us; it supposes operations to be performed, and relations to exist of which we see nothing that bears the least resemblance in any thing we know." *

Experience teaches us that the doctrine of the materialist is utterly false. That the mind exists, and wholly independent of the qualities of matter, we have *complete evidence;* the evidence of its existence is as strong as the evidence of the existence of matter, and the steps by which we arrive at the conclusion are similar. Why do we believe that matter exists? Because it produces a certain impression upon our senses: *it produces a certain effect*, and we justly argue that this effect must have a cause. How do we know that mind exists? By our consciousness of what passes within us; the consciousness that we are sentient and thinking beings, implies the existence of the mind which thinks, hence, the propriety of that pithy saying of Descartes "*I think, therefore I am.*" This knowledge does not depend upon matter; we do not obtain it *by the exercise of any of the senses*, and its object has no resemblance to matter. We know that matter exists, only by the operations of mind; and did we doubt the existence of either, it would be fully as reasonable to doubt of the existence of matter, as of mind. The existence and operations of mind, account for all the phenomena which mind is supposed to exhibit; but the existence and action of matter, cannot account for one of the phenomena of mind. When we are dreaming, we believe as firmly in the reality of those phantoms which imagination conjures up, as in our waking hours we believe in the sensible objects around us. But

* Brougham's Natural Theology.

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no effect of material agency ever produced a spiritual existence, or engendered the belief of such an existence..

That the mind, that which thinks, of whose existence we are continually conscious; that which cannot but exist while we exist; that which can make its own operations, the objects of its own thoughts; that this thing, or being, should have no existence, is an impossibility, or contradiction in terms. Then we have the most clear and irrefragable proof that mind, or spirit, does exist; and the argument to prove that it is altogether different from matter may be presented thus. The mind or spirit in man, is not material on account of the absence of the essential properties which belong to matter; it is not material on account of the possession of those properties, or qualities, which are not found in matter, necessarily, or under all circumstances, and which cannot belong to it accidentally, because in their very nature they are consistent with some of those properties which we know necessarily belong to matter. That there are such things as accidental properties belonging to all bodies, is true. Such are those which relate purely to the mode of being, in contradistinction to the essence of being. But that thought, or volition, cannot be an accidental property of matter, or the result of its mere mode of being, is most clearly demonstrated thus. One of the essential properties of matter is divisibility, and it cannot possibly be the subject of any other property inconsistent with this, any more than a thing can *be* and *not be* at the same time. But, that a thought, or volition, is indivisible, all intelligent persons do at once as clearly perceive, as that divisibility is an essential property of matter. The conclusion, therefore, is irresistable, that thought, or volition, cannot be the accidental properties, or result of any modification of matter whatever, because it is inconsistent with divisibility, one of the essential properties of matter.* This proposition utterly destroys the doctrine of the materialist, and it places under the advocate of Revelation a platform, strong and durable, from which he may successfully repel the attacks of the materialist, and atheist. For if man possess mind, or spirit, and if there be an all-wise and omnipotent SPIRIT, it is not impossible for that glorious Being to reveal himself, and his will, to man.

* It is very absurd to object against the existence of spirit, that it cannot be the object of any of the senses; for the same objection lies with equal force against the existence of *light*. Light cannot be touched, nor tasted, nor smelt, nor heard, *nor can it be seen*. We arrive at the knowledge of the existence of light, by an examination of certain visible objects and appearances; but, light itself cannot be directly perceived by any of the senses.

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We now proceed to take up the second question, which is, Is there a God, an all-wise and all-powerful SPIRIT?

The theory of the Atheist is in opposition to the general belief of mankind, and is held only by a few thinly scattered individuals in civilized nations. In all ages of the world, and in every stage of society, belief in the existence of a God, has obtained. The rude hunter of the wilderness, and the polished inhabitant of the magnificent city, have united in the belief of the existence of God. The great error of mankind on this subject has been, not the denial of one God, but the belief of many. It is true, that men have entertained false notions of the nature of God; but still, they have believed in his existence, and the erroneous conceptions which have accompanied this belief; instead of attaching any discredit to the truth of the assertion that there is a God, tend to confirm its truth. They prove that the existence of God is so plainly engraven on the face of nature, and so consentaneous to the dictates of reason, and to the unperverted feelings of the human mind, that it is readily received, even when accompanied by absurdities.

It has been alleged that some tribes of human beings, such as the aboriginal inhabitants of New Holland, have been found, among whom no traces of belief in the existence of God was discoverable. If the allegation be true, it should be borne in mind, that those tribes are in a state of extreme degradation; and that they are not to be considered as denying the existence of God, but as being so brutal as to have no opinion, or belief on the subject. Belief in the existence of Deity has the general suffrage of the human race; and this is no slight presumption of the truth of the thing believed; for when mankind, in all the different circumstances in which they have been placed, have generally agreed on any great point relating to their common interest, this agreement may fairly be interpreted as *the dictate of their nature;* and consequently may be considered as having a rational claim to general reception. For this general belief in the existence of God, there must be an adequate cause, and that cause is to be found in the fact that the appearances of the universe indicate a powerful, wise, and good being, the Creator of all things. CRANTZ, the missionary, in his History of Greenland, tells us that a native of that country once addressed him in the following manner:—"It is true we were ignorant heathens, and knew little of the nature of God till you came. But you must not imagine that no Greenlander thinks about these things. A kajak (a Greenland boat) with all its tackle and implements, cannot exist but by the labor of man. But the for-

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mation of the meanest bird requires more skill than that of the best kajak, and no man can make a bird. There is still more skill required to make a man: by whom then was he made? He proceeded from his parents, and they from their parents. But some must have been the first parents, and whence did they proceed? Common report says, they grew out of the earth. If so, why do not men grow out of the earth still? And whence came the earth, the sun, the moon, and the stars? Certainly there must have been some Being who made all these things; a Being more wise than the wisest man." Such was the reasoning of an untutored inhabitant of the frozen coast of Greenland, and in some such way has mankind always reasoned.

To attribute the general belief of mankind in the existence of Deity to tradition, will not account for the fact; because the question immediately occurs, what was the origin of the tradition? Besides, no *mere* tradition could have been so widely and permanently diffused; nor could it have been preserved among all tribes of men, and amidst all the vicissitudes of the human race. If, then, the general opinion and belief of mankind could place any truth beyond the reach of controversy, the question concerning the being of God would long ere now have been finally determined; for on no other subject has mankind been so generally agreed as on the existence of God. It is acknowledged that this belief has not been universal, for an ancient sage hath said, "The fool hath said in his heart, there is no God." It is conceded that the general belief of mankind is not of itself decisive evidence of the truth of the thing believed. But, even as evidence, it should not hastily be dismissed from the mind, unless the causes of general error can be pointed out in a clear and satisfactory manner. But if mankind have been brought to the conclusion that there is a God, by the appearances of the universe; and if these appearances, when calmly and rationally contemplated, justify the conclusion, then the opinion which it establishes is entitled to a cordial reception by every candid and sincere inquirer after truth.

The theory of the Atheist is unwarrantable, for by it the existence of the world cannot be accounted for. We behold the heavens and the earth replete with myriads of creatures. If there be no God, then not only matter, but the world, is eternal; that is, all things now are, in the main, as they ever were, without a first cause: or the matter is eternal and of itself, and the beautiful and immense frame of the heavens and the earth was caused by a fortuitous concourse of innumerable atoms.

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That all things now are, in the main, as they ever were, is incredible; for if this hypothesis be correct, the whole system of things as we now see it, must have existed from eternity; either all is eternal, or we have no reason to conclude that any part is so. But how can the human race be eternal? Mr. Fergus, on this subject says, "I exist, but I do not necessarily exist, for once I was not. I did not bring myself into existence. My parents were not their own creators; and although I go back as far as the wing of imagination can bear me, still I am as unable satisfactorily to account for the existence of those whom I then find alive, as I am to account for my own existence, or for the existence of those who have lived at any intermediate period. By going backwards I remove the difficulty from one point to another, but still at any given point that difficulty is just the same as when it first met me. According, however, to the constitution of my nature, I cannot rest satisfied till I come either to a self-created, or to a necessarily existing being. But a self-created being involves a contradiction. It involves existence, and non-existence at the same time; I must, therefore, arrive at a necessarily existing, and consequently eternal being, as the first cause of my own existence. Thus I think, that according to the constitution of my nature, I must either believe in an eternal and intelligent first cause, or in something equally incomprehensible, and also altogether absurd." To talk of an infinite succession of beings, such as man, will not remove the difficulty of our first formation, but is an unphilosophical attempt to push it out of sight. For, according to this hypothesis, however high we ascend, we find no animated being but what has derived its existence from a being of the same kind with itself; and although we still meet with plain marks of design, yet the designing cause we have not discovered.

It has been asserted that all things sprang from *necessity*. But necessity is not an agent, but the condition of an agent; and if those who use the word in the sense under consideration, attach any conceptions to their language, they must understand by it an agent acting necessarily. An agent acting necessarily is merely an instrument in the hand of another. But we are so constituted, that we cannot rest short of a being operating, not by necessity, but by will and choice. We must find an efficient cause, that had power to give, or not to give existence to every creature. Necessity must result from something antecedent to itself.

Some talk of *appetency*. What meaning do they attach to it? Is it chemical affinity? If it be so, has chemical affinity ever formed

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was. This is a clear and decided example, how the laws of Nature and the properties of things arise from creation, and subsequent to it, and never form or produce it; for the same reasoning is applicable to every substance of Nature, and to all its laws and agencies."*

"The preceding argument is, we think, irresistible. The unbeliever may indeed say that the combination of the oxygen and hydrogen so as to form water was owing entirely to their affinity for each other; but in saying this, he abandons the original position, and destroys his own argument. If it was the affinity for each other of its materials and their consequent combination, which formed water, then it was not produced by the laws of water; and hence in the application the unbeliever admits that the world or universe in its present state was not produced by the laws of Nature, but was owing to the tendency or affinity of the substances of which it is composed. We have done, then, with that doctrine which teaches that Nature is the effect of the laws of Nature. The argument is now placed upon a new ground, but not a less difficult one for the objector. He affirms that water is the result of the affinity which oxygen and hydrogen have for each other, and which causes them to unite in its formation. But does he not perceive that this only removes the difficulty one step backward without solving it? The inquiry now is, how came oxygen and hydrogen to exist? or, if we make a direct use of this illustration again, we ask, if the universe as it is now, was the effect of the mutual affinity of its materials, how came these materials into being? It will be seen that such an answer is no explanation of the phenomena; the existence of these materials is still to be accounted for, and the task of explanation on this point will be found no more easy than on the other. If the unbeliever can tell us how these came to exist at the first, he will have accomplished something,—otherwise he is yet in the dark."†

But to return; where is the evidence that Nature has formed all her productions after long periods of time? Can an example be produced of the first rudiments of organization, or a spontaneous generation? Has any one ever seen one of those rudiments in the first stage of its progress, or undergoing those stages of metamorphoses through which it passes in advancing to a more perfect form? Can any one tell what was its last form, and what will be its next? Men and animals are still what they have always been. But a hypothesis,

* Turner's Sacred History of the World, v. ii. p. 277–8.
† Thayer's Christianity against Infidelity.

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countenanced by no fact in nature, has no legitimate claim to the character of philosophy, and should be dismissed as a dream.

That all things now are, in the main, as they ever were, without a first cause, is in opposition to a universal tradition, that the world was *made*. "The Egyptians, and Phœnicians, and Indians," says Strabo, "agree with the Grecians, that the world began, and should have an end, and that God, the maker and governor of it, is present in all parts of it." When America was first discovered, the inhabitants of St. Domingo, and also those of Peru, believed in one chief God, under the title of the Maker of the Universe. Tully says, in his work on the nature of the gods; "Thales was the first of all the philosphers that inquired into these things, and he said that God was that mind, or intelligent principle, which fashioned all things out of water." Strabo says, that "the Brahmins, the chief philosophers of India, agreed with the Grecians in this, that the world was *made* of water. In the Hindoo Vedas it is said "water was the first work of the Creator." Aristotle says, that "the gods were anciently represented, as swearing by the lake Styx, because water was supposed to be the principle of all things," and he further says, that "this was the most ancient opinion of the origin of the world," and that "those who lived at the greatest distance from his time were of this mind." Maximus Tyrius, in his dissertation, says, "Men may differ about other things, yet they all agree in this principle, that there is one God, King and Father of all things. This the Greeks say, this the Brahmins, this those that live upon the continent, and those that dwell by the sea—the wise and the unwise."

If the world, and consequently mankind, had a beginning, there is every reason to expect that there should be a universal tradition concerning that which was the most remarkable which could be transmitted to mankind. But if the world was eternal, and had no beginning, there could be no ground for such a tradition; and if at any period an attempt were made to set any such a tradition on foot, it would be extremely difficult to induce any number of men to believe it, and still more difficult to have it universally propagated. For if the theory of Aristotle, that the world was from eternity, and always existed, as it now is, be true, there would be no common head from whence such a tradition could spring. Lucretius, the celebrated Epicurean, says, "If the world had no beginning, how is it that the Greek poets mention nothing higher than the Theban war and the destruction of Troy?"

Had the world been eternal, learning of every description would have been discovered, and universally propagated, beyond the memo-

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ry of all ages; but they can easily be traced to their origin; and where learning and the arts obtain, this tradition of the beginning of the world is most universally received and confidently believed. Moreover, as the several parts of which this world is composed, are corruptible, why is it, that during infinite duration, this earth and these heavens have not been dissolved, especially as according to the theory of the Atheist there is no God, no wise and intelligent Spirit to repair and regulate them, and to prevent those innumerable accidents, disorders, and calamities, which in so immense a space must in all probability have befallen them?

As a convincing proof that the world was not eternal, but had a beginning, Lucretius urges, that "those things which are in their own nature corruptible, had never been able from all eternity to have held out against those forcible and violent assaults, which, in infinite duration, must have happened." And, Aristotle himself acknowledges, that "all the philosophers that were before him held that the world was made."

The second theory of the Atheist, and which was adopted by the Epicureans, viz: that matter is eternal and of itself, and that the beautiful and immense frame of the heavens and the earth was caused by a fortuitous concourse of innumerable atoms, is equally false and absurd with the former. According to this theory, matter is in itself eternal, and there is an infinite empty space containing the infinite little parts of matter, and these being always in motion, after infinite trials, without any design or disposal of an intelligent being, by a lucky casualty formed themselves into the earth and the heavens; and the earth, being full of vigor, brought forth men, and all sorts of living creatures. This theory imputes to chance an effect which carries on its face all the characteristics of contrivance. But will chance fit means to ends, in myriads of instances, and not fail in one? How often might you shake a set of letters in a bag and throw them out upon the ground before they would fall into an eloquent speech! and may not a small pamphlet be made by chance as easily as the vast volume of the universe? How long might you carelessly sprinkle colors on a canvas before they would chance to make your own picture; and is a man more easily made by chance than his picture? How long might five thousand blind men, who should be sent out from Kentucky, Tennessee, Mississippi and Louisiana, wander up and down before they would chance to meet in rank and file on the battle field below New Orleans? Yet this is much more easy to be imagined, than how the innumerable blind parts of matter should rendez-

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vous themselves into this earth and these heavens. What opinion would you have of me, did I assert that this church was never contrived, or built by any man; that the bricks, by chance, grew into the figures in which they now appear; that upon a time the materials of the building, the bricks, the stone, the mortar, the timber, the iron, the lead, and the glass, fortunately met together, and ranged themselves into that beautiful order, in which they are now so closely compacted; and that it must be a very great chance indeed that again parts them? What, I say, would you think of him who would advance this opinion; and what if he should write a book to prove it? You would pronounce such an one insane. Nevertheless, it must be admitted that he would have more reason on his side than that man has, who asserts that the earth was made by chance, and that men grew up out of it, as men are now; or that they were first oysters, and by chance reached the perfection of men. The thing is, at first sight, so absurd, that no arguments can render its absurdity more palpably apparent; and yet these atheistical madmen assume to themselves to be the men of reason; the philosophers of the world; the only cautious, prudent persons, who cannot be imposed upon by "wily priests;" and who must have convincing evidence of everything, and who will admit nothing without a mathematical demonstration. *

The works of creation prove that there is a God. When we examine a watch or any other piece of machinery, we instantly perceive marks of design. The arrangement of its several parts, and the adaptation of its movements to one result, show it to be a contrivance; nor do we ever imagine the faculty of contriving to be in the watch itself, but in a separate agent. If we turn from art to nature, we behold a vast magazine of contrivances; we see innumerable objects replete with the most exquisite design. † When we view the heavens above; the atmosphere around us; the air in which we breathe, which compresses our earth, and keeps it together; the outspread sky bespangled with globes of light, adorned with those two great luminaries, the sun and the moon, especially the former, that inexhaustible fountain of light and heat, whose benign influences spread plenty and happiness over all the earth, and cause her inhabitants to rejoice; whose circuit is from one end of the heaven to the other, "and there is nothing hid from the heat thereof." When we consider its magnitude, motion and influence; its proper distance from us, not being so near as to scorch us, nor so remote as to be of

* See Tillottson's argument on the existence of God. † Paley's Evidences.

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no use to us. When we view this globe of the earth hanging on nothing, like a ball in the air, poised with its own weight; its bowels stored with immense riches, its surface covered with inhabitants; when we consider their shapes and uses, some for strength, and some for swiftness, others for food, and others for clothing; the vast varieties of feathered tribes that cut the air, and the innumerable fishes that swim the sea. If we will consider our own composition; the form of the body: while animals look down, man looks above, to behold the heavens, to lift up his face to the stars. When we consider the organs of the senses, of sight, of hearing, of tasting, of smelling, and of feeling; the admirable structure of the eye, the hand, and the ear; the various operations performed within our bodies, many of which are performed without our knowledge or will; the circulation of the blood through all the parts of the body, in a very small space of time; the respiration of the lungs, the digestion of the food, and the chylification of it; the mixing of the chyle with the blood; the nourishment thereby communicated, and which is sensibly perceived in every part of the body: when we consider the faculty of speech, and its organs; the features of our faces, and the shapes of our bodies, all differing from each other; the constant supply of animal spirits; the continuance of vital heat, which outlasts fire itself; the slender threads and small fibres spread throughout the body, which perform their office, running fifty, sixty, or eighty years. Especially when we consider the brain, and above all, the mind, which can receive and compare ideas; can put them together, and compare them with each other; can infer one thing from another and draw conclusions from them, and reason concerning them. Do not all these exhibit the most exquisite design, the most consummate skill and contrivance? If the idea of a contrivance and a contriver be inseparable, and if it be evident in regard to this earth and its inhabitants that they themselves are not the designing agents, it is most manifest that there is a separate and invisible being who is the former of them all. This great being is indicated by the appellation of the Deity: and could it even be shown that the argument to prove that the world and its inhabitants have not, in the main, existed as they now are from all eternity, is defective, still whatever is supposed to have occasioned this constant succession, exclusive of an intelligent cause, will never account for the undeniable marks of design which pervade the universe. Nor is the absurdity of supposing a contrivance without a contriver diminished by this imaginary succession, but rather increased, by being repeated at every step of the series.

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Besides, an eternal succession of finite beings involves in it a contradiction, and is therefore plainly impossible. As the supposition is made to get quit of the idea of any one having existed from eternity, each of the beings in the succession must have begun in time; but the succession itself is eternal. Then, we have the succession of beings infinitely earlier than any being in the succession; or in other words, a series of beings running on, *ad infinitum*, before it reached any particular being, which is absurd.

From these considerations it is manifest there must be some eternal being, or nothing could ever have existed; and since the beings we behold bear in their whole structure evident marks of wisdom and design, it is equally certain that he who formed them is a wise and intelligent agent. That there are not many, but only *one* such being, is evident from the fact, that the notion of more than one author of nature is inconsistent with that harmony of design which pervades the universe.

Such are the proofs of the existence of that great and glorious being who is denominated by us, God; and it is not presumption to say, it is impossible to find another truth in the whole compass of morals which, according to the justest laws of reasoning, admits of such strict and rigorous demonstration. If there be a God, an all-wise mind or spirit by whom all things were created; and if man have mind or spirit, it is not impossible for that great and glorious being to reveal himself and his will to man. Our inability to describe or conceive of the manner in which this is done is no just argument against it, for that action of the spirit of God upon the mind of man, which is denoted by the word inspiration, is not more inconceivable than the ordinary action of the human mind upon the body; and if every thing be banished from the world which we cannot comprehend, there will be little or nothing left.

SECTION II.

THE Deists found an objection against the credibility of the Old Testament Scriptures on the ground that, in the Book of Genesis, Theism, or the worship of THE ONE GOD, is represented as having been the primary religion of mankind; whereas, say they, the first religion was, and necessarily must have been, Polytheism.

Mr. Hume, reasoning upon this subject, says, "It appears to me, that, if we consider the improvement of human society, from rude

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beginnings to a state of greater perfection, polytheism or idolatry was, and necessarily must have been, the first and most ancient religion of mankind. This opinion I shall endeavor to confirm by the following arguments.

It is a matter of fact incontestible, that about 1700 years ago all mankind were polytheists. The doubtful and sceptical principles of a few philosophers, or the theism, and that too not entirely pure, of one or two nations, form no objection worth regarding. Behold then the clear testimony of history. The farther we mount up into antiquity, the more do we find mankind plunged into polytheism. No marks, no symptoms of any more perfect religion. The most ancient records of the human race still present us with that system as the popular and established creed. The north, the south, the east, the west, give their unanimous testimony to the same fact. What can be opposed to so full an evidence?

As far as writing or history reaches, mankind, in ancient times, appear universally to have been polytheists. Shall we assert, that, in more ancient times, before the knowledge of letters, or the discovery of any art or science, men entertained the principles of pure theism? That is, while they were ignorant and barbarous, they discovered truth; but fell into error, as soon as they acquired learning and politeness.

But in this assertion you not only contradict all appearance of probability, but also our present experience concerning the principles and opinions of barbarous nations. The savage tribes of America, Africa, and Asia, are all idolaters—not a single exception to this rule—insomuch, that, were a traveler to transport himself into any unknown region; if he found inhabitants cultivated, with arts and science, though even upon that supposition there are odds against their being theists, yet could he not safely, till farther inquiry, pronounce any thing on that head. But if he found them ignorant and barbarous, he might beforehand declare them idolaters; and there scarcely is a possibility of his being mistaken.

It seems certain, that, according to the natural progress of human thought, the ignorant multitude must first entertain some grovelling and familiar notion of superior powers, before they stretch their conception to that perfect Being, who bestowed order on the whole frame of nature. We may as reasonably imagine, that men inhabited palaces before huts and cottages, or studied geometry before agriculture; as assert that the Deity appeared to them a pure spirit, omniscient, omnipotent, and omnipresent, before he was apprehended to be a

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powerful, though limited being, with human passions and appetites, limbs and organs. The mind rises gradually, from inferior to superior: by abstracting from what is imperfect, it forms an idea of perfection: and slowly distinguishing the nobler parts of its own frame from the grosser, it learns to transfer only the former, much elevated and refined, to its divinity. Nothing could disturb this natural progress of thought, but some obvious and invincible argument, which might immediately lead the mind into the pure principles of theism, and make it overleap, at one bound, the vast interval which is interposed between the human and the divine nature. But though I allow, that the order and frame of the universe, when accurately examined, affords such an argument; yet I can never think, that this consideration could have an influence on mankind, when they formed their first rude notions of religion.

The causes of such objects, as are quite familiar to us, never strike our attention or curiosity; and however extraordinary or surprising these objects in themselves, they are passed over, by the raw and ignorant multitude, without much examination or inquiry. ADAM, rising at once, in paradise, and in the full perception of his faculties, would naturally, as represented by MILTON, be astonished at the glorious appearances of nature, the heavens, the air, the earth, his own organs and members; and would be led to ask, whence this wonderful scene arose? But a barbarous, necessitous animal (such as a man on the first origin of society), pressed by such numerous wants and passions, has no leisure to admire the regular face of nature, or make inquiries concerning the cause of those objects, to which from his infancy he has been gradually accustomed. On the contrary, the more regular and uniform, that is, the more perfect nature appears, the more is he familiarized to it, and the less inclined to scrutinize and examine it. A monstrous birth excites his curiosity, and is deemed a prodigy. It alarms him from its novelty; and immediately sets him a trembling, and sacrificing, and praying. But an animal, complete in all its limbs and organs, is to him an ordinary spectacle, and produces no religious opinion or affection. Ask him, whence that animal arose? he will tell you, from the copulation of its parents. And these, whence? From the copulation of theirs. A few removes satisfy his curiosity, and set the objects at such a distance, that he entirely loses sight of them. Imagine not, that he will so much as start the question, whence the first animal; much less, whence the whole system or united fabric of the universe arose. Or, if you start such a question to him, expect not, [illegible] employ his mind

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with any anxiety about a subject, so remote, so uninteresting, and which so much exceeds the bounds of his capacity.

But farther, if men were at first led into the belief of one supreme Being, by reasoning from the frame of nature, they could never possibly leave that belief, in order to embrace polytheism; but the same principles of reason, which at first produced and diffused over mankind, so magnificent an opinion, must be able, with greater facility, to preserve it. The first invention and proof of any doctrine is much more difficult than the supporting and retaining of it.

There is a great difference between historical facts and speculative opinions, nor is the knowledge of the one propagated in the same manner with that of the other. An historical fact, while it passes by oral tradition from eye-witnesses and contemporaries, is disguised in every successive narration, and may at last retain but very small, if any, resemblance of the original truth on which it was founded. The frail memories of men, their love of exaggeration, their supine carelessness; these principles, if not corrected by books and writing, soon pervert the account of historical events; where argument or reasoning has little or no place, nor can ever recall the truth, which has once escaped those narrations. It is thus the fables of Hercules, Theseus, Bacchus, are supposed to have been originally founded in true history, corrupted by tradition. But with regard to speculative opinions, the case is far otherwise. If these opinions be founded on arguments so clear and obvious as to carry conviction with the generality of mankind, the same arguments which at first diffused the opinions will still preserve them in their original purity. If the arguments be more abstruse, and more remote from vulgar apprehension, the opinions will always be confined to a few persons; and as soon as men leave the contemplation of the arguments, the opinions will immediately be lost and be buried in oblivion. Whichever side of this dilemma we take, it must appear impossible, that theism could, from reasoning, have been the primary religion of the human race, and have afterwards, by its corruption, given birth to polytheism and to all the various superstitions of the heathen world. Reason, when obvious, prevents these corruptions: when abstruse, it keeps the principles entirely from the knowledge of the vulgar, who are alone liable to corrupt any principle or opinion." *

Mr. Hume's argument does not prove that theism, or the acknowledgment and worship of one God, was not the religion of the first

* Hume's Essays, vol. ii. pp. 402—406.

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ages; it only shows, that it was not the mere result of their own reasonings, and therefore, if it obtained among them, it must have been owing to a divine revelation originally communicated to the first men. He supposes that it was impossible that men, in the first ages of the world, should, if left to themselves, in the circumstances they were in, have any other religion than idolatry. But a greater absurdity can hardly be conceived of, than for one who believes in the existence of a wise and good God, the creator of the human race, supposing that he would place mankind in such circumstances at their first formation, and for many ages afterwards, that they must either have no religion at all, or a false one, so that it was absolutely impossible for them not to be idolators and polytheists. And the history of the ancient nations of the earth, give a united testimony that their original progenitors possessed a knowledge of the one true and living God, who was worshiped by them, and believed to be an infinite, self-existent and invisible Spirit; and this being established, must go far to prove that the first parents of mankind had a knowledge of religion in its main fundamental principles, communicated to them by God himself, at their first coming into the world, and to put them into a capacity for knowing and adoring their Creator, which it is conceded both by Mr. Hume and the advocates of Revelation, the first men could not acquire "by reasoning from the works of nature."

Mr. Hume appeals to fact, and asserts that "all mankind, a very few excepted, were idolators from the beginning, and continued so till 1700 (1800) years ago, and that the farther we mount up into antiquity, the more we find mankind plunged into idolatry; no marks or symptoms of a more perfect religion." If Mr. Hume intends to say that mankind, from the *beginning*, were absolutely without any knowledge of the one supreme God, and this certainly is his meaning, he is at war with himself where he says, "There is a consent of mankind, almost universal, in the belief that there is an invisible, intelligent power in the world." How came this general consent into the world? not from Revelation, for that he does not admit, nor by the power of reason, for that he denies. And if such a general consent of an invisible, intelligent power, obtained among mankind, how came it to pass that from the *beginning*, mankind, with a very few exceptions, were idolators? But his assertion is not true. Mankind were not idolators from the beginning, but worshiped the infinite and self-existent Spirit, and a notion of this being continued for a long time among the idolatrous heathens themselves, and although it was greatly obscured, it was never entirely extinguished.

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The most ancient idolatry, and which probably was the first deviation from the worship of the one true God, seems to have been the worship of the heavenly bodies, the sun, moon, and stars. Diodorus Siculus informs us, that "the most ancient people of Egypt, looking up to the world above them, and the nature of the universe, and being struck with astonishment and admiration, supposed the sun and moon to be the eternal, and first or principal gods." He afterwards adds, that they supposed these gods governed the world. Eusebius says, concerning the Phœnicians, that the first natural philosphers among them "looked upon the sun and moon, and other wandering stars, and the elements and the things that were connected with these, to be the only gods. Sir William Jones, treating of the Arabs, says: "The people of Yemen very soon fell into the common but fatal error of adoring the sun and the firmament; for even the third in descent from Yoktan, who was consequently as old as Nahor, took the surname of Abdushams, or servant of the sun; and his family, we are assured, paid particular honors to that luminary."

Treating of the Tartars, Sir W. Jones says: "From old Grecian authorities we learn that the Massagetæ worshiped the sun; and the narrative of an embassy from Justin to the emperor, who then resided in a fine vale near the sources of the Irtish, mentions the Tartarean ceremony of purifying the Roman ambassadors, by conducting them between two fires." The Assyrians and Chaldeans are supposed to have been the first that rendered divine worship to the heavenly bodies. Sir W. Jones on this subject says: "We learn from the Dabistan, that the popular worship of the Iranians, under Hushang, was pure Sabian, a word of which I cannot offer any certain etymology, but which has been deduced by grammarians from Saba, a host, and particularly the host of heaven, or the celestial bodies, in the adoration of which, the Sabian ritual is supposed to have consisted." Maimonides says, that "the ancient Zabians filled a great part of the earth, that they held that there is no God, besides the stars; that they are all deities; but that the sun is the great or chief god; and that the highest notion they formed of God was, that he is the spirit or soul of the celestial orbs. In like manner Philo Biblius, the translator of Sanconiathon's Phœnician history, says, concerning the ancient inhabitants of Phœnicia, that "they accounted this god, speaking of the sun, to be the only lord of heaven;" and therefore he adds, they call him Baal Jamon, which, in the Phœnician language, has that signification. It appears, from a passage in Job, that in his time, the worship of the heavenly bodies was practised, but which he regarded as a great iniquity: "If I beheld the sun when

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it shined, or the moon walking in brightness; and my heart hath been secretly enticed, or my mouth kissed my hand; this also were an iniquity to be punished by the judge: for I should have denied the God which is above."*

Plato bears testimony that the ancient Greeks worshiped the heavenly bodies. The first inhabitants of Greece, says he, "appear to me to have esteemed those only to be gods, as many of the barbarians now do, the sun, and moon, and the earth, and stars, and heaven." Aristotle bears the same testimony, for he says, "It hath been delivered down to us, by the ancients and those of old times, both that these (the stars) were gods, and that the divinity comprehendeth whole, or universal nature." Plutarch gives an authentic testimony to the general opinion and practice in his time, and plainly expresses his approbation of it. In his answer to Baletes, the Epicurean, he reckons it among the things which are most firmly believed, and which cannot without great absurdity be denied, "That there is a providence, and that the sun and moon are animated, whom, says he, all men worship, and to whom they offer up sacrifice and prayers." Homer says of the sun, that "he seeth and knoweth all things." Menander declares, "that men ought to worship him as the first, or chief of the gods." Macrobius, who flourished under the emperors Honorius and Theodosus, and who was himself a pagan, attempts to prove, that the sun was the one universal deity, who was adored under several names and characters; and he concludes with observing, that the priests and diviners were wont to use this prayer in their devotions, or holy ceremonies: "O almighty, or all-governing sun, the spirit of the world, the power of the world, the light of the world." He also states that the Assyrians gave the name Adad to him whom they worshiped, as the highest and greatest god; that this name being interpreted signifies one; and that by him they understood the sun. As regards the Chinese, it is said to have been their custom, from the time of their first emperor Fohi, for their emperors to sacrifice to heaven and earth, and from a remote antiquity they have worshiped the sun, moon, and stars. The sun was also the principal deity of the Mexicans and Peruvians, to whom they erected temples, and offered sacrifices, and paid their most solemn acts of worship. This kind of idolatry therefore, which the scripture calls the worship of the host of heaven, has obtained in Asia, Europe, Africa, and America.

But there was another species of idolatry which also began at an

* Job, xxxi. 26, 27, 28.

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early period of the world, and which very generally obtained among the nations of the earth; that was the worship of deified men or heroes. This idolatry produced an amazing multiplicity of gods, and continually increased. From political views, kings, and the founders of cities and commonwealths, encouraged the worship of those who had once been men, and took them into the number of their gods. As those who set up the heaven, the sun and stars, for gods, applied to them the name and attributes of the supreme deity; so when the custom of worshiping deified men took place, their names and titles, and the rights of their worship came at length to be confounded with the celestial deities, and both the one and the other had those attributes ascribed to them, and that worship paid to them, which properly belong to the one God, the creator of the universe. Philo Biblius, according to Eusebius, observes, "it is a thing particularly remarkable, that they applied the names of their kings to the elements of the universe, and to several of those things which they esteemed to be gods, and which he calls natural gods, viz. the sun, moon, and stars." This caused an inextricable confusion in heathen worship. Thus Osiris among the Egyptians, Bel among the Chaldeans, and the Baal of the Phœnicians, signified both a deified man, and the sun. Many other names of their gods might be mentioned, which were the names both of stars and heroes; and they were both honored with the most divine titles and epithets. Several writers have shown that the names of some of these gods were corruptions of the Hebrew names of God, as Jove, &c., which were originally understood of the one supreme deity, but afterwards came to be applied to deified heroes. Who all these heroes were, that were worshiped as gods, it is impossible to tell; yet that, in several instances, there was in the heathen mythology, a mixture of obscure traditions relating to some of the progenitors of the human race, whose names are mentioned in the scriptures, would not be difficult to prove.

Sir William Jones, in his Asiatic researches, traces the origin of this idolatry of deified men, and also that of the worship of the heavenly bodies to the same source, viz. to a nation of Hindoos who originally possessed and governed the country of Iran, or ancient Persia, and which, after a careful and learned investigation of the subject, and upon unexceptionable evidence, he calls the oldest monarchy in the world. After having given the evidence upon which his opinion is founded, he says, concerning Iran, "Thus it has been proved by clear evidence and plain reasoning, that a powerful monarchy was established in Iran long before the Assyrian or Pishdadi

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government; that it was a Hindoo monarchy, though if any choose to call it Cusian, Casdean, or Scythian, we shall not enter into a debate on mere names; that it subsisted many centuries, and that its history has been engrafted on that of the Hindoos who founded the monarchies of Ayodhya and Indraprestha; that the language of the first Persian empire was the mother of the Sanscrit, and consequently of the Zend, and Parsi, as well as of Greek, Latin, and Gothic; that the language of the Assyrians was the parent of Chaldaic and Pahlavi, and that the primary Tartarean language also had been current in the same empire; although, as the Tartars had no books, or even letters, we cannot with certainty trace their unpolished and variable idioms. We discover, therefore, in Persia, at the earliest dawn of history, the three distinct races of men, whom we described on former occasions as possessors of India, Arabia, Tartary;" (viz. the Hamian, the Arabian, and the Tartarean race,) "and whether they were collected in Iran from distant regions, or diverged from it, as from a common centre, we shall easily determine, by the following considerations. Let us observe, in the first place, the central position of Iran, which is bounded by Arabia, by Tartary, and by India, whilst Arabia lies too contiguous to Iran only, but is remote from Tartary, and divided even from the skirts of India by a considerable gulf. No country, therefore, but Persia seems likely to have sent forth its colonies to all the kingdoms of Asia. The Brahmins could never have migrated from India to Iran, because they are expressly forbidden by their oldest existing laws, never to leave the region, which they inhabit to this day; the Arabs have not even a tradition of an emigration into Persia, before Mohammed, nor had they indeed any inducement to quit their beautiful and extensive domains; and, as to the Tartars, we have no trace in history of their departure from their plains and forests till the invasion of the Medes, who, according to etymologists, were the sons of Madai, and even they were conducted by the princes of an Assyrian family.

The three races, therefore, whom we have already mentioned, (and more than three we have not yet found,) migrated from Iran, as from their common country; and thus the Saxon chronicle, I presume good authority, brings the first inhabitants of Britain from Armenia, while a late very learned writer concludes, after all his laborious researches, that the Goths, or Scythians, came from Persia; and another contends with great force, that both the Irish and old Britons proceeded severally from the borders of the Caspian; a coincidence of conclusions from different media, by persons wholly unconnected, which could

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scarce have happened, if they were not grounded on solid principles. We may therefore hold this proposition firmly established, that Iran, or Persia, in its largest sense, was the true centre of population, of knowledge, of languages, and of arts, which instead of traveling westward only, as it has been fancifully supposed, or eastward, as might with equal reason have been asserted, were expanded in all directions, to all the regions of the world, in which the Hindoo race had settled under various denominations."*

Of the idolatry of ancient Iran, Sir William Jones, after having given the statement already quoted, concerning the worship of the heavenly bodies, proceeds, "The planetary worship in Persia, seems only a part of a far more complicated religion, which we now find in these Indian provinces; for Moshan assures us that in the opinion of the best informed Persians, who professed the faith of Hushang, distinguished from that of Zeratusht, the first monarch of Iran, and of the whole earth, was Nahabab, a word apparently Sanscrit, who divided the people into four orders, the religious, the military, the commercial, and the servile, to which he assigns names unquestionably the same in their origin to those now applied to the four primary classes of the Hindoos. They added, that he received and promulgated among men a sacred book in a heavenly language, to which the Mussleman author gives the Arabic title of *Desater*, or regulations, but the original name of which he has not mentioned; and that fourteen Nahababs had appeared or would appear in human shape, for the government of this world. Now when we know that the Hindoos believe in fourteen Menus or celestial personages, with similar functions, the first of whom left a book of regulations, or divine ordinances, which they hold equal to the Veda, and the language of which they believe to be that of the gods, we can hardly doubt, that the first corruption of the purest and oldest religion, was the system of Indian theology, invented by the Brahmins, and prevalent in these territories," (India, where Sir W. Jones then resided,) "where the book of Nahabab or Menu is at this hour the standard of all religious and moral duties."

That the Hindoo worship of deified men spread from Iran (ancient Persia,) to the four quarters of the globe, is supported by indisputable facts. The ancient temples found in Mexico contained idols of the same character with those in the temples of Hindostan, and the system of idolatry practised by the aboriginal inhabitants of America, has been identified as the same with that of the Hindoos. Treating

* Asiatic Researches; Discourse on the Persians.

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of the Chinese, Sir W. Jones says, "We find that the people of China had an ancient system of ceremonies and superstitions, which the government and philosophers appear to have encouraged, and which has an apparent affinity with some parts of the oldest Indian worship; they believed in the agency of genii, or tutelary spirits presiding over the stars, and the clouds; over lakes, and rivers, mountains, valleys, and woods; over certain regions, and towns; over all the elements (of which, like the Hindoos, they reckon five) and particularly over fire, the most brilliant of them. To these deities they offered victims on high places; and the following passage from the Shi-an, or book of Odes, is very much in the style of the Brahmins. "Even they, who perform a sacrifice with due reverence, cannot perfectly assure themselves that the divine Spirit accepts their oblations; and far less can they, who adore the gods with languor and oscitency clearly perceive their sacred illapsis." These are imperfect traces, indeed, but they are traces of an affinity betwen the religion of Menu and that of the Chinas." Of the Japanese, the same author says, "Among the idols worshiped, according to Kaempfir, in that country, before the innovations of Sacya, or Budha, whom the Japanese also called Amuda, we find many of those idols which we every day see in the temples of Bengal, particularly the goddess with many arms, representing the powers of nature, in Egypt named Isis, and here Is'ni or Isi." Speaking of Hindostan, the same author says, "We now live among the adorers of those very deities who were worshiped under different names in old Greece and Italy, and among the professors of those philosophical tenets, which the Ionic and Attic writers illustrated with all the beauties of their melodious language. On one hand we see the trident of Neptune, the eagle of Jupiter, the satyrs of Bacchus, the bow of Cupid and the chariot of the Sun; on the other we hear the cymbals of Rhea, the songs of the Muses, and the pastoral tales of Apollo Nomius. In more retired scenes, in groves, and in seminaries of learning, we may perceive the Brahmins and the Sarmanes, mentioned by Clemens, disputing in the form of logic, or discoursing on the vanity of human enjoyments, on the immortality of the soul, her emanation from the eternal mind, her debasement, wanderings, and final union with her source. The six philosophic schools, whose principles are explained in the Dersana Sastra, compose all the metaphysics of the old Academy; nor is it possible to read the Vedanta, or the many fine compositions in relation to it without discovering that Pythagoras and

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Plato derived their sublime theories from the same fountain with the sages of India." *

Thus it appears that the worship of the heavenly bodies and of deified men, at an early period of the history of the human race, had their origin in the ancient kingdom of Iran or Persia, and from thence, by emigrating tribes was carried to every quarter of the globe. The question arises, were these, or either of them, the first religion of the human race, or were they corruptions of a more ancient and more pure religion? The infidel Taylor asserts that all other religions were derived from the Hindoo mythology, and Hume, as has been seen, assumes that men could not have been from the beginning worshipers of the one God. That both these assumptions are false it is easy to prove; for many of the nations who practised these idolatries, still preserved among them some knowledge of God; and many of them believed him to be a self-existent and invisible Spirit. It is true that the knowledge of God retained by them was so covered and overwhelmed, as to be scarcely discernible under a monstrous load of superstitions and idolatries. Some who acknowledged a supreme Being rendered him no worship at all; with others his worship was so mixed and confounded with that of idol deities, that scarce any traces of it appear in their worship, their religion, or their laws. The great number of divinities which, from time to time, were introduced, and the worship of which, was established by public authority, turned off their attention and regard from the one true God, so that he was in a great measure neglected and overlooked; but that a knowledge of such a being was not altogether lost among the nations of the earth will presently appear.

It is well known that the Indians of this continent, even the most savage among them, and who have had little or no intercourse with the whites, believe in the existence of the great Spirit. Garcillasso de la Vega, says, that the most ancient inhabitants of Peru, before the Incas came among them, and whom he represents as extremely ignorant, rude and uncultivated, yet acknowledged one supreme God, whom they called Packa Camack; and said it was he who gave life to all things, and sustained and preserved the universe, but that, as he was invisible, and they did not see him, they could not know him; and therefore to him they seldom erected temples, or offered sacrifices, though they showed their veneration for him by bowing their heads, and lifting up their eyes when his sacred name was mention-

* Asiatic Researches.

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ed. It is said of the negroes of Guinea, that they generally acknowledge one supreme Almighty Being, but believe he is too far above us to take notice of poor mortals: therefore they pay him no manner of adoration, neither praying to him, nor giving him thanks for any thing; but pray, and sacrifice to a multitude of other deities, some of which are extremely ridiculous. It was long thought that the Hottentots had no notion of God at all, but it appears that they believe in a supreme Being, the creator of heaven and earth, and of all things therein, through whose omnipotence all things live and move; and that this Being is endowed with unsearchable attributes and perfections, giving him a name which in their language signifies the God of Gods. This may seem to argue high ideas of the Deity, but then, they say of this supreme God, that he is a good man, doing harm to no one, and dwells far above the moon, which they worship, though they pay none to him.

Although the Greek and Latin poets were great corruptors of theology, yet amidst the crowd of divinities mentioned by them, there is still to be found in their writings the notion of one supreme, of whom they speak in the most exalted terms, and to whom they ascribe the highest divine attributes, and which are peculiar to the one true God, such as, that he is omnipotent, that he seeth all things, and governeth the world. It is true that they confounded him, whom they represented as the supreme God, with that Jupiter who they represent as committing so many acts of indecency and licentiousness. Nevertheless their writings prove that the notion of one supreme Deity was never utterly extinguished amidst all the confusions and perversions of the pagan theology.

Cicero, speaking of the works of nature and providence, says, "How is it possible for us, when we behold these, and numberless other things of the same kind, to entertain a doubt, that there presideth over them some maker of so great a work, if these things had a beginning? or a moderator and governor, if, as Aristotle supposes, they existed from eternity? The ancient Arabians possessed a knowledge of the one supreme Being. Sir William Jones, treating of their religion, after proving that they worshiped the planets and fixed stars, adds, "But the religion of the poets seems to have been pure theism; and this we know with certainty, because we have Arabian verses of unsuspected antiquity which contain pious and elevated sentiments, on the goodness, and justice, the power, and omnipotence of Allah, or the God.

The ancient Tartars appear to have possessed a knowledge of the

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one supreme Being. We are told, says Sir W. Jones, by Abulgazi, "that the pure adoration of one Creator prevailed in Tartary during the first generations from Yafet, but was extinct before the birth of Oghaz, who restored it in his dominions; but some ages after him, the Monguls and Turcs relapsed into gross idolatry; but that Chengiz was a Theist, and in a conversation with the Mohammedan Doctors, admitted their arguments for the being and attributes of the Deity to be unanswerable, while he contested the evidence of their prophet's legation." The ancient Chinese had a knowledge of the supreme God. On this subject, Sir W. Jones says, "Of the religious opinions, entertained by Confucius and his followers, we may glean a general notion from the fragments of their works, translated by Couplet; they professed a firm belief in the supreme God, and gave a demonstration of his being, and his providence, from the exquisite beauty and perfection of the celestial bodies, and the wonderful order of nature in the whole fabric of the visible world. From this belief they deduced a system of ethics, which the philosopher sums up in a few words at the close of the Sein-ya." He, says Confucius, "who shall be fully persuaded that the Lord of heaven governs the universe, who shall in all things choose moderation, who shall perfectly know his own species, and so act among them, that his life and manners may conform to his knowledge of God and man, may truly be said to discharge all the duties of a sage, and to be far exalted above the common herd of the human race. But such a religion, and such morality could never have been general; and we find that the people of China had an ancient system of ceremonies and superstitions which the government and philosophers appear to have encouraged, and which has an apparent affinity with some parts of the oldest Indian worship." The first religion of Iran, which according to Sir William Jones, was the source and centre of all idolatry, was that of the one supreme Being, he says, "The primeval religion of Iran, if we rely on the authorities adduced by Meshani Fa-ni, was that which Newton calls the oldest (and it may justly be called the noblest) of all religions; a firm belief that ONE SUPREME GOD made the world by his power, and continually governed it by his providence; a pious fear, love and adoration of him; a due reverence for parents and aged persons; a paternal affection for the whole human species, and a compassionate tenderness even for the brute creation." What is still more convincing is the fact that the book of Menu, already mentioned, speaks of the SUPREME GOD, of his creation of the universe, and styles him a self-existent Spirit. Its first sen-

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tence reads thus: "Menu sat reclined with his attention fixed on one object, the *supreme* God." Treating of the creation, it is said, "The waters are called Nara, because they were the production of Nara, or the *Spirit of* God." From which it appears that a knowledge of the one supreme God, obtained among mankind at a very early period of the history of the human race, and this notion has never been wholly extinguished. How did man first come to acquire this knowledge? If the primitive religion of Iran was idolatry, how did the author of the book of Menu acquire the knowledge of a supreme self-existent Spirit? How did the savages of America make so important a discovery? In a word, how is it that among all nations, the most rude and barbarous, as well as the most civilized, this notion has obtained? Mr. Hume maintains that this knowledge could not have been the result of their own reasonings; and he is right. But the question recurs, how did they obtain it? and the only answer which can be given, is, that it must have been revealed by God himself, to the progenitor of the race; and has been handed down by tradition, from one generation to the other. If this be not admitted, the solution of the question is impossible; and the Infidel finds himself in a difficulty, from which he cannot extricate himself. But admit it, and the difficulty at once vanishes.

Nothing could originally be known of the attributes and will of God, but from himself; and whether this knowledge was inwrought in its principles with the very nature of the first man; or delivered to him by the voice of his Creator; or imparted by the ministration of angels; or in whatever mode communicated, it is still *revelation*. All the communications subsequently made by God to the inhabitants of the old world, were new revelations, although none of them were given in writing, or afterwards written by those to whom they were delivered. The transmission of divinely imparted knowledge would, in the first instance, be a very simple affair; the instruction by Adam of his children in what he knew. The variety and extent of knowledge which was lodged with him we cannot tell; but it should be borne in mind, that if Revelation be true, he came into the world a perfect man, both in body and mind; his affection for his children, and their posterity, would influence him to communicate to them all he knew, that was necessary to secure their virtue and happiness; and it is not to be expected that the narrative of Moses would supply us with particulars merely calculated to gratify our curiosity; besides it is as brief as its special design, and the proportion it was ultimately to bear to the entire volume of scripture rendered necessary.

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In the institution of animal sacrifices, a proof exists of the revelation to Adam of certain facts of the divine will, respecting which no record is preserved, and also of his faithful transmission of it to his posterity. No natural origin of animal sacrifice can be assigned, except that which refers to the divine appointment; and that Adam had trained his family in the observance of that rite of religion is plain, from the history of Cain and Abel. It is equally fair to conclude that he instructed them in whatever else he knew respecting the character of God, and of his will. The offering of animals in sacrifice, as expiatory victims, has prevailed in every age, and among all nations; and the scriptural doctrine of acceptance by an atonement, has by this means been every where practically recognized. Here then is tradition from the very beginning, coming in to our aid, and universally, both as to place and time, directing religious services. The providence of God in securing to this rite the universality which it has obtained is very remarkable, and most unequivocally teaches the vast importance which pertains to it, as a means of instruction, and as furnishing a principle to which even the Gospel itself addresses its most direct and forcible appeals.

A similar duty would devolve upon Adam's children, and a like practice would be pursued by them, in reference to their respective families, and thus, the existing lights of revelation would shine alike on all the families of the earth. It is easy however to perceive how the truths thus transmitted would, from time to time, be liable to shades of interpretation, according to the various prejudices, and dispositions of those through whose hands it passed. Hence the necessity of frequent references to the first parent of our race, or to those with whom he was known to have immediately communicated, and hence the importance of the lengthened lives of the antediluvian patriarchs. Adam was contemporary with Methuselah for two hundred and eighty-three years, and Methuselah died only forty years before the deluge, when Noah was five hundred years old, and his three sons were grown to maturity, all of them having, probably, been acquainted with Methuselah, the connecting link between themselves and the first man.

Noah became the depository of the knowledge of the old world, and the medium of its transmission after the deluge. He lived after the flood three hundred and fifty years; and the families of mankind were of one language, and resided in the same neighborhood, until the destruction of the tower (or temple) of Babel. It is fair to conclude, that at this time, the knowledge of mankind was generally equal.

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Some there undoubtedly were, who had corrupted the truth, perhaps many, and had forsaken the simplicity of the divine institutions. But there were general doctrines known to all, and outward forms of religious worship common to all. This is fully proved by the common features of all systems of idolatrous worship, both in ancient and modern times, and there is no other way by which this fact can be satisfactorily accounted for. The several sections of mankind, as they separated from the plains of Shinar, carried with them the same general knowledge of the existence and claims of God, and of the modes and forms of his worship; and upon these *traditions of revelation, as a basis*, human reason founded its various systems of philosophy and religion. The departure from purity would be gradual, accidental in some cases, and retarded in others, by the ever-varying prejudices of mankind, and the changing circumstances of society. The principle of change being once admitted, it is not surprising that the inventions of men soon took the place of the institutions of God. Still, however, *the great fact of his existence* continued to be acknowledged, and the rite of sacrifice was, by his providence, universally preserved.

The force of the above argument is strengthened by what Sir W. Jones says concerning the book of Menu, (already quoted from,) "though not even pretended to have been written by him, is more ancient than the Bhagavat; but that it was composed in the first age of the world, the Brahmins would find it hard to persuade me; and the date, which has been assigned to it, does not appear in either of the two copies which I possess, or in any other, that has been collated for me; in fact the supposed date is comprized in a sense which flatly contradicts the work itself, for it was not Menu who composed the system of law, by the command of his father Brahma, but a holy messenger or demi-god, named Briga, *who revealed to men what Menu had declared at the request of him and other saints or patriarchs.*"*

The brief records which Moses furnishes of the sojournings of the patriarchs show that for many generations after the dispersion, the knowledge of the one true God remained in some of the principle nations of the earth. Although in the days of Moses, the Phœnicians and Canaanites were overrun with idolatry and polytheism; yet, four hundred years before, when Abraham sojourned among them, no traces of idolatry are to be found, in the account given of them, in

* Elsewhere Sir W. Jones identifies Menu with Noah.

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the Mosaic history. But the contrary appears from what is said of Melchisedek, a king in that country, who was also a priest of the Most High God, and to whom Abraham himself paid great respect, and gave the tenth part of the spoils he had taken. Abimelech, who was also a king in Canaan, about the same time, seems to have had a knowledge of the true God, and to have been his worshiper; and the inhabitants of that country seem to have regarded Abraham as a prophet of the Most High, and a person much in the favor of God. When Abraham visited Egypt, neither Pharaoh nor the Egyptians seem to have been infected with those idolatries for which, afterwards, they were so famous. Therefore, Mr. Hume's assumption, that the first and most ancient religion of mankind was, and necessarily must have been polytheism and idolatry, and Mr. Taylor's assertion that all other religions were derived from the Hindoo mythology, are both untrue; it having been clearly proved that the first and most ancient religion of mankind was theism, or the worship of the one true God, the creator of all things.

SECTION III.

If the first and oldest religion of mankind, was the worship of one God, or self-existent and invisible Spirit, who created and governs the universe, the inquiry now is; is Jehovah that being? When it will be ascertained whether the facts detailed by the writers of the Old Testament did occur, that question will be answered. But in order to a correct decision on their credibility it will be necessary, first, to consider the STYLE of the writings in question, a proper understanding of which will prevent the inquirer after truth from being led astray, by the misapprehensions or misrepresentations of the Infidel. For example: Mr. Olmsted says, of the writer of the book of Genesis; "His God must have been corporeal." "His notion was that God must have been a very great man." His reason for this inference is, that Moses says, "God created man in his own image." The same inference is often drawn from the fact that, in the scriptures, we read of the arms of God, his ears, his eyes, his nostrils, &c. But a proper understanding of the style in which the scriptures were written, it is believed, will convince every candid mind of the fallacy and absurdity of all such objections.

The STYLE of the writings of the Old Testament is figurative and poetical; not that sort of allegory which rhetoricians use as a mere

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assemblage of metaphors, but a symbolical mode of writing which embellishes and dignifies historical truth.

To be understood by man, that which treats of God, or any communication made by God to him, must necessarily be conveyed through human language, and by the use of figures. The figures used must be suited to the capacities of those to whom the communication is made, and they must be drawn from objects with which they are familiar.

As the metallurgic workman by his skill and perseverance, separates the pure silver from the dross in which it is imbedded, so our faculties must be exercised in separating the actual substance of *divine* communication from that which is necessarily human, the forms of language, and the condescending methods of comparison, by which God brings spiritual and divine realities within the sphere of our narrow comprehensions. The *matter* is divine, but the *vehicle* is human.

We have no intuitive knowledge of the nature, attributes, purposes, and acts of the Infinite Spirit. We have *no possible* means of receiving knowledge, though communicated from its own divine fountain, except through the medium of RESEMBLANCES to objects of our own thoughts, or of sensible perception by our own organs. We can form no conception of the divine nature as infinite intellect, PURE MIND, but by reflecting upon, and drawing conclusions from our own consciousness, and the operations of our own minds. We gain our notion of the *eternity* of God by adding the notion of infinity to our perception of the flow of time. By our touch and our sight we arrive at the ideas of motion, and resistance, and impulse; and by reflecting on the lesson thus taught, we rise to the notion of effects and causes. We look and feel around, we lay hold of bodies extraneous to ourselves, and we discover certain states and alterations of states following upon certain conditions of tangible and visible things; we then rise to a wider survey of the visible world around us, and we see a vast number of changes taking place, upon a scale of great magnitude; and at last our feeble minds, having acquired the idea of *power*, we transfer it, with the highest increase of form, to our conceptions of the infinite and eternal Deity; and we call our new idea *Omnipotence*. In a similar way, we form conceptions of justice and kindnes, from the action of parental and infantile feelings, and from the mental phenomena which we experience inwardly, and the actions of our fellow beings observed outwardly: to these conceptions we also annex the qualities of infinity and eternity, and thus we gain some notion of the MORAL

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attributes of the Supreme Majesty, his holiness and benignity. But how faint are our best conceptions!

From this general statement certain important consequences follow.

1. All the methods of representation that may be employed to convey notions of the Deity to the mind of man, must of *absolute necessity*, be designed to produce only analogical or comparative ideas, and must be adapted to that end. If we may so speak, they are *pictures* which stand *in the place* of spiritual realities; but the realities themselves belong to the INACCESSIBLE LIGHT.

2. The materials of such comparison must be different, according to the varying states of mental improvement in which different minds are found. Let it for a moment be supposed, that it had pleased God to grant an immediate revelation to the Athenians, in the age of Socrates, Plato, and Aristotle, and for their use; we may believe that in such a case, the communication would have been expressed in the terms and phrases to which they had habituated themselves, and moulded upon a system of references to the natural scenery around them, to their modes and action in social life, and to their current notions upon all other subjects. Not only would the diction have been pure Greek, but the figures, the allusions and illustrations, of whatever kind, would also have been Attic. The Hebraized style, which was adapted to the people of Israel, would have failed to convey just sentiments to the men of Greece; for, though it would not have been absolutely unintelligible, the collateral ideas would have been misapprehended, false bye-notions would have insinuated themselves, and the principal sentiments, to inculcate which was the object of the whole process, would have been grievously distorted. Or, had the favor of a positive revelation been given to the ancient Britons, or to the Indians of this continent, it would have been clothed in another dress of representative imagery; and described in other and very different forms of speech.

Yet in such case, and under every variety that could occur, the enucleating of the representations, if it were fairly accomplished, would bring out the *same* truths, and the practical benefit of piety and virtue resulting from each mode; for the classes of mankind to which each was adapted, would be *the same* if improved with equal fidelity.

3. The earliest revelations which God was pleased to grant to man, must have been conveyed by representations of the character which has been described; they must have been composed of materials derived from the *knowledge* possessed by the subjects of those revela-

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tions, and the *relations* under which they stood to beings and circumstances around them.

This position is only the correlate of saying, that the revelation must have been given and transmitted in the language spoken, or written by those to whom the message of God came; or to say all in one word, it must have been *intelligible*. If it be objected against the supposition, that, by this showing, the revelation would be clothed in the imagery of gross and sensible objects, with the imperfections, and misconceptions under which those objects appeared to men possessing only the the rude ideas of a primeval state of society, a corresponding objection would lie against the revelation being conveyed in a rude and imperfect language. Then, to be consistent it would be requisite further to maintain, that the terms and style of the revelation must have been in the most pure and abstract kind of phrase that human diction could afford, the most nearly approaching to the spirituality of the divine nature, and the majesty of eternal things; and this would be equivalent to saying, that it ought to have anticipated by many centuries the progress of man, as an intellectual and social being; that it ought to have been written, not in the language of shepherds and herdsmen, but in that of moral philosophers and rhetoricians; not in Hebrew, but in Greek or English.

It would also plainly follow that, if the prescription as to the forms of thought and diction which such presumptions demand, as befitting a revelation from heaven, were admitted, a revelation so expressed, would have been *unintelligible* to "the ages and generations" of primitive times, and to the generality of mankind in all times.

We are thus led to another observation, which will bring us to the *principle* proposed as the solution of the biblical question with relation to all human science.

The revelations, successively given to the fathers of mankind, to the ancestors of the Israelitish nation, and to particular persons of that nation, "at sundry times and in divers manners," were conveyed in *representations to the senses*, chiefly that of *sight*, and in *words descriptive* of those representations.

To the slightest rational consideration, it must be evident that the first human pair were created in the perfection of their bodily organs and mental powers; and that they were immediately endowed by their Creator with a full use of their organs and faculties, and with a competent measure of the habits thence resulting, that use, and those habits, which all subsequent human beings have had to acquire, by the slow process of parental training and imitative acquisition. Had

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these qualities not been thus infused into them, or made instinctive, at the very commencement of their being, they could not have preserved their own lives, nor have rendered to their heavenly Sovereign any religious homage. "The German philosopher Fichte, gave the decision of reason, when he asked the question and returned the answer, Who educated the first human pair? A Spirit took them under his care; as is laid down in an ancient, venerable, original document, which contains the deepest, and sublimest wisdom, and presents results to which all philosophy must at last return."* Nature and reason declare the certainty of such an order of things, and the actual reality of it we learn from the passage of revelation objected against in the quotation which is given at the commencement of this section. "God created man in his own image." In this passage we have a divine communication conveyed in a representation to the senses, and in words descriptive of that representation, and the Christian Scriptures separate the actual substance of the divine communication from that which is necessarily human. In other words, they inform us, that that image consisted in righteousness and true holiness.

"The *character* of the Old Testament revelation consisted in representing God by the figurative attribution of the human form, with its organs, and functions; and the human mind, with its affections and passions. That this mode of instructing men was condescendingly adopted by the Infinite Spirit is manifest from the whole tenor of these books. "Do not I fill heaven and earth? saith the Lord." "Whither shall I flee from thy presence?" What could communicate more exalted ideas of the one living and true God? Yet it pleased this Being to bring himself down, not to the comprehension, for that is impossible, but to the apprehension of untutored men, by *representations* drawn from the circumstances of man, and from other natural objects. Is it intended to represent the beauty and grandeur of the divine nature? "He covereth himself with light as with a garment." His universal knowledge: "The *eyes* of the Lord run to and fro though the whole earth." His unfailing notice and gracious attention to his suffering servants: "Thou wilt *hear* me, O God, incline thine *ear* unto me, unto my speech." His justice upon the wicked: "When ye spread forth your hands, I will hide mine eyes from you." His compassion and forgiving grace: "Is Ephraim my dear son? Is he a pleasant child? For since I spake against

* Dr. Pye Smith.

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him, I do earnestly remember him still; therefore my *bowels* are troubled for him; I will surely have mercy upon him, saith the Lord." His almighty power: "I have made the earth, and created man upon it, I, even my hands, have stretched out the heavens."

In like manner "*heart*" of Jehovah is put to signify his love and approbation; his "*nostrils*," "*mouth*," and "*breath*," his "*lips*" and "*tongue*," express his declarations of mercy to the penitent, and retributive justice upon the ungodly; his *feet* and *footsteps* designate the proceedings of his government.

By a further application of this method of bringing down divine things to the grasp of man, the Scriptures, and most abundantly the earliest books, represent the attributes of Deity and their exercise in the moral government of rational creatures, by ascribing to him the sudden emotions, and the more tranquil and mutable affections which, in their literal meaning, can be predicated only of limited and imperfect beings.

To express the wisdom of God in the adaptation of creatures' forms and structural organs, to the purposes destined, his is represented in the attitudes of a man, who has invented and constructed a new machine; or who has made an untried experiment. He watches the working, he looks at the result, he sees the whole to have succeeded to the fulness of his intention; and he sits down contented and happy, to repose after his labor. "God saw every thing he had made; and behold it was very good. Thus the heavens and the earth were finished, and all the host of them; and on the seventh day God ended his work which he had made, and he *rested* on the seventh day, from all his work which he had made!"

The disobedience and ingratitude of mankind to their heavenly Maker and Benefactor, and his abhorrence of every thing wicked, in principle and in act, are expressed by the image of a man who sees a valuable work spoiled, and his hopes turned to the reverse of just expectation; he therefore bitterly repents that he had formed such a purpose, and undergone the labor of executing it. "God saw that the wickedness of man was great in the earth; and that every imagination of the thoughts of his heart was only evil continually; and it repented the Lord, that he had made man in the earth, and it grieved him at his heart."

Is it not most manifest that this manner of depicting to men the perfections, operations, justice and mercy of the infinite Being, was most touching and impressive? Was it not well adapted to the mental capacities and the susceptibility of strong affections, which must

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have characterized man in a state of rude simplicity? Would a style more coldly correct, more philosophical, have been better fitted to answer the ends of religious instruction? *Better* adapted! would it have been adapted *at all?* Let us elevate the beneficial effect of such a style the most that we reasonably can; still it would have been cold, unattractive, and with difficulty comprehended; would arouse no attention; would leave scarcely any impression upon the unlearned, who compose the great mass of society, or even upon the best educated children. But the simple imagery of Scripture is instinct with life, and touches every chord of feeling.

Does the Infidel still object? Such an one has forgotten in the pride of his philosophy, that his best conceptions of God, and his most chastened manner of expression are likewise formed upon resemblances and analogies; and this is the only way by which he can have any conceptions of the infinite one. The difference between him and the most rude children of nature lies only in degree; and it should be borne in mind, that according to the universal rule of language, the figurative is always to be explained by the simple, the obscure by the perspicuous. *

Intimately connected with what has just been stated, are the objections urged against the writings of the Scriptures, because they speak the language of appearances. These men, says the Infidel, could not have been the inspired servants of God, for their writings betray their ignorance of the laws of nature. Do they not often speak as though the earth was immovable, and the sun in motion? This heavenly body, according to them, rises and sets, and its course is from one end of the heavens unto the other. The moon and the stars are in motion; the sun at the command of Joshua stands still in the mid heaven, and heaven itself is a solid arch, and standing upon pillars, for they speak of the pillars of heaven being shaken. It is impossible that these men could have been inspired of God, for they teach a false system of physics. And, say they, their systems of physics being false, their theology must also be false.

Such objectors speak and write as though they would have the Bible speak like Isaac Newton. But they forget that if the Bible had spoken about the scenes of nature—we shall not say as God sees them, but as the scientific men of future ages will see them—they could not understand it. Nay: Newton himself could have understood nothing of it. Besides, the most advanced language of science is not,

* See Dr. Pye Smith's Scripture and Geology.

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and never will be, any thing more than the language of appearance. The admirable Gaussen says, "The visible world is much more than you imagine; a figure which passes, a scene of illusions, and of phantoms. That which you there call reality, is still in itself only an appearance relatively to a more elevated reality, and a more profound analysis. In our ignorant mouth the word *reality* has nothing absolute; it is a term totally relative, and employed in proportion as we think we have reached a new round on the ladder by which we come up from the depths of our ignorance.

The human eye sees objects only under two dimensions, and projects them all upon the same canvass, until the touch, and some experience have rendered to them the reality of depth, or a third dimension. Colors are accidents, and belong only by reflection, and by illusion, to the objects which present them to you. The very impenetrability of bodies, their solidity, their extension, are, after all, only an appearance; and present themselves to us as a reality only in expectation of a profounder science, which shall substitute another for it. Who may tell us where this analysis is to stop? and what would be our language concerning beings which are most familiar to us, if we were only endowed with one more sense; with antennæ, for example, like the ants and the bugs?" * Therefore, provided it be exact, the expression of appearances is a language philosophically correct, and it is the very language which the Scriptures ought to have adopted. Do not men in their social intercourse, speak of the scenes of nature in this language? and would these objectors have the Bible to speak of them to men of all capacities, and of all generations, otherwise than they themselves do? yea, than even the most learned themselves speak of them to one another? Do not the greatest philosophers themselves speak of the sun rising and setting; the equinoxes receding, and the planets advancing? Therefore, the fact that the Scriptures speak the language of appearances, so far from constituting an argument against their credibility and inspiration, this and their freedom from all error, are evidences of the wisdom, and condescension of their Author, who in them uses a language which can be understood by men of all ages, and of every degree of intellectual attainments.

* Gaussen on the Plenary Inspiration of the Scriptures, page 135.

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CHAPTER II.

CREDIBILITY AND ANTIQUITY OF THE OLD TESTAMENT SCRIPTURES.

Mr. Olmsted begins his attack upon the writings of Moses by saying, "Let us suppose that Cicero were to re-appear among us, with faculties as vigorous as when he penned his oration for Milo, and you were to put the Bible into his hands, with a request that he would read it carefully, and give you his opinion as to the veracity of the several authors. He reads a few of the first chapters of Genesis. He then asks who the author is. You tell him his name was Moses. He takes it for granted. He then tells you that this Moses relates some wonderful facts—so wonderful that he cannot believe them; and asks again, how Moses knew them. You tell him that Moses was inspired. He calls upon you for proof of this assertion. You reply that he must presume it. He would then address you somewhat in the following strain: "You requested me to examine this book, as a man of good sense or a logician should do, and why ask me now to take for granted what would render scrutiny, or examination of testimony unnecessary; for if Moses was inspired by a truth telling God, as you wish me to presume, he must necessarily have written the truth." Under the full conviction that I have proved that nothing can be presumed in favor of Moses that could not be presumed in favor of any other author, I shall proceed to examine the Pentateuch, on the supposition that a man of that name wrote it.

I have already remarked, that from no man who is said to have lived before Moses, and there were many to whom he says God revealed himself, have we a single line? The question here suggests itself: how did Moses *know* what transpired at the creation? for he no where tells us, that in any of their interviews, God ever told him any thing about it. You must *infer* that God told him, or this cosmogony of his was a mere vague tradition. I shall proceed upon the ground that Moses means to be understood as telling us that he derived his information from the mouth of God himself. If God told him so, all he has written is true; but, if I can show that what he has written is not true, then God never told him so."

Without detaining the reader to comment upon Mr. Olmsted's unjust and false representation of the ground occupied by the advocates of Revelation; suffice it to say, that to arrive at a correct decision concerning the veracity of the writers of the Old Testament, the en-

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quiser is *not* required first to suppose that any of them are inspired—and it is heartily admitted "that nothing can be presumed in favor of Moses, that could not be presumed in favor of any other author."

Mr. Olmsted enquires, "How did Moses know what transpired at the creation?" To this it is replied, that it will be admitted this cosmogony of his was a mere vague tradition, and consequently unworthy of credit, *provided* it can be proved that it contains *any* error concerning the material world. But it is maintained that while all the false theologies of both the ancients and the moderns, abound not only with systems revolting in their views of the Deity, but with the grossest physical errors, that nothing of this nature is to be found in the writings of Moses, or in any of the books of the Bible. Had Moses, like the authors of the sacred writings of the Hindoos, represented the moon as 50,000 leagues higher than the sun, that it shines by its own light, that it animates our body; that the night is formed by the descent of the sun behind the Semeyra mountains, situated in the middle of the globe, and many thousand leagues high; that our earth is flat and triangular, composed of seven stories, each of which has its own degree of beauty, its inhabitants and its sea; that the first is of honey, the other is of sugar, the other of butter, the other of wine; and finally, that all the mass is carried on the heads of innumerable elephants, who in shaking themselves cause the earthquake, then we should have been brought to the mortifying conclusion that Moses was an impostor. Or had his writings contained one of the many errors with which those of the most eminent philosophers of Greece and Rome abound; or had he like Mohammed represented mountains as being made to hinder the earth from being moved, and represented it as being held by anchors and cords; or had he given us the cosmogony of Buffon; or, like Lucretius, Pliney or Plutarch, and even the fathers of the Christian church, had he reasoned against the theory of antipodes, we should have been constrained to have treated his natural philosophy with contempt, and as a consequence, would have spurned his theology. But we rejoice under the conviction that not one of the fifty sacred writers of the Bible, from the admirable Moses, who wrote in the desert four hundred years before the Trojan war, down to that fisherman, the son of Zebedee, who wrote in Ephesus and Patmos, during the reign of Domitian, not one of them have made *one* of those mistakes, which the science of every age discovers in the books of the preceding ages: none of those absurdities which modern astronomy discovers in such great numbers in the writings of the ancients.

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Let the Infidel search through the Scriptures, from one end to the other, seeking for such spots; and while he is so doing, let him bear in mind that this book speaks of every thing; that it describes nature, recounts its grandeurs, narrates its creation; tells us of the formation of the heavens, of the light, of the waters, of the atmosphere, of the mountains, of the animals and of the plants; that it teaches us the first revolutions of the world, and that it predicts to us its last; that it treats, not only of the visible, but of the invisible world; that it is a book to which nearly fifty persons of every degree of cultivation, taste, and condition, have contributed. Let him search, but he cannot find *one* of the thousand errors with which both ancient and modern writings are filled, when they speak either of heaven or of earth, or of their revolutions, or of their elements. And if the writings of Moses, and all the others, be found to be perfectly free from every physical error, then will Mr. Olmsted's question be answered; for then in these sacred pages, we must be constrained to hear the voice of the world's Creator, and it is maintained that the more closely they are examined, the more distinctly will that voice be heard.

Mr. Gaussen says, of the Scriptures, "They speak poetically, but precisely the true language of appearances. We there hear a father who condescends to speak to the smallest of his children, but in such a manner, that the elder can never discover a single word of his conversation contrary to the true position of the things which he has made, and in such a manner too, that often he drops, without affectation, words enough to show them that all that which they have learned of his works for four thousand years, he knew before them, and better than they now do. It is thus, that in the Bible, eternal wisdom addresses its children. In proportion as they grow, they see the Scriptures made for their age, adapted to their developments, appearing always to grow with them, and always presenting to them, on the one hand, absence of all errors, and on the other, indirect indications, but incontestable, of a science which preceded all that of man."*

Mr. Olmsted further says, "I now proceed to show that what he (Moses) has written is not true. I assert in the first place, that the first allegation in the book, that God made the Heaven, is a falsehood. In order to determine this question, we must ascertain what Moses meant by the word *Heaven*—he meant something—he tells us that God made something that he called Heaven; and we want to know

* Gaussen on the Plenary Inspiration of the Scriptures, page 137.

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what that something was, that we may determine whether God made it or not. Moses does not formally define the word. It could not therefore have been a new term, or used by him in a sense different from its common acceptation. We must therefore resort to his, and the writings of other authors of the Bible, for the purpose of ascertaining what was understood by the word heaven. If I do not succeed in showing that heaven was the studded firmament, then all the previous observations, and after arguments apply to the allegation that God made the firmament. I contend, that by the word firmament, Moses meant a transparent, pliant, solid arch or concave over our heads; and that heaven was the same arch, with the sun, moon, and stars set in it. It can be compared to a tambord shawl; before it is put into the frame, it is a square of white muslin only, (firmament,) but after figures are worked upon it, it becomes a shawl, (heaven.) Moses tells us that God called the firmament heaven; they cannot therefore be two totally distinct things; but one must be a modification of the other—one the muslin, the other the tambord muslin or shawl.

Let us inquire for what purpose, or object Moses says this firmament was made—what office it was to perform. "Let there be a firmament in the midst of the *waters*," was, according to Moses, one of the fiats of the Almighty. It does not require a knowledge of the Hebrew to discover that the expression, "*in the midst of*," should be rendered "*between*," for God immediately goes on to say, "and let it *divide* the *waters* from the *waters*." Then Moses tells us that "God made the firmament and divided the *waters* which were under the firmament from the *waters* which were above the firmament." This firmament was something palpable, something solid, as the term imports, which was to serve as a barrier to prevent certain waters which were above it from a confluence with certain other waters which were upon the earth. The same substance, water—a liquid—the combination of hydrogen and oxygen, not in a gaseous or vaporous, but in a liquid state, that was upon the earth, and afterwards gathered into seas and lakes, was said by Moses to be *above*, or resting *upon* this firmament. It must therefore have been something solid. This firmament, according to Moses, was perforated, over whose openings there were gates, or windows, or trap-doors, which were opened and shut, as God chose to give or withhold rain. In vii. 2: Gen. Moses says: "The same day were all the fountains of the great deep broken up, and the *windows* of *heaven* were *opened*; and what then? "And the *rain* was upon the earth forty days and forty

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nights." Again, in viii. 2: Gen. he says, "The fountain of the great deep, and the windows of heaven were stopped;" and what then? And the rain from *heaven* was restrained. Again, to the same point; 1 Kings, 8, 35: "When the heaven is shut up and there is no rain." 2 Chron. 6, 36, the same, and 7, 13: "If I shut up heaven, and there be no rain," Psalm 78, 23: "Though he had commanded the clouds from above, and *opened* the doors of heaven, and had rained down manna." Luke 4, 25, "Many widows were in Israel in the days of Elias, when the heaven was shut up for three years and six months, when great famine was throughout all the land." That is, there was no rain; see James 5, 17. Are not these quotations sufficient to prove the perforation. The Scriptures also frequently speak of the heavens passing away, and the creation of new heavens, and of the pillars and foundation of heaven, and of their trembling; but the passages which are as decisive as any other of the main position (that heaven meant an arch,) are the following—Psalm civ. 2, "Who stretchest out the heavens as a curtain." Isa. lx. 22, to the same effect; also xxxiv. 4: "And the heavens shall be rolled together as a scroll." And Rev. vi. 14: "And the heavens departed as a scroll when it is rolled together;" that is, heaven was rolled up as we roll a sheet of paper or a piece of sheet iron. What stronger proof can you require that Moses' firmament, or heaven, was a solid, though transparent and pliant, arch or concave. The sun, moon, and stars were *set in it*, as gems in a coronet—water rested upon it—it had doors or windows, through whose openings the water ran—was spread out—could be rolled up, and was to be destroyed, and a new one made in its place. Ezekiel says, its likeness was as the color of the terrible crystal stretched forth over their heads; and Josephus, a Jewish author, held in high repute by you all, calls it the *crystaline*. And lastly, its very name imports solidity.

I am aware that some of you, seeing the force of this argument, object to the common translation, and tell us that the Hebrew word rendered *firmament* can and should be rendered *expanse*, or *expansion*. Let us test the correctness of this translation, by the same rule that polemics adopt towards each other, viz: substituting the word *expanse* for heaven, or firmament, in the passages quoted. "And God said let there be an *expanse*," (firmament). That must be a singular system of philosophy, which shall teach that it required a fiat from any being whatever, for the existence of expanse or expansion. Again, "And God made the expanse and divided the waters which

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were *under* the expanse from the waters which were *above* the expanse." Will you be pleased to inform us where those waters must have been which were above expanse? for Moses tells us "it was so." "And the windows of *expanse* were opened and stopped;" "If I shut up expanse and there be no rain;" "When the *expanse* is shut up and there is no rain:" "The *expanse* was shut up for three years:" "The expanse shall pass away:" "The foundations and pillars of expanse were shaken or trembled:" "Who stretchest out expanse as a curtain:" "And the expanse shall be rolled together as a scroll:" "And the expanse departed as a scroll when it is rolled together." The stretching out and rolling up of expanse, its destruction and passing away, and the trembling of its pillars, are all equally ridiculous. We are all very curious to see a *new* expanse. Were it not that men of great reputation for talents and learning really have, or pretend to have, faith in Moses, I should feel ashamed seriously to labor this question. I pronounce the allegation that God made the heaven, or firmament, a falsehood; for we know that no such thing ever existed. But it is said that Moses was not a philosopher, and that his object was not to teach us a system of physics. His object was surely to teach what he undertook to teach, and the misfortune is that his doctrine, or teaching, whether you call it theology or philosophy, is false. Will you admit that God ever inspired a man to teach a false system of physics? You may reply, as many have, that Moses found the crude system in existence, and universally admitted. Would God enjoin upon him to perpetuate it, by a record that was to go down to the latest generations? But the truth is, Moses was not, properly speaking, acting the part of a philosopher. The astronomer, for instance, treats only of the laws of the motions of the great orbs, which laws he has learned from observation; and the moment he begins to talk about *when* and *how* God (Theos) made them and put them in motion, he is stepping out of his proper field and trespassing upon the theologian. The astronomer says, the planet *is* of such a size, and *moves* in such an orbit. The theologian says, God (Theos) *made* it at a certain period, and ordered it to move in a certain orbit. Moses was therefore playing the part of a theologian as much, when treating of the creation of the earth and firmament, as when speaking of the creation of man, and his fall. We have shown that the account of the one is false: and shall we then put faith in the other? As we cannot in this latter instance, as in the former, prove a negative, and as this is a question of *fact*, I ask the question, which I shall frequently ask: on which side is the proba-

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bility? Is it as probable that those wonderful literal facts found in the first chapters of Genesis, actually occurred, as that Moses was romancing? This, as well as all other questions like it, is for the candid, independent reader to decide."

The whole strength of Mr. Olmsted's argument lies, in what he supposes to be the meaning designed by Moses to be conveyed by the words *heaven* and *firmament*. As the term firmament implies solidity, Mr. Olmsted supposes that the Scriptures had fallen into the same error with Aristotle, and almost all the ancients, who believed the heavens to be a solid sphere to which stars are attached, and the earth a mountain whose roots go infinitely deep; hence the crystaline of Josephus; hence the absurd reasonings of Lucretius, Pliny, and Plutarch, against the theory of antipodes; hence the theological indignation of Augustine, one of the Fathers of the Christian Church, who said it was opposed to the Scriptures; and hence the scientific eloquence of Lactantius, who believed it to be contrary to good sense. "Num aliquid loquunter!" exclaims he; is any one so simple as to believe that there are men with their feet above their heads, trees having fruits hanging upward; rain, snow, and hail falling upward? "To answer you," he says, "they pretend the earth is a globe." One knows not what to say of such men, who once in an error, engulf themselves in their folly, and maintain absurdity by absurdity." Hence, also the treatment of the unfortunate bishop Vergilius by Pope Zachary; "If it he proved," writes the Pope, "that Vergilius maintains, that there are other men under this earth, assemble a council, condemn him, drive him from the church, and depose him from the priesthood!" hence the indignation of the imposing council of Salamanca, at the geographical system by which Christopher Columbus was seeking a world; and hence the great Galileo, "who mounted," says Kepler, "upon the highest walls of the universe," and who vindicated by his genius, as well as by his telescope, the unknown and condemned system of Copernicus, at the age of eighty years, groaned in the prisons of Rome, for having discovered the movement of the earth, after having been compelled ten years (the 28th of June 1633,) before their highnesses in the palace of the holy office to pronounce these words: "I, Galileo, in the seventieth year of my age, on bended knees before your eminences, having before my eyes, and touching with my hands the holy Scriptures, I abjure, I curse, and I detest the error of the earth's movement."

But the Scriptures contain no such errors, nothing contradictory to that which after so many ages, the investigations of the scientific

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world have revealed to us as sure, concerning the state of our globe and of the heavens.

All Hebrew scholars are agreed, that the original of the word *heaven* in the sentence which Mr. Olmsted has rashly asserted to be a falsehood, *(shamayim)* is in the plural, therefore the literal rendering of the passage is not, "In the beginning God created the heaven," but *the heavens*. It is also agreed that the word *rakia*, which by the Seventy was translated firmament, and imports solidity, and which was followed by our translators, signifies expanse, or space. Dr. Clark says, that, "by following the firmamentum of the Vulgate, our translators have deprived this passage of all sense and meaning." Mr. Collyer says, "On the second day, God made an expansion, for so the Hebrew word, which our translators have rendered firmament, implies." And Mr. Gaussen, an accomplished scholar, whose avocations, for years, have led him to the critical study of the Hebrew Scriptures says, "The heavens in the Bible are the *expanse*, and not the firmamentum of St. Jerome, nor the eighth heaven, firm, solid, crystaline, and incorruptible of Aristotle." He farther says, "Although the Hebrew term, so remarkable, occurs seventeen times in the Old Testament, and the Seventy have rendered it seventeen times *firmament*, never have the Scriptures of the New Testament used this expression of the Greek interpreters in this sense." What renders this the more striking is the fact, that the writers of the New Testament quoted altogether from the Seventy.*

From what has been stated, it is evident that Moses could not have believed what we term the firmament to be "a solid arch or concave," and the heaven (heavens) that "solid arch" "with the sun, moon, and stars, set in it as gems in a coronet." To confirm the truth of his assumption, Mr. Olmsted further asserts, that "according to Moses, this firmament was perforated, over which there were gates, or windows, or trap-doors; and to prove the truth of this assumption, he quotes a number of passages from Moses and the other writers of the Scriptures; but, he forgot that these passages speak poetically, but precisely *the language of appearances;* he forgot, that in order to be understood by men, God must stoop to their feebleness; but it should be remembered that to stoop to it, is not to partake of it, and the passages in question exhibit the condescension of Almighty God,

* In Job xxxvii. 18, it is said, "Hast thou with him spread out the sky, which is strong, and as a molten looking-glass?" This passage, says Mr. Gaussen, should have been translated, "Hast thou made with him an expanse for the fixed stars, *pure and brilliant* as a molten mirror."

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but not the ignorance of the Author of the Bible. Is it still urged that the passage implies solidity and perforation, where it is said, "The same day were all the fountains of the great deep broken up, and the *windows of heaven* were *opened?*" When there is a severe and long continued drought, what is more common than for men of literature and science to say, *the heavens are as brass;* but who would infer from this, that such men believe the heaven to be a solid, brazen, arch? They would be viewed as simply speaking the language of appearances. As Mr. Olmsted appeals to the other writers of the Bible to ascertain the meaning of Moses, we may be permitted to imitate his example; Jeremiah says, "When he uttereth his voice, there is a multitude of waters in the heavens, and he causeth the vapors to ascend from the ends of the earth; and he maketh lightnings with rain." In this passage, so far from the rain being attributed to the opening of trap-doors in a solid arch over our heads, it is attributed to the ascension of vapors from the earth through the expansion, or circumambient air, to the upper region of the heavens, where it condenses in the form of clouds, and finally returns to the earth; and is not this in perfect accordance with the discoveries of modern science? Mr. Olmsted quotes Ezekiel, to prove the truth of his allegation; he says, "Ezekiel says, its likeness was as the color of the terrible crystal stretched over their heads." The other remarks of Mr. Olmsted on this subject may have proceeded from ignorance, but this attempt to deceive superficial observers, seems like willful malignity, for it cannot be supposed that he had not sufficient discernment to discover the language clearly indicates that the likeness consisted, *not in the solidity*, but in the *color* of the heavens. And all must acknowledge that the passage is a beautiful and true description of their appearance, when not a cloud can be seen.

Mr. Olmsted makes himself merry at the idea of God's creating an expansion or atmosphere, and he is curious to see a new one. When he shall prove that the expansion, or atmosphere, exists necessarily, and from eternity, and consequently is God, we may peradventure participate in his mirth; but until he shall succeed in this, by such exhibitions, he only shows his folly.

Mr. Olmsted inquires, "Will you admit that God ever inspired a man to teach a false system of physics?" So far from making such an admission, it is heartily conceded, that if it can be shown there is in the Bible *one* physical error, that book cannot be the word of God; for God is not a man that he should lie, nor the son of man that he should mistake. Therefore "God," could not "enjoin upon Moses

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to perpetuate" error "by a record that was to go down to the latest generations. Mr. Olmsted says, "Moses was not, properly speaking, acting the part of a philosopher." This is true; for his great object was to reveal to guilty men the Transcendent One, and not the barren secrets of that which perishes; yet we dare to challenge the adversaries to produce one physical error from, not merely the writings of Moses, but from the entire Bible. It is further maintained, that under the simplicity of the language of the Bible, much latent science is concealed; and that when its language is attentively regarded, it often happens, that a glimpse of knowledge is obtained which it is not aiming to teach. Not only does it never say any thing false, even incidentally, but the candid and honest reader will frequently light upon words which shall betray to him the voice of the world's Creator. There will be found in it a prudence, a wisdom, an exactness, of which the past ages had no suspicion, and which the discoveries alone of the telescope, of modern calculation, and modern science, have enabled *us* to appreciate.

When Mr. Olmsted charged the writers of the Bible with a false system of physics, and represented them as teaching that the heavens are a solid arch, with the sun, and moon, and stars set in it as gems in a coronet; did he know that the Scriptures intimate the earth is a A GLOBE, and that they suspend it upon *nothing?* Isaiah says, "He sitteth on the *circle* of the earth;"* and Job says, "He stretcheth out the north over the empty place, and hangeth the earth upon *nothing*."† Did he know, that although the gravity of the air was unknown until the days of Galileo, the Scriptures tell us that at the creation, God gave the air ITS WEIGHT, and to the waters their just measure? Did he know that when treating of the mountains and valleys, the Scriptures speak as a geological poet of the present day would do? "The mountains were lifted up, O Lord, and the valleys were abased in the place which thou hadst assigned them." Did he know that two great facts, the one in relation to the crust of the earth, and the other in relation to the waters which it covers, which long were unknown to the learned, but are rendered incontestable by the discoveries of modern science, are confirmed by the Scriptures? They teach us that while its surface gives us bread, beneath it is on FIRE; and as the cause of the deluge, they say, "The same day were all the fountains of the great deep broken up."‡ Did he know that he who spake as never man spake, and in whom knowledge *is a profound*

* Is. xl. 22. † Job, xxvi. 7. ‡ Gen. vii. 2.

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abyss, treating of that day when the Lord shall come, in the twinkling of an eye, incidentally gives his testimony to the rotation of the earth, and the existence of antipodes; for he represents that solemn and august event as bursting upon one portion of mankind in the evening, upon another in the night, and upon another in the day. "In that day he which shall be upon the house-top, and his stuff in the house, let him not come down to take it away." [It was the custom of the Jews, as it is of the Orientals of the present day, during the cool of the evening to retire to the house-tops. Their houses were differently constructed from ours, as may be seen from the annexed engraving.] "I tell you, in that *night* there shall be two men in one bed, one shall be taken and the other shall be left; two women shall be grinding together, the one shall be taken and the other left." [The intelligent reader need not be informed, that in the east the females ground the grain for the use of their respective families upon hand-mills, and that this duty was performed by them at the dawn of each day.] "Two men shall be in the field, one shall be taken and the other left." Thus, without aiming to teach the diurnal revolution of the earth, the Lord Jesus Christ speaks of his second coming, which will be so sudden that it is compared to the twinkling of an eye; as bursting upon one portion of mankind in the evening, on another in the night, on another at the dawn of light, and on another in the day. Did he know that when speaking of the stars, instead of numbering them at 1000, as does the catalogue of Hipparchus, or of Ptolomy, the Scriptures pronounce them INNUMERABLE; that, like Herschel, they compare them to the sand of the sea, and say that God hath sown them with his own hand, like dust *in infinite space*; and that notwithstanding their numbers "he calls them all by their names." Did he know that when the Scriptures relate that the sun was arrested in the days of Joshua, according to them, the moon must also stay her progress in the same degree? a precaution, says Chaubard, the geologist, that an astronomy ignorant of our diurnal motion would never have imagined. Surely Mr. Olmsted was ignorant of the wisdom and exactness of the sacred Scriptures when he twitted us with the assertion, that the teachings of Moses are false, and represented him and the other writers of the Bible as teaching, with the ancient heathen philosophers, that the heavens are a solid arch to which the stars are attached. There is no physical error in the Scriptures; and this great fact is a striking proof that they were dictated to their writers by God himself.

Mr. Olmsted says, "The first chapter of Genesis does not seem

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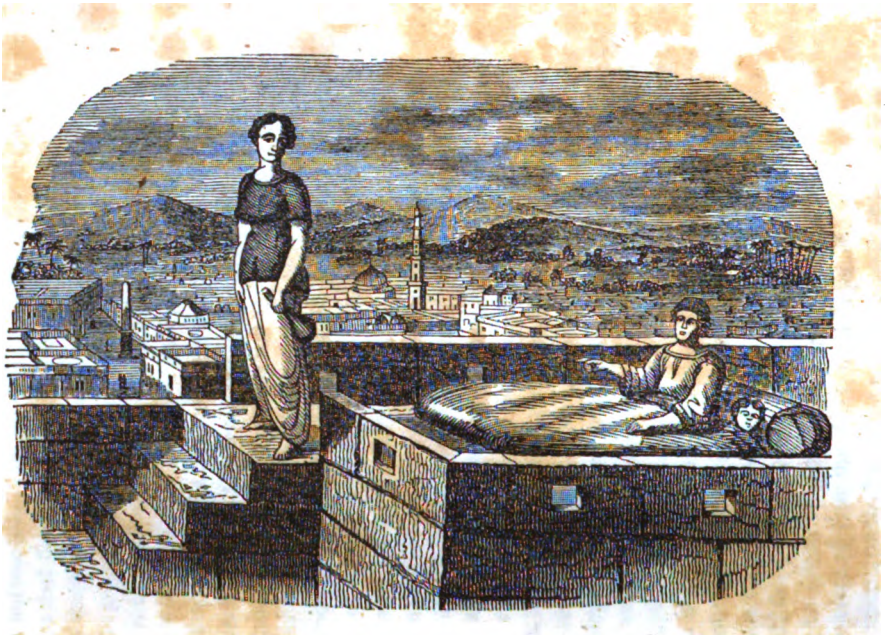

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to be correctly understood either by the infidels or christians. They appear to be under the impression that Moses is to be understood as asserting that the order of creation corresponded with that of his narration. Hence, says the infidel, God did not, according to Moses, make the sun and stars till the fourth day; and then he asks, how could there have been day and night previously—and the christian cannot answer him. In the first verse, Moses lays down the general position that God made the heaven and the earth, the particulars of which creation or generation he is about to give. He then makes another general assertion in the 3d and 4th verses, respecting light and its division, in these words, "And God said let there be light, and there was light." "And God saw the light that it was good, and God divided the light from the darkness." Into what and how many portions he divided the light, we are not told, until we arrive at the 14th verse. After this general statement, respecting light, he proceeds to speak of the firmament and the division of the waters. The following arrangement would have been more lucid, which the christians may adopt if they please; I am indifferent about it. Commencing at the 3d verse and reading in the following order: "And God said let there be light, and there was light;" then the 6. and 7. 4. 5. 14. 15. 16. 17. 18. 8. 9. 10. 11. 12. changing the word *lights*, in the 14th, 15th and 16th verses, to *luminaries*. By this arrangement God does not call the firmament, heaven, until he sets the sun, moon, and stars in it. However, as before said, I am perfectly indifferent about it, my object at present being to ascertain what Moses meant by the word *day*. The learned christians and Jews of ancient days understood, and the unlearned, of the present day, yet understand and believe, that the word *day*, in this chapter, meant what we mean by it in common parlance, viz. twenty-four hours, or the time of the apparent revolution of the sun around the earth. But the geological christians of the present day, tell us Moses meant no such thing, and that the proper translation of the Hebrew word, instead of *day*, should be *epoch* or *period*; for by their researches, the geologists have ascertained that the earth must have existed ages and ages, or epochs upon epochs, before Adam is said to have been created.

In order to test the propriety of this translation, let us substitute the expression, *epoch of six thousand years*, for the word *day*, whenever it occurs in this first chapter of Genesis, sometimes called Moses' cosmogony. Geologists agree, that each epoch may have been, at least, six thousand years.

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"And God called the light *an epoch of six thousand years*, and the darkness he called night."

"And the evening and the morning were the first *epoch of six thousand years*."

"And God said let there be lights (luminaries) in the firmament of the heaven, to divide the *epoch of six thousand years* from the night, and let them be for signs, and for seasons, and for *epochs of six thousand years*, and for years."

"And God set them in the firmament of the heaven to give light upon the earth, and to rule over the *epoch of six thousand years* and over the night."

"And God made two great luminaries, the greater to rule over the *epoch of six thousand years*."

"And God blessed the seventh *epoch of six thousand years*," &c.

This is enough. Can any man in his senses believe that Moses did not mean by the word "day," just what we mean by it? And if it be indubitably true, as the christian geologists admit it is, that the earth must have existed, and vegetables and animals upon it, myriads of years before man appeared upon it, what must we think of this chapter of Moses, which represents God not only in the shape of a man, but laboring, moulding clay, wearied, and resting like him. We must pronounce it not only false, but a farago of nonsense and irreverance that would disgrace a Hottentot."

Mr. Olmsted, with his usual rashness, styles the Mosaic account of the creation of the world, so much admired by men of literature and science, for its beauty, simplicity, and coincidence with modern science, "a farago of nonsense and irreverance which would disgrace a Hottentot." An accurate examination of the narrative may lead us to a very different conclusion. This beautiful and sublime narrative opens with these words, "In the beginning God created the heaven (heavens) and the earth; and the earth was without form and void; and darkness was upon the face of the deep (or abyss); and the Spirit of God moved upon the face of the waters." In this passage we have a statement of three distinct facts, each following the other in a regular series. First, an absolute creation of the heavens and the earth, which we are told took place foremost, or in the beginning; when this act of creative power transpired, Moses furnishes us with no ground upon which to hazard even a conjecture. Second, the condition of the earth when it was thus primarily created, being amorphous and waste, or in the words before us, "without form and void."

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Third, the earliest creative effort to reduce it from this shapeless and void or waste condition, into a state of order and productiveness. The spirit of God moved upon THE FACE OF THE WATERS.

As it is stated that it was on the surface of the waters the Divine Spirit commenced his operative power, the natural and obvious inference to be drawn from the narrative is, that the first change of the formless chaos, after its existence, was into a state of universal aqueous solution. We are next informed, that this chaotic mass acquired shape, *not instantaneously*, but by a series of six days or GENERATIONS, (that is, epochs,) as Moses afterwards calls them.* The narrative tells us that, during the first of these days, or generations, the matter of light and heat was evolved. But against this the Infidel objects that light and heat could not exist anterior to the sun, their great source, which is represented as not having been created until the fourth day; hence also Mr. Olmsted's absurd proposition to change the arrangement of the narrative. Modern philosophy has proved that the sun is *not* the original source of light, and expositors tell us that the word *aur* which is used in the third verse, and which is now under consideration, means that subtile, elastic matter to which, in English, we give the name of light; but that in the 14th verse, the word *mart* is used, and that it signifies the instrument, or means, by which light is transmitted. Mr. Good, in his Book of Nature, tells us that "agreeably to the laws of gravity, the matter of light and heat, which is the most subtile and attenuate of all material substances, must have been evolved first." From the narrative we learn that luminous matter thus evolved produced light without the assistance of the sun or moon, which were not set in the sky, or firmament, and had no rule until the fourth day, or generation. The light thus produced appears to have flowed by tides, and alternately intermitted, constituting a single day and a single night of each of such epochs or generations, whatever their length might be, of which Moses has communicated to us no information. Here the Infidel objects, and he says that Moses must have meant, by the term day, what "the learned Christians, and Jews of ancient days, understood, and the unlearned of the present day yet understand" by it. "Let it not be supposed for a moment," says Mr. Good, "that the term *day* in the Hebrew tongue, seems to demand a limitation to four-and-twenty hours, as it ordinarily imports; for there is no term in any language that is used with a wider latitude of construction than the Hebrew

* Gen. ii. 4.

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jom, or its Arabic form, which is the word for day in the original." He also says that in the Hebrew "it not only denotes, as with us, half a diurnal revolution of the earth, or a whole diurnal revolution, but in many instances, an entire year, or a revolution of the earth round the sun; and this not only in the prophetic writings, which are often appealed to in support of this remark, but in plain historical narrative as well. Thus in Exodus xiii. 10, "Thou shalt keep this ordinance in its season, *from year to year*," if literally rendered would be *through days of days*, or through *days upon days*. And in like manner, Judges xvii. 16, "I will give thee ten sheckels of silver *by the year*," if strictly rendered would be *per dies, for the days*, that is, "for the ANNUAL CIRCLE of days." Again he says, concerning the narrative of the creation: "After having stated in the first chapter of Genesis, that the work of creation occupied a period of SIX DAYS, the same inspired writer, in recapitulating his statements, chapter ii. 4, proceeds to tell us, "these are," or rather, "such were the GENERATIONS of the heavens and of the earth when they were created: in *the day (jom)* that the Lord God made the earth and the heavens." In which passage Moses distinctly tells us that, in the preceding chapter he had used the term *jom* DAY in the sense of generation, succession, or epoch; while we find him here extending the same term DAY to the whole hexæmeron, the entire term of time, whatever it may be, that these six days or generations filled up." Therefore, instead of the word used by Moses limiting us to the idea of a period of time, so short as twenty-four hours, it naturally leads us to the idea of a period of much more enlarged extent; and to suppose that from the beginning, each of the periods constituted a solar day of twenty-four hours, it is necessary to suppose that the sun and the moon were set in the sky, "to rule over the day and over the night," "*to divide the light from the darkness*," "and to be for signs and for seasons, and for days and for years," on, or before, the very first DAY or generation; but this is in direct opposition to the spirit and the letter of the Mosaic narrative, which must be preserved and vindicated *in its integrity and simplicity*.

The narrative tells us that, during the second day, or generation, the firmament was produced, that is, the fine fluids, or waters, as they are poetically and beautifully denominated, progressively uprose, and filled the ethereal void with a vital atmosphere. That during the third day, or generation, the waters under the atmosphere were gathered together in one place, and the dry land appeared; that is, then the waters, more properly so called, or the grosser and compacter flu-

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ids of the general mass, were strained off, and gathered together into the vast bed of the ocean, and the dry land began to make its appearance, by disclosing the peaks of the primitive mountains; in consequence of which, as Moses informs us, during the same day or generation, "The earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself;" that is, a progress instantly commenced from inorganic matter to vegetable organization, the surface of the earth above, as well as under the waters, being covered with plants and herbs bearing seeds after their respective kinds; thus laying a basis for those carbonaceous materials, the remains of vegetable matter which, geologists inform us, are occasionally to be traced in some of the layers or formations of the class of primitive rocks, (the lowest of the whole,) without a single particle of animal relics intermixed with them.

The narrative informs us that during the fourth day, or generation, God made two great lights; by this expression Moses does not convey the idea that during the fourth day the sun and moon were created out of nothing; for this is in opposition to what he had already stated, when he says, "In the beginning God created the heavens and the earth." The natural inference therefore is, that in the beginning he created the matter of which our solar system is composed; and it is agreed that the words "he made two great lights," may be properly rendered, he ordained two great luminaries, or light bearers. So that the meaning of the narrative evidently is, that the matter composing the sun and the moon, having gradually undergone a similar process with that of the earth, on the fourth day they were completed, and they appeared in the heavens. The solar system being now finished, and its laws established, the celestial orrery was put into play; in consequence of which the harmonious revolutions of signs, and of seasons, of days, and of years, struck up for the first time their mighty symphony.

The narrative tells us that, during the fifth day, or generation, "the waters brought forth great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind;" so that this period was allotted exclusively to the formation of the fowls of the air, and countless tribes of aquatic creatures; and consequently to that of those lowest ranks of animal life, testaceous worms, corals, and other zoophytes, whose relics, geologists inform us, are alone to be traced in the second class of rocks, or transition formations; these being the only animals as yet created, since the air and the water; and the upper-

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most peaks of the mountains were the only parts as yet habitable.* The narrative further tells us, continuing the same grand and exquisite climax, that towards the close of this period, the mass of waters having sufficiently retired into the deep bed appointed for them; the sixth and concluding period was devoted to the formation of terrestrial animals; and last of all, as the masterpiece of the whole, to that of man himself. Such is the beautiful, but literal, progression of the creation, according to the Mosaic account, as every one must perceive who will carefully peruse it for himself."†

Mr. Olmsted objects to the term epoch; and to test the propriety of the translation, he substitutes the expression "epoch of six thousand years" for the word day; and proceeds to give a false representation of the views of this subject as held by those he calls "geological Christians." A little explanation, however, may place this subject in a very different light. For this purpose it is necessary to remark, 1st. Christian Geologists are not agreed that each epoch may have been at least six thousand years, as Moses, their only authority, has given them no information concerning the duration of each of the generations, or epochs. 2nd. It has already been stated, that in Hebrew the word day is not only used to signify a half, and a whole diurnal revolution of the globe, but it also signifies a year; and that Moses applies the word not only to each of the six days, or generations, but also to the entire term of time, whatever it may have been, that these six days or generations filled up. 3d. It is agreed by expositors, that where in our version it is said: "And the evening and the morning were the first day;" the passage should have been rendered, "And there was dusk, and there was dawn the first day." From this explanation it will be perceived that Mr. Olmsted grossly misrepresents the "Christian geologist," by asserting that he believes God called the light *an epoch of six thousand years.* He believes that God called the light day, in a certain sense of the word which, as has been shown, admits of various applications; and in the sense in which it is here used, it signifies that period during which light shines upon the earth, and by no means necessarily confined to the space of twenty-four hours.

Moses informs us that during each of the *days*, generations, or epochs, there was dusk, and there was dawn; of the extent of those

* Moses ascribes to birds and fishes a common origin; and it is well known to naturalists, that between these two classes intimate relations exist, imperceptible to the eye, but revealed by anatomy.

† See Good's Book of Nature, page 75.

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which preceded the display of the sun and the moon in the sky, as already observed, he gives no information. We only know that the flow of luminous matter, which measured them, advanced, or was kindled up by regular tides; so that it alternately appeared and disappeared, commencing with a dawn, and terminating with a dusk or darkness; for at the close of each, it is said, "and there was evening and there was morning the first day," or more literally, *there was dusk and there was dawn.* Whatever may have been the relative proportion of the times and the seasons, the light and the darkness, subsequently to the fourth day, or generation, when the sun and the moon were completed, Moses gives us no reason to suppose that they occurred in the same proportion antecedently to that period. But he tells us, that they were set in the sky to RULE those divisions of time, as they have ruled them, with a single miraculous exception or two, ever since; and to divide the light from the darkness, as it has been divided ever since. Whether the days from the fourth period, viz, the fifth and the sixth, were of a different length from any of the preceding, which may also have differed from each other, or whether they were strictly diurnal revolutions, it is impossible to determine. But to the plain and attentive reader of the Mosaic account, even these two last days must appear to have been of a far more protracted length than that of twenty-four hours, and for the following reasons. On the sixth and last day or generation, Moses informs us all the land animals after their kind, cattle, and wild beasts, and reptiles were created, and then, Adam himself, but alone; who, as we learn from ch. ii. 15—22, was taken and put into the garden of Eden, *to dress it, and keep it;* where he had explained to him the trees he might eat of, and the trees he might not; after which, were brought to him every beast of the field, and every fowl of the air, that he might make himself acquainted with their respective natures, and to all of whom he gave names as soon as their respective characters became known to him. And after this he was plunged into a deep sleep, when the woman was formed out of a part of himself; and it is difficult to conceive, without a miracle, of which we have no intimation, how Adam could have got through the vast amount of work assigned to him in the brief space of twelve or fourteen hours. But whatever conclusions may be arrived at concerning the length of the two last days or generations, cannot affect the integrity of the Mosaic account of the creation, as the discoveries of geology shed no light whatever upon this subject.

Mr. Olmsted sneers at this beautiful and sublime narrative, and tri-

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umphantly inquires, "what must we think of this chapter of Moses which represents God not only in the shape of a man, but laboring, moulding clay, wearied and resting like him?" A general answer to all such objections as this was given in the preceding section of this work. But it may be necessary to remark, that Moses does not, in the chapter referred to, represent God "*in the shape of a man;*" and surely no one who considers the noble account there given of the creation, that God is represented as having only spoken and it was done, can reasonably imagine that Moses represents the Almighty as laboring like a man, that he was tired with that labor, as though he had moulded every thing with his hands, and that he lay or sat down for rest. If any doubts remain concerning the true meaning of Moses, it can be ascertained by appealing to some one of the other writers of the Old Testament Scriptures, as Mr. Olmsted himself has done, to ascertain what he meant by the word heaven. And Isaiah says, "*Hast thou not known, hast thou not heard that the everlasting God, the creator of the ends of the earth, fainteth not, neither is weary?*" Now what must we think of this Infidel, who says of the sublime narrative which has been under consideration, that it is "not only false, but a farago of nonsense and irreverence that would disgrace a Hottentot?" Are we not forcibly reminded of that saying, "Where angels tremble, fools rush in?"

The infidel Taylor and others have urged against the credibility of the Mosaic account of the creation, that the human race has a much higher antiquity than Moses represents, and they found their argument on the zodiacs in the temples of Latopolis and Tentyra, two ancient cities in the upper Egypt. The argument is rested on a great astronomical fact, the precision of the equinoxes. The equinoctial and solstitial points, do not invariably occupy the same places in the ecliptic, but have a retrograde motion of about 50½" degrees in a year; by which they will accomplish a revolution in about 25.750 years. Now, in the zodiac of Latopolis, the modern Esneh, we are told that Leo is represented as the last of the ascending signs, and it is asserted that a sphinx there represents the sun at the summer solstice, just in the point where the last degree of Leo meets the first degree of Virgo. But at present the colure of the summer solstice is in the first degree of Gemini; and therefore it is inferred, that as the space between the first degree of Gemini and the last degree of Leo, is to the whole of the ecliptic, so must the period elapsed since the construction of the zodiac of Latopolis be to 25.750 years. To this Mr. Fergus, in his work on the Testimony of Nature

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and Religion, gives the following reply: "This inference would no doubt be consequentially drawn, if it were proved that the above was a true explanation of the zodiac of Latopolis, and that *that* zodiac was a correct picture of the heavens at the time of its formation. But on these points doubts and suspicions crowd in upon us. Plutarch and Macrobius would have been surprised and amused to hear the sphinx spoken of as an emblem of the sun. The Egyptians, it is true, worshiped that luminary under different names and symbols; but the sphinx was not one of them. To imagine then that this symbol represents the sun, is a gratuitous and unauthorized assumption.

Besides there is no good reason to believe that the zodiac of Latopolis was a correct picture of the heavens at the time of its formation. Although we allow the highest praise to the genius and industry of ancient astronomers, yet it cannot be denied that their instruments were rude and clumsy, and many of their observations inaccurate. They erred more than half a degree in the latitude of Syene, a place at no great distance from Latopolis; and does this encourage the presumption that they were qualified to give a correct delineation of the zodiac? The Egyptians were, moreover, very vain, and boasted of a high antiquity. After the days of Hipparchus, might they not give false representations of the heavens with a view to countenance this vanity?"

Dr. Richardson, who examined the drawings in these temples, thinks that it requires a good deal of imagination to make them zodiacs; and some late interpreters of the hierogliphics make them the work of Roman emperors. That of Tentyra, the modern Dendera, by M. Leloncien, has been removed from the temple of Isis, there, to Paris. From the inspection of the annexed plate of it, it is believed the reader will agree with Dr. Richardson that it requires a considerable stretch of imagination to make this a zodiac. But supposing that it is, it will be seen that what has been taken for Leo is not represented as the last of the ascending, but as the first of the descending signs. And this shows that at least one of these zodiacs is posterior to the time of Hipparchus. For if one of these zodiacs represents Leo as the last of the ascending and the other as the first of the descending signs, (supposing them to be correct,) this is a demonstration that the solstitial, and consequently the equinoctial points are movable. But this, as is well known, was the grand discovery of Hipparchus; a discovery in no degree owing to the zodiacs of Latopolis and Tentyra, but made by comparing his own observations with those of Arystellus and Temochares about one hundred and fifty years before. Hipparchus diligently inquired into all the observations of the Chaldean and Egyptian astronomers; but

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although it is probable that the former of these nations cultivated astronomy before the latter, yet he could find no observations that had been made at Babylon, previous to the reign of Matonassar, seven hundred and forty-seven years before Christ. Berozus, a Chaldean, who lived about three hundred years before the Christian era, knew of no monuments of Chaldean astronomy more ancient than four hundred and eighty years before his time; and neither Hipparchus nor Ptolomy ever heard of observations for nineteen hundred and three years, transmitted by Callisthenes to Aristotle, about the year 381, before Christ. Lemplicius, a peripatetic philosopher, and commentator on Aristotle, who lived in the sixth century of the Christian era, makes mention of such observations; but his authority, and that of Porphyry, from whom he borrowed the story, are too modern to be entitled to any regard. In short, these supposed zodiacs were unknown to Hipparchus; and if they had existed in his time, they would not have escaped the notice of that careful observer and indefatigable inquirer. To them he would have appealed, as well as to the observations of Arystellus and Timochares, in proof of the procession of the equinoxes. But it is unnecessary to dwell upon the subject, for there is no evidence that the Egyptians had zodiacs, with our signs, and names, before the establishment of the Greeks in that country.

This vindication of the Mosaic account of the creation, cannot be better closed, than by the following very judicious remarks of Dr. Keith in his demonstration of the truth of Christianity. "Astronomers have written on "the construction of the heavens," "the architecture of the heavens," * while geologists have described the successive formations in the crust of the earth. Moses records the creation of the heavens and of the earth. Their conjoint subjects are the same as his.

Astronomers have designated the first and the rudest form in which matter is visible, as *nebulosities* and *nebulæ*, i. e., *cloudiness* and *cloud*, and have termed their component substance the nebulous (or cloudy) fluid. And how else could *waters without form and void*, or vapory and uncondensed, be more appropriately designated? The nebulosities are without form, and *diffuse* or void. And so also were the heavens and the earth, after the light rendered them visible. As exhibited by the great brightness in some parts, and extreme faintness in others, of the same nebulosity, the *light* may be seen *divided*

* The reader is specially referred to the very interesting and able work of Dr. Nichol, Professor of Practical Astronomy, Glasgow University, in which the subject is elucidated both in a philosophical and popular manner.

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from the darkness. And there was evening and there was morning the first day.

Astronomers next speak of different forms of nebulous *expansion*. And in the same nebulosity may be seen the *division* into separate parts of the luminous fluid, or the breaking up of the whole amorphous or shapeless mass. *And there was an expansion, or firmament, in the midst of the heavens, and the waters were divided from the waters. And there was evening and there was morning the second day.*

The gradual condensation of the nebulæ, as seen in every form, gives evidence of the recognised and universal law of gravitation; the centripetal (centre-seeking) force, as Sir Isaac Newton termed it. And the great modern master of the higher geometry, who has trod farthest in the path in which Newton first led, and who was so versant with the motions of the planets as to trace them by a profound sagacity to an origin befitting the majestic and divine simplicity of the laws which regulate them, has shown how, as affecting our globe and every other, *the waters were gathered together into one place*, and the earth was consolidated.

And as *the dry land* appeared, the task of geologists begins. To the oldest of formations they have given the title (not undisputed) of primitive rock; and with the magic wand of truth they have brought back again, after the lapse of thousands of years, the springtime of our earth, and showed how it was clothed with the luxuriance and decked with the beauty of paradise itself. They more than restore *the grass, and the herb, and the fruit-tree*, which the fancy of man never thought of, and the eye of man never looked on as they grew. *And there was evening and there was morning the third day.*

Geologists having shown us the beauty of the earth, while yet unblighted because of sin, astronomers invite us to look up again to the heavens and see how the nebulous fluid, gradually condensed to a far narrower space than the orbit of the earth, is consolidated into a *sun*, and, only slightly tinctured with nebulosity, shines *a light* in the *firmament of heaven;* while, in like manner, La Place illustrates how the formation of the *moon* also was necessarily posterior to that of the earth. And, together with our sun, the other *stars* of our firmament were, by the operation of the same word of God or law of nature, simultaneously formed. *And there was evening and there was morning the fourth day.*

Geologists again take up the task and tell of a time—the fifth day, defined like the rest by the succession of light and darkness, but also

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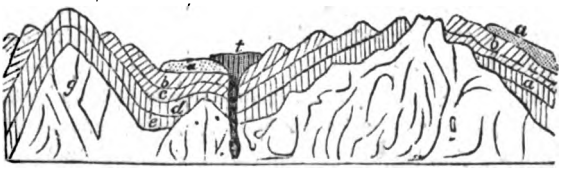
of undefined duration, and succeeding that of the origin of vegetables, and preceding that of terrestrial animals, whether wild or domestic—when the waters were filled with living creatures, and the air tenanted with birds: and they bring forth from the depositories which the God of nature has formed, those amphibious animals, or race of marine saurians, which they also designate by the name which the original Scriptures assign them in their precise character, magnitude, multiplicity, and place. *And there was evening and there was morning the fifth day.*

And, lastly, the tertiary or latest formations (except those of diluvial or more recent volcanic deposites), succeeding the age of reptiles, and preceding that of man, set forth finally to view the beasts of the earth, and the cattle, and every creeping thing after their genera or kinds, till the whole work of animal creation was finished. And by a separate and last act of creative power, magnified as such, the topstone, once pointing to heaven, was formed and put over the whole earthly fabric; and the work of creation here below was crowned by that of man, when, though formed of the dust, the Lord breathed into his nostrils the breath of life, and man became a living soul. *And God saw everything that he had made, and, behold, it was very good. And there was evening and there was morning the sixth day.*

The following diagram from Phillips's Geology (p. 44) will convey an idea of the relative position and order of succession of unstratified rock *g g*, of the primary strata *e d*, of the secondary *c b*, and of the tertiary *a* (*t* trap).



Comparing these independent accounts, respectively written at the interval of three thousand years, and guarantied by observations of the heavens and demonstrations in the earth, may we not conjoin the last verse of the first chapter of Genesis with the first verse of the second, and emphatically say, Thus *the heavens and the earth were finished, and all the host of them.** And whose word is this but that of their Creator.

* Without any special regard to the scriptural definition of the term *day*, Chris-

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The stars of our firmament are indeed a *host*, of which a small part only is seen by the unaided human eye. Astronomers, so far as they can, have shown its form, so as best to accord with and explain the appearance of the heavens. But he who from the beginning told man of their creation, can alone name them by their names, as he created them by his word, and brings them forth in their order. And from a diffused nebulosity, waters without form and void, spread throughout an inconceivable immensity of space, to a numberless cluster of stars, as we read the word of God and look on the operation of his hands, the heavens declare the glory of God, and the firmament showeth his handiwork. But the law, also, of the Lord is perfect, converting the soul; the *testimony* of the Lord is *sure*, making wise the simple.

The heavens are our witnesses; earth is full of our depositories; truth must spring up where the Creator hath sown it; and philosophers at last must be its tributaries. The Christian may well rejoice in the progress of science, and gladly give it a free and unfettered course. Knowledge shall be the stability of the times of the Messiah; and the mind of man, enlightened in the knowledge of the word and works of God, shall be freed from the nebulosity which enshrouds it, and the light shall be divided from the darkness. And then shall the greatness of his works be seen, and the truth of his word be made manifest.

But although, compared to that full flood of light, only the first flush of dawn may seem to be arising now over all the subjects before us, whence, we ask, came this light, were it far fainter than it is? Is it not enough to scare away the children of darkness from the field

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tian writers, since the days of Athanasius, have repeatedly interpreted the days of creation as periods of undefined duration. The modern hypothesis is supported by great names, "which supposes the word, 'beginning,' as applied by Moses in the first verse of the Book of Genesis, to express an undefined period of time which was antecedent to the *last* great change that affected the surface of the earth." But the record itself does not seem to be limited to this *last* great change, nor even to the creation of the earth alone, exclusive of the heavens. The earth is described as *without form and void*, which is apparently, if not obviously, fatal to the idea of anterior formations. On the second day the firmament was made, which God called heaven. On the fourth day (and not before the first) God made the sun, the moon, and the stars, and set them in the firmament of heaven. And after the record of the work of the sixth and all the preceding days, it is said, *Thus the heavens and the earth were finished, and all the host of them.* And on the seventh day God ended his work which he had made, &c. And it is added, These are the generations of *the heavens and of the earth*, when they were created, in the day that the Lord God made the earth and the heavens. So manifestly does the creation of the heavens and of the earth, from waters without form and void, to the hosts of heaven in their order, seem to be included, according to express declaration, in the Mosaic Record.

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which they have assumed as their own? What invention of man ever bore a similitude to truths ever previously unknown and only newly discovered, like that very record which sceptics have assailed? And how are all imaginative cosmogonies of former ages swallowed up by that of Moses, as were the rods of the Egyptian magicians by that of Aaron? Can our great calculators tell what is the *sum* of the improbabilities that such an analogy, if not founded on fact, would have subsisted or could be traced from first to last between the observations of Sir W. Herschel, the opinions of La Place, the accumulated and classified discoveries of geologists, and the short and simple record of Moses? Before Herschel handled a telescope, or La Place had studied the laws of planetary motion, or Cuvier had touched a fossil bone, what Vulcanist, or Neptunist (combating whether the crust of the earth was of aqueous or igneous origin), or other uninspired mortal, could have described the *order of succession*, in the creation of the heavens and of the earth, and marked in six successive periods the rank of each, in so close conformity with the recent discoveries both of astronomy and geology, when the name of science can be attached to these words, like the man who, three thousand years ago, could humanly know nothing of either from the mud of the Nile or from the sands of the desert? What man on earth, from the beginning of the creation, ever recorded its history with such conformity to existing observations and discoveries, as did he of whom the Scripture saith, *God made known his ways unto Moses?* And has not this word its visible illustration in the first page of the Pentateuch, as well as in every propheey which he uttered?

And may we not finally ask whether the testimony, borne by the fate of the Jews and by the desolation of Judea, that Moses was a prophet of the Highest, be not repeated by the record of the creation, and also, most slightly as we have glanced at either, by the whole Mosaic history and dispensation? In contending for the faith on any ground to which our adversaries bring us, it is not enough that our cause pass scathless. When Nebuchadnezzar cast the faithful servants of the Lord into the seven-times heated fiery furnace because they would not worship a golden image, and when they came out uninjured by the fire that slew those who touched them, the king's word was indeed changed; and he blessed the God of Israel, and issued a decree that none should speak anything against their God, "because there is no other God that could deliver after this sort." And when the Scriptures come forth uninjured from the fire which slays those who touched them, may not the words of those be changed who

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speak against the Bible? may it not be received where before it was ridiculed, and be studied where formerly it was slighted? And may not every golden idol be abandoned for the worship and service of the Creator of heaven and of earth, as whose word the Bible is approved; not only because it has passed unhurt through the fiery ordeal to which the idolaters of blinded reason subjected it, but because it is thus manifest that no uninspired man could have written after this sort, as Moses wrote; and that no other God but the Lord by whom he spake created the heavens and the earth, as *it hath* THUS *been told from the beginning?*" *

SECTION I.

IT is evident that the mode of the origination of this world could be known to man, only by revelation from God; and traditionary revelation, which has already been referred to, comes to our aid in proving the truth of the Mosaic account of *the creation of the world*, for traditions of this event would, if any revelation concerning it were originally made, be handed down from one generation to another, among all nations, gradually however becoming more and more mixed with fable; and it is worthy of remark, that all those traditions that have reached us, in certain leading features, agree with the account of Moses, while the absurd fable with which they are distorted, contrasted with the grandeur, unadorned simplicity, and coincidence with science and natural philosphy, of the Mosaic account, will enable us easily to detect them as the corrupted traditions. These traditions are to be found among the Chaldeans, the Egyptians, the Phenicians, the Hindoos, the Chinese, Etrurians, the Goths, the Greeks, the Romans, and even the aboriginal Americans.

The book of Menu which, with the Hindoos, is of equal authority with the Veda, contains the following account of the creation.

"Menu† sat reclined, with his attention fixed on one object, the supreme God; when the divine Sages approached him, and, after mutual salutations in due form, delivered the following address: Deign, sovereign ruler, to apprise us of the sacred laws in their order, as they must be followed by all the four classes, and by each of them, in their several degrees, together with the duties of every mixed class;

* Keith's Demonstration of the Truth of the Christian Religion, pp. 144—148.
† As already stated, Sir W. Jones identifies Menu with Noah.

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for thou, Lord, and thou only among mortals, knowest the true sense, the first principle, and the prescribed ceremonies, of this universal, supernatural Veda, unlimited in extent and unequalled in authority.

He whose powers were measureless, being thus requested by the great Sages, whose thoughts were profound, saluted them all with reverence, and gave them a comprehensive answer, saying: be it heard! This universe existed only in the first divine idea yet unexpanded, as if involved in darkness, imperceptible, undefinable, undiscoverable by reason, and undiscovered by revelation, as if it were wholly immersed in sleep: then the sole self-existing power, himself undiscerned, but making this world discernible, with five elements and other principles of nature, appeared with undiminished glory, expanding his idea, or dispelling the gloom. He, whom the mind alone can perceive, whose essence eludes the external organs, who has no visible parts, who exists from eternity, even he, the soul of all beings, whom no being can comprehend, shone forth in person. He, having willed to produce various beings from his own divine substance, first with a thought created the waters, and placed in them a productive seed: that seed became an egg bright as gold, blazing like the luminary with a thousand beams; and in that egg he was born himself, in the form of Brahma, the great forefather of all spirits. The waters are called nara, because they were the production of Nara, or the spirit of God; and, since they were his first ayana, or place of motion, he thence is named Nayrayana, or moving on the waters.

From that which is, the first cause, not the object of sense, existing every where in substance, not existing to our perception, without beginning or end, was produced the divine male, famed in all worlds under the appellation of Brahma. In that egg the great power sat inactive a whole year of the Creator, at the close of which by his thought alone he caused the egg to divide itself; and from its two divisions he framed the heaven above and the earth beneath: in the midst he placed the subtil ether, the eight regions, and the permanent receptacle of waters.

From the supreme soul he drew forth Mind, existing substantially, though unperceived by sense, immaterial; and, before mind, or the reasoning power, he produced consciousness, the internal monitor, the ruler; and before them both, he produced the great principle of the soul, or first expansion of the divine idea; and all vital forms endued with the three qualities of goodness, passion, and darkness; and the five perceptions of sense, and the five organs of sensation. Thus, having at once pervaded, with emanations from the Supreme Spirit,

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the minutest portions of six principles immensely operative, consciousness and the five perceptions, he framed all creatures; and since the minutest particles of visible nature have a dependence on those six emanations from God, the wise have accordingly given the name of s'arirá, or depending on six, that is, the ten organs on consciousness, and the five elements on as many perceptions, to his image or appearance in visible nature; thence proceed the great elements, endued with peculiar powers, the Mind with operations infinitely subtil, the unperishable cause of all apparent forms.

This universe, therefore, is compacted from the minute portions of these seven divine and active principles, the great Soul, or first emanation, consciousness, and five perceptions; a mutable universe from immutable ideas. Among them each succeeding element acquires the quality of the preceding; and, in as many degrees as each of them is advanced, with so many properties is it said to be endued.

He too first assigned to all creatures distinct names, distinct acts, and distinct occupations; as they had been revealed in the pre-existing Veda. He, the supreme Ruler, created an assemblage of inferior Deities, with divine attributes and pure souls; and a number of Genii exquisitely delicate; and he prescribed the sacrifice from the beginning. From fire, from air, and from the sun he milked out, as it were, three primordial Vedas, named Rich, Yajush, and Saman, for the due performance of the sacrifice.

He gave being to time and the divisions of time, to the stars also, and to the planets, to rivers, oceans, and mountains, to level plains, and uneven valleys, to devotion, speech, complacency, desire, and wrath, and to the creation, which shall presently be mentioned; for he willed the existence of all those created things. For the sake of distinguishing actions, he made a total difference between right and wrong, and enured these sentient creatures to pleasure and pain, cold and heat, and other opposite pairs. With very minute transformable portions, called matras, of the five elements, all this perceptible world was composed in fit order; and in whatever occupation the supreme Lord first employed any vital soul, to that occupation the same soul attaches itself spontaneously, when it receives a new body again and again: whatever quality, noxious or innocent, harsh or mild, unjust or just, false or true, he conferred on any being at its creation, the same quality enters it of course on its future births; as the six seasons of the year attain respectively their peculiar marks in due time and of their own accord, even so the several acts of each embodied spirit attend it naturally.

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That the human race might be multiplied, he caused the Brahmen, the Cshatriya, the Vaisya, and the Sudra (so named from the scripture, protection, wealth, and labor) to proceed from his mouth, his arm, his thigh, and his foot.

Having divided his own substance, the mighty power became half male, half female, or nature active and passive; and from that female he produced Viraj. Know me, O most excellent of Brahmens, to be that person, whom the male power Viraj, having performed austere devotion, produced by himself; Me, the secondary framer of all this visible world. It was I, who, desirous of giving birth to a race of men, performed very difficult religious duties, and first produced ten Lords of created beings, eminent in holiness, Marichi, Atri, Angiras, Pulastya, Pulaha, Cratu, Prachetas, or Dacsha, Vasishtha, Bhrigu, and Narada; they, abundant in glory, produced seven other Menus, together with deities, and the mansions of deities, and Maharshis, or great Sages, unlimited in power; benevolent genii, and fierce giants, blood-thirsty savages, heavenly quiristers, nymphs and demons, huge serpents and snakes of smaller size, birds of mighty wing, and separate companies of Pitirs, or progenitors of mankind; lightnings and thunder-bolts, clouds and colored bows of Indra, falling meteors, earth-rending vapors, comets, and luminaries of various degrees; horse-faced sylvans, apes, fish, and a variety of birds, tame cattle, deer, men, and raveneus beasts with two rows of teeth; small and large reptiles, moths, lice, fleas, and common flies, with every biting gnat, and immovable substances of distinct sorts.

Thus was this whole assemblage of stationary and movable bodies framed by those high-minded beings, through the force of their own devotion, and at my command, with separate actions allotted to each. Whatever act is ordained for each of those creatures here below, that I will now declare to you, together with their order in respect to birth.

Cattle and deer, and wild beasts with two rows of teeth, giants, and blood-thirsty savages, and the race of men, are born from a secundine: birds are hatched from eggs; so are snakes, crocodiles, fish without shells, and tortoises, with other animal kinds, terrestrial, as chameleons, and aquatic, as shell-fish: from hot moisture are born biting gnats, lice, fleas, and common flies; these, and whatever is of the same class are produced by heat.

All vegetables, propagated by seed or by slips grow from shoots: some herbs, abounding in flowers and fruits, perish when the fruit is mature; other plants, called lords of the forest, have no flowers, but

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produce fruit; and, whether they have flowers also, or fruit only, large woody plants of both sorts are named trees. There are shrubs with many stalks from the root upwards, and reeds with single roots but united stems, all of different kinds, and grasses, and vines or climbers, and creepers, which spring from a seed or from a slip. These animals and vegetables, encircled with multiform darkness, by reason of past actions, have internal conscience, and are sensible of pleasure and pain.

All transmigrations, recorded in sacred books, from the state of Brahma, to that of plants, happen continually in this tremendous world of being; a world always tending to decay.

He, whose powers are incomprehensible, having created both me and this universe, was again absorbed in the supreme Spirit, changing the time of energy for the time of repose. When that power awoke, (for, though slumber be not predicable of the sole eternal Mind, infinitely wise and infinitely benevolent, yet it is predicated of Brahma, figuratively as a general property of life,) then has this world its full expansion; but, when he slumbers with a tranquil spirit, then the whole system fades away; for, while he reposes, as it were, in calm sleep, embodied spirits, endued with principles of action, depart from their several acts, and the mind itself becomes inert; and, when they once are absorbed in that supreme essence, then the divine soul of all beings withdraws his energy, and placidly slumbers; then too this vital soul of created bodies, with all the organs of sense and of action, remains long immersed in the first idea or in darkness, and performs not its natural functions, but migrates from its corporeal frame; when, being again composed of minute elementary principles, it enters at once into vegetable or animal seed, it then assumes a new form. Thus that immutable Power, by waking and reposing alternately, revivifies and destroys in eternal succession this whole assemblage of locomotive and immovable creatures."*

Contrast this account of the creation with that of Moses, than which, in the language of Sir W. Jones, "a sublimer passage, from the first word to the last, never flowed, or will flow from any human pen, and how easy to detect the corrupted tradition." *In the beginning*, God created the heavens and the earth. And the earth was void, and waste; and darkness was on the face of the deep, and the Spirit of God *moved upon* the face of the waters; and God said: Let light be, and *light was*. How inferior the Hindoo description, and of

* Sir W. Jones, vol. iii. pp. 91—100.

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which the Infidel falsely asserts that it is the original from which the Mosaic narration was borrowed.

There are some passages in the Greek and Latin classics which bear so close a resemblance to the narrative of Moses, that had it existed when the claims of revealed religion were not concerned, it would have forced the conclusion, that his narrative had been seen by the writers. The general opinion of the ancient Gentiles was that the world was made out of a preceding chaos, which they asserted to be a rude indigested mass of matter, reduced to no shape and order. Sanchoniathon, the Phenician historian, so much praised by Porphyrus in Eusebius, makes mention of this chaos as the source of all things, in his fragment of Phenician Theolgy. The ancient poet, Orpheus, held that this chaos was the first principle of all things. And Hœsiod agrees with him, affirming that the chaos was that out of which all bodies were made.

It is described by Ovid after this manner. Before the sea, and the earth, and the heaven, (or sky,) which covers all things, there was an appearance of Nature, which they called chaos. This writer, in forty or fifty good smooth verses, most excellently describes the origin of all things; and makes the very chaos beautiful. "Macrobius," says Eusebius, "resembles the world to an egg, in the 7th book and 16th chapter of his Saturnalia, and hence the Syrian gods are called by Arnobius, the offspring of eggs, by which gods he means the stars. Orpheus states that mud proceeded from water; after which he mentions a great egg split in two parts, heaven and earth. Aristophanes, in a passage penned by Lucian says, First of all was Chaos and Night, dark Erebus, and gloomy Tartarus. There was neither earth, nor air, nor heaven, till dusky night, by the wind's power on the wide bosom of Erebus, brought forth an egg of which was hatched the god of love, (when time began,) who, with his golden wings fixed to his shoulders, flew like a mighty whirlwind: and mixing with the black chaos in Tartarus' dark shades, produced mankind, and brought them into light. For, before love formed all things, the very gods themselves had no existence. But upon this conjunction, all things being mixed and blended, either land, and sea, and earth; and the blessed abodes of the immortal gods."

Sanchoniathon thus represents the Phenician account of the creation: "The first principles of the universe were a dark and windy air, (or a spirit of dark air,) and a turbid chaos involved in darkness. These things were infinite, and for many ages had no bounds. But when the Spirit was affected with love towards its own principles, and a mixture

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took place, that conjunction was called *desire*. Such was the beginning of the formation of all things. But the Spirit itself acknowledged no formation. From this conjunction of the Spirit was formed *mot*, which some call *mud*; others, a corruption of watery mixture, and of this came the seed of all creatures and the generation of the universe. There were certain animals, which had no sense, called *Zophasemin*, that is, the *contemplators of heaven*, being formed alike in the shape of an egg: and the mud, the sun, and the moon, the stars and the greater constellations, shone forth." Cudworth thinks that Sanchoniathon here teaches the same doctrine with Thales, who was a Phenician by extraction, and held that water was the first principle of all corporeal things, which were made out of water. It is probable that this was the opinion of the Phenician writer, as he asserts that the Spirit itself acknowledged no formation, that is, was uncreated.

The turbid chaos, involved in darkness, of which Sanchoniathon here speaks, bears a striking resemblance to the Mosaic account, "The earth was without form and void, and darkness was upon the face of the deep." Bochart observes that the word used by the translator of Sanchoniathon to express the obscurity of the chaos, is originally from the Hebrew word *ereb*, evening. When it is said "that the Spirit was affected with love towards its own principles, and that this was the beginning of the formation of all things," it is scarcely conceivable that there is not an allusion to the Mosaic account: "And the spirit of God moved upon the face of the waters;" for, says Mr. Jamieson, "The Hebrew word *rahhaph*, implies the idea of love, as it expresses the incubation of a female bird." By the "*Zoph asemin*," some understand angels, and others, the heavenly bodies, which many of the heathens supposed to be intelligent, and therefore adored as deities. Grotius observes that Sanchoniathon, after the example of Moses, has made light prior to the sun; and that the mot of the former is merely the abyss or deep mentioned by the latter.

This system of the universe is evidently far less consistent with reason than the Mosaic account. It represents, it is true, the spirit of dark air as uncreated, but it, at the same time represents it as material, and thus by it eternity and infinity are ascribed to matter. It also lacks that simplicity which characterizes the Mosaic narrative, and which is no inconsiderable proof of its superior antiquity. The account of Sanchoniathon is so allegorical that there is reason to suspect this is not the first state in which the doctrine appeared. It is true that men in early stages of society use figurative expressions; but their *language* is simple, and it is used by them, not to obscure

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the thought, but to give it the greater energy. But when the very *ideas* in which a doctrine is communicated are figurative and emblematical, in this there is evidence of a more advanced state of society; and the inference is either that the doctrine has been derived from others, or that although formerly known to all, it has become obscure through length of time, and that the more learned wish to keep it concealed from the vulgar. And it is worthy of remark, that the farther we go back in examining the opinions of any people, we have the greater evidence of their ascribing almost every great effect immediately to the first cause; for it is not until men have for some time addicted themselves to philosophical pursuits, that they give much attention to secondary causes.

It may further be added that Sanchoniathon must have borrowed his account from the Mosaic narrative, for he acknowledges his obligations, in the compilation of his history, to Jerombaal, whom he calls priest of the God *Iao*; that thereby JEHOVAH is meant, is evident from the fact that Diodorus says, that "Moses among the Jews ascribed his laws to the God who is called *Iao*." From the resemblance of his cosmogeny to the Mosaic account of the creation, as well as from the fact just stated, it has been supposed that the person referred to by the Phenician historian, under the name of Jerombaal, was Gideon, who was also called Jerubaal, as may be seen by consulting the book of Judges. The only difficulty is that Sanchoniathon calls him a priest, whereas Gideon was not of the tribe of Levi. But the heathen might consider him a priest, because he not only set up an ephod in his own city, to which all Israel resorted, but formerly, at the express command of God, had offered sacrifice.

There is a striking resemblance between the Phenician and the Egyptian account of the creation. According to the latter, "When the universe first coalesced, heaven and earth were of one form, their nature being blended together. But afterwards, the air began to have a constant motion, its fiery particles flew to the upper region; and hence proceeded the rapid circular motion of the sun and other stars. The muddy and turbid matter, after being incorporated with the humid, subsided in one place by its own weight. Thus the sea was formed of the watery parts; and the earth of the more solid. The humid matter being fecundated by the heat of the sun, all kinds of creatures were produced." Although no mention is made in this account, of an efficient cause, yet there is no inconsiderable agreement with the Mosaic narrative, both as to matter and order. Here we have the heaven and earth blended in one common mass; the motion

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of the earth; the mud, deep or abyss; the light, then the heavenly bodies; the separation of the heavens, sea and earth, and then the formation of living creatures.

The same coincidence is observable in the writings of other heathens. And their accounts of the chaos are attributed by themselves to tradition, which, according to some of them, is ascribed to a divine revelation. This idea seems to be conveyed by Plato, for he acknowledges that the hints which he and others had concerning the origin of all things, proceeded at first from a sacred fountain. For in his Timæus he says, "It is proper that I who speak, and that you who hear, should remember that we possess human nature only, and that therefore we can merely look for some probable fable or tradition. Nor is it lawful for us to inquire farther." It is also worthy of remark, that the heathen had some knowledge of the fact that all things were created by the word of God, agreeably to the Mosaic narrative, for Plato called the Creator of the world, *the Word*, or reason. Turtullian, addressing the heathen of his days, says, "Your wise men were of opinion, that the Word and Wisdom, which they called Logos, framed the world." Zeno says, that this Word was the author of order. To the same purpose the philosopher and poet Epicharmus, "From the *Logos*, or reason of God, the reason of man is derived." The language quoted by some ancient writers from the songs ascribed to Orpheus, is very remarkable: "I call to witness that voice of the Parent, which he first uttered when he founded the universe by his counsels."

Mr. Jamieson, in his sacred history, says that "Sanchoniathon, the Phenician historian, calls the first human pair *Protogonus* and *Aeon*. These, indeed, are only the Greek words, which Philo-Biblius, who translated Sanchoniathon's history from the Phenician, uses to express the meaning of the names given them in the original. But it is generally admitted, that by these are meant Adam and Eve, as *Protogonus* signifies *first produced*, and Aeon, life. The latter bears a near resemblance to *Eve*, both in sense and sound; for *Havah*, in Hebrew, signifies life, or living."

The same author also says, that "The ancient heathen represented the first man as partaking of both sexes. They therefore called him by a term which literally signifies man-woman. This evidently alludes to what we have in Scripture. But it will readily occur to every reasonable person, that the scriptural doctrine of the woman being formed immediately by divine power out of a part of the substance of the man, has far more intrinsic evidence of having been the ori-

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ginal doctrine, than that of one person possessing both sexes, and thus having a natural power of individual procreation, a power to which there is nothing analogous in nature."

One of the most striking confirmations of the Mosaic narrative of the creation, is to be found in *the division of time into weeks*. This has obtained equally among the Hebrews, the Egyptians, the Chinese, the Greeks and the Romans, and the barbarous tribes which peopled the northern states. Many of these nations had little or no intercourse with each other, and were wholly unknown to the Jews. This division was even accompanied with a special regard to the *seventh day*. Hesiod called it the seventh holyday, because among the Gentiles this was a day of solemn worship set apart for religious offices. It is observed by Lampudius, of Severus the emperor, that he used to go to the capitol, and frequent the temples on that day. Yea, the very term sabbath was used by some of them. Thus Suetonius says, "Diogenes, the grammarian, used to hold disputations at Rhodes on the sabbaths." And from Lucian, we learn, that the seventh day was a festival, and a play-day for shool boys. From these and several other instances which are to be found in Clemens Alexandrinus and Eusebius, it might be proved that the more solemn services of religion among the Gentiles, and their cessations from work, were on the seventh day of the week.

Pray, whence came this common division of time? there is nothing in the revolutions of nature to mark out this arrangement. The revolutions of the moon round the earth, and of the earth round the sun, might have originated the division of time, into months and years, but *what could originate this division into weeks?* Time was divided into days by the succession of light and darkness, or rather of darkness and light, (for this was the original order; it was so of necessity, since light is a positive effect of creative power, and various ancient nations put the night before the day, in their mode of computation, as do the Jews). But weeks are mere arbitrary arrangements. We see no reason why the week might not have been as conveniently composed of five, or nine days, as of seven. Can the prevalence of this opinion then in distant countries, and among nations who had little or no communication with each other, be explained upon any other ground than that of some remote tradition, which was never lost among the nations; and which must have been common among mankind before their dispersion? And can we find any satisfactory origin of this tradition except that which is suggested in the writings of Moses; "God blessed the seventh day and sanctified

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it." It is easy to understand how the institution of a sabbath *at the beginning*, to commemorate the accomplishment of the work of creation in six days, should originate this division; and this being admitted, it is easy to perceive how the practice should remain through habit, even when the knowledge of its origin had been lost. But it is altogether inconceivable how, without such common origin, a practice so arbitrary could have been either introduced, or practiced. So that this division of time into weeks constitutes a convincing proof that the families of the earth must have proceeded from one common progenitor; that they originally worshiped the one true and living God, and that their religion was the same with that stated in the writings of Moses. Wherever the claims of the Scriptures are maintained, this division of time comes in to their aid. The doctrine of a weekly sabbath is both commended and supported by this arrangement; and the goodness as well as the wisdom of God in the general aspect of his government upon mankind, is illustrated and proved. The very traditions of revelation, obscure and imperfect as they are, are thus shown to be valuable memorials of Divine mercy; and to sustain an important relation to the general development of his plan for bringing back the world to its original allegiance and happiness.

SECTION II.

INFIDELS object to the credibility of the writings of the Old Testament on account of the relation of the fall of man given by Moses. Mr. Paine on this subject says, "If Genesis be the oldest book in the world, and, consequently, the oldest and first written book of the Bible; and if the extraordinary things related in it, such as the creation of the world in six days, the tree of life, and of good and evil, the story of Eve and the talking serpent, the fall of man, and his being turned out of Paradise, were facts, or even believed by the Jews to be facts, they would be referred to as fundamental matters, and that very frequently, in the books of the Bible, that were written by various authors afterwards: whereas there is not a book, chapter, or verse of the Bible, from the time Moses is said to have written the book of Genesis, to the book of Malachi, the last book in the Bible, including a space of more than a thousand years, in which there is any mention made of these things, or any of them, nor are they so much as alluded to."

"The extraordinary things" stated by Mr. Paine above, are men-

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tioned, referred to, and reasoned upon, in various parts of the Old Testament Scriptures; a few instances need only be given. The sabbath was instituted, as commemorative of the creation in six days, and in Exodus xx. 9, 10, 11, it is said, "Remember the sabbath day to keep it holy. Six days shalt thou labor and do all thy work. But the seventh day is the sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man servant, nor thy maid servant, nor thy cattle, nor the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day; wherefore the Lord blessed the sabbath day and hallowed it;" and the sabbath is mentioned, or referred to by the different writers of the Old Testament, upwards of forty times. Ezekiel mentions Eden, and calls it "the garden of God," xxviii. 13. Isaiah speaks of Eden and the garden of the Lord, li. 3. Joel also speaks of "the garden of Eden," ii. 3. In Proverbs the tree of life is repeatedly mentioned. Several of the Old Testament writers speak of the enemies of God under the name of the "serpent," and Isaiah says, "dust shall be the serpent's meat," lxvi. 25. Solomon says, God made man upright; and Job mentions his fall and attempt to conceal his transgression; "If I have covered my transgressions as Adam by hiding mine iniquity," xxxi. 31. So much for the reckless assertion of Mr. Paine. The quotations just given prove that the writers of the Old Testament believed in the Mosaic account of the creation of the world, and in his history of the fall of man, and that not in an allegorical, but a literal sense. And the Infidel, Olmsted, is right when he contends that if this narrative be not understood in a literal sense "the system which is built upon it is all a fiction." But when he urges that the narrative records events equally unworthy both of God and man, he argues wrongly. Mr. O. holds up the temptation of an apple,* and the account of the serpent's conversation with the woman, as subjects of ridicule; and the punishment he presumes to be out of all proportion to the trivial nature of the offence.

"The Lord God commanded the man, saying, of every tree of the garden thou mayest freely eat: but of the tree of knowledge of good and evil thou shalt not eat of it; for in the day thou eatest thereof thou shalt surely die," or become mortal. Dr. Adam Clark renders the words, "dying thou shalt die, thou shalt continue in a dying state till thou die." This is represented by Moses as the first precept given

* Moses no where says the fruit of the tree was an apple.

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by God to man, and it was evidently given as a test of his obedience, and a proof of his being in a dependent and probationary state. It was necessary for Adam to know that he was only God's *vicegerent* here, and that to Him he was accountable for all his actions, and this prohibition was singularly adapted to the end proposed, which was that he might be conformed to his Creator's will; therefore he must be trained to habits of implicit obedience, and be satisfied in abstaining from a thing on the mere ground of its being forbidden by God, though he were unable to perceive the reason of his being required so to do. And when we consider the circumstances of Adam and Eve, as represented by Moses, the test of eating or not eating a particular fruit, may not appear so ridiculous as the Infidel imagines. They could have committed no moral crime in the ordinary meaning of the term. They could neither steal, nor covet, nor defraud, for their possession was the whole world. They could not commit adultery, for there was not another man or woman in existence. There was no room for deceit or fraud. And they to whom the glory of God was daily made manifest, could not well give utterance to blasphemy. Therefore it was impossible to try them except by the establishment of some arbitrary test. The objection of the Infidel, therefore, must not stop where it does. It must go on and condemn all trial, because none besides that which actually occurred can be conceived.

The Infidel sneers at the idea of the talking serpent. This it is conceded is an extraordinary occurrence; but does this prove it to be a fiction? It should be borne in mind that the whole transaction is represented as something quite distinct from the ordinary occurrences of nature. A spirit possessed of great power is represented as the agent; and a serpent as the instrument used by that agent. Can the Infidel who sneers at the narrative explain how spirit operates on matter? When he makes this explanation, then, but not until then, can he be prepared to decide whether this particular mode of operation was *impossible*; as the Infidel cannot prove the impossibility of the fact, as stated by Moses, if the volume in which it is contained can be proved authentic, and its writers inspired, the narrative on every principle of reason and common sense, must be received as truth. But let it be distinctly understood, all that is at present contended for is, that it was not impossible for the evil Spirit to speak through the serpent. But it is urged the punishment is out of all proportion to the nature of the offence. To this it is replied, that the offence was a most flagrant act of rebellion, on the part of man, against the government of his Creator and kind Benefactor. That man is no less a thief who steals

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all he can, if it amount only to a dollar, than he is who steals all within his reach, because it amounts to thousands. Adam was as much disobedient to the will of God as David was when he appropriated to himself his neighbor's wife, and caused the unfortunate husband to be exposed in the front of the battle that he might be slain.*

* Dr. Pye Smith, in reference to the consequences of the fall of man, holds the following language: "The general opinion has been that, before our first parents fell from innocence and happiness, death and its harbingers had no place in the inferior animal creation. To maintain consistency, it ought further to have been affirmed that the vegetable kingdom was also preserved from decay, withering and dying. But men have been probably withheld from setting up such a theory, by consideration of the manifest absurdities into which it would have led its supporters; and by the belief that plants, though possessing an irritability to which it is difficult to refuse the idea of some kind of sensitiveness, yet appear not to have any consciousness or intellectual faculties.

Our first inquiry most naturally should be, whether we find any information, direct or indirect, in the original document of inspiration. I think that we do; not indeed directly, but indirectly and by such an implication as is equal to a formal assertion. The constitution of animated beings, founded upon the divine will, is expressed in the words, "Be fruitful and multiply." This involves not only the preservation of species, but a succession of individuals, which would necessarily imply a departure of precedent individuals. The law of organization, from the embryo formation to the animal maturity, is carried on in the way of a continual separation of particles and their replacement by new ones, which the nutritive process incessantly furnishes. To this process impassable limits are set, by the most certain laws of the Creator's ordination; those of gravity and chemical action. To suppose that those laws should be abrogated, or, what would amount to the same thing, be perpetually suspended, would imply a contradiction; it would be abolishing the very essential condition of organized existence When a certain point was reached, separation, changed combination, and dissolution of the molecules, must take place; the rudiment and sure introducer of death.

Were it not so, were animated beings to increase and multiply without the departure of the preceding generations, they would, at no immense distance of time, go beyond the provision of nutritive support, and the limits of appropriate habitation: the land, the air, and the waters, would be filled; food would fail, and death with aggravated suffering would be the infallible consequence. This terrible consummation would the more speedily ensue, as, by the supposition made, the only means of nutrition would lie in vegetable matter.

The threatening of death, upon a violation of the easy test of obedience, seems very clearly to imply, that the subjects of this law had a knowledge of what death was; otherwise they could not have known what the threatening meant. The idea of their having had set before them, as the penalty of violating the law, an unknown and undefined suffering, does not seem congruous to the wisdom and dignity of legislation.

It would next be proper to ascertain whether there are any passages of Scripture which affirm, or imply, that the animals inferior to man were created in a state not liable to death. This, if supposed, would involve the necessity of all being herbivorous; and further, that there were no minute and even invisible animals, inhabiting the leaves and fruits of plants, and which the feeders on vegetables must kill by myriads. I must own that I know of no such passage.

If, however, any should contend that an insuperable difficulty lies in the occurrence of pain and death to animals, irrespectively of moral evil, I humbly think that they ought to satisfy themselves with the spirit and principle of our Lord's reply to a not dissimilar question; "His disciples asked him, Master, who did sin, this man or his parents, that he was born blind? Jesus answered, Neither hath this man sinned, nor his parents; but [this was appointed] that the works of God should be manifested in him."

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Mr. O. maintains that the whole narrative is unworthy the character of God, because it represents Him as "literally detecting him;" (Adam,) "had a literal interview with him, and upbraided him; literally walked himself in the garden, and actually made clothes of the skins of beasts and put them on the man and his help meet." Can this Infidel *prove* that God could not manifest himself to his newly formed creatures in ways of goodness and condescension? Can he prove that it was impossible for the Creator of the universe to appear to them in a splendid human form, and to commune with them in ways, and to an extent, for the most wise and benevolent purposes, beyond what we can know? And if he cannot prove the impossibility of such manifestations of the Deity, in what does the strength of the objection consist? Does he assert such a representation is too disparaging to the character of the Deity to be believed? But, pray, who made him the judge of what is right and proper for the Infinite One to do? The truth is, the Infidel who urges this objection reasons upon the supposition that the Transcendent One is altogether such an one as himself, and governed by the same selfish and proud notions; and because he feels that it would be disparaging to his character to descend from his little greatness for the benefit of others, he takes it for granted, that God cannot possess more goodness and condescension than he does, forgetting, that as the heavens are higher than the earth, so must the ways and thoughts of the Almighty be higher than

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It is indeed an essential part of revealed truth, that "by one man sin entered into the world, and death by sin;" and that thus "by man came death." But it appears to me a fair interpretation of these passages, and a full admission of the doctrine concerning death as the penalty of sin, to consider them as declaring that in this manner death acquired dominion over the first man and his posterity; that is, the human race universally. The entire view of the case leads us to believe that, in the state of pristine purity, the bodily constitution of man was exempted from the law of progress towards dissolution which belonged to the inferior animals. It must have been maintained in that distinguished peculiarity, by means to us unknown: and it would seem probable that, had not man fallen by transgression, he and each of his posterity would, after faithfully sustaining an individual probation, have passed through a change without dying, and have been exalted to a more perfect state of being.

In addition to these considerations, it ought to be especially recollected, that the anatomical structure of the larger part of animal species presents demonstration that they were created to live upon animal food. Some persons have strangely affirmed the contrary, and have supposed that, by persevering practice, lions and wolves and all carniverous creatures might be brought to live upon a vegetable diet. Every physiologist must smile at this monstrous absurdity. A few species indeed are omniverous; and this circumstance has misled some persons. It follows, that these predictions of the peace and happiness of the Messiah's reign, which picture the ferocious and venomous animals as becoming herbiverous and harmless, must be understood, as they are by Christian expositors generally, as beautiful poetry, expressing the moral influence of the gospel."—[Dr. Pye Smith on Scripture and Geology, pp. 237—242.

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his thoughts and ways. The Infidel feels that if he stoop below his imaginary dignity, he subjects himself to be despised by his fellow men; but he forgets that God, being infinitely exalted above all others, let Him stoop ever so low, he is certain to retain his infinite greatness. Therefore the only question is this, was it possible for God to manifest himself to the progenitors of the human race in the manner described by Moses? When the Infidel shows its impossibility, then the Christian may feel it necessary to reconsider the grounds of his faith.

Here, again, traditionary revelation comes in to our aid. It is evident that the disobedience of our first mother is plainly alluded to in the well known heathen legend of Pandora, who, being led by a fatal curiosity to open a casket that had been given her by Jupiter, out of it flew all the evil into the world, and she became the original cause of all the miserable occurrences that befall mankind; hope alone, the hope in a promised and long remembered deliverer, remaining at the bottom of the casket.

According to Sanchoniathon, Eve found out the fruit which is gathered from trees. Here then is, undoubtedly, a traditionary reference to that fatal discovery which was first made by the woman, when she saw that the tree was good for food, and that it was pleasant to the eyes. Grotius observes, that in the most ancient mysteries of the Greeks, the exclamation *Eva* was used, and a serpent shown at the same time. Mr. Bayle says, "The Brachmans of Persia give a variety of accounts concerning a great giant who was placed in a beautiful garden; which upon certain conditions he was to possess forever. But one evening, when it was duskish, an evil spirit or devil came to tempt him, and offered him a vast sum of money; which he resolutely refused, not knowing the value of it. But at last the devil brought him a woman, with whom he was so charmed, that, not any longer observing the conditions proposed to him, he was expelled from the garden."

Maimonedes gives a particular account of various works of the idolatrous Sabii, who lived in Media and other countries. He says, that "They believed that the *first* Adam was procreated of man and woman, like the rest of men; that notwithstanding, they highly extolled him, asserting that he was the apostle of the moon, and called men to her worship, and that he composed some books on the culture of the earth." He warns his readers against being misled by the accounts given in the books of those idolaters, saying, "As to what *they* relate concerning the first Adam, the serpent, the tree of knowledge of good and evil, and garments which were not formerly in use,

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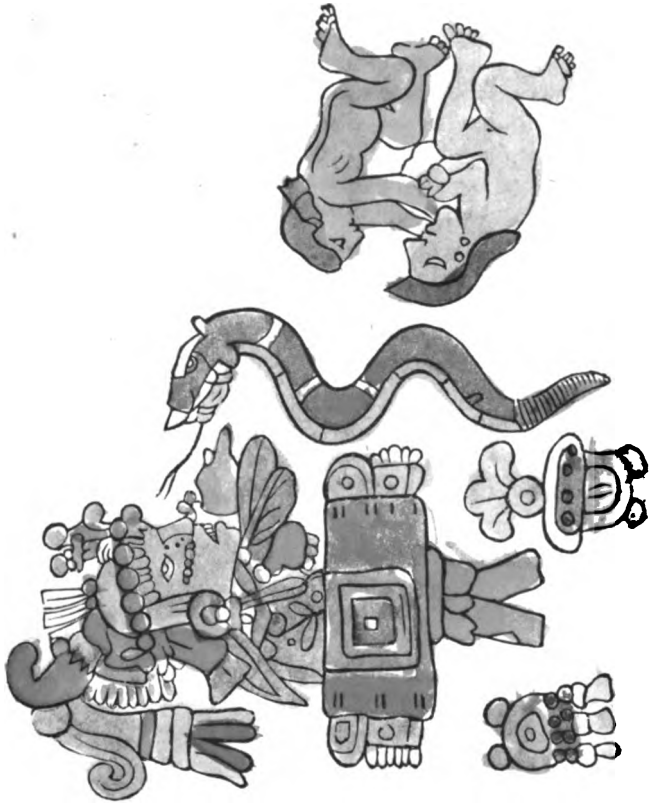

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beware, lest it carry away thy understanding, and thou shouldst apprehend that these things happened to Adam, or to any other." In this place he gives the following account, which appears in one of these writings. "It is there narrated," he says, "that the first Adam wrote in his book, that there is a certain tree in India, whose branch, when fallen to the earth, creeps like a serpent; that there is another tree whose root has a human face and a powerful voice, and utters distinct words; also, that there is a certain herb, which if it be taken and suspended round the neck, renders a man invisible, so that it cannot be perceived into what place he enters, nor whence he departs; but that if it be burned as incense in the open air, the most tremendous noises and thunders are heard in the adjacent atmosphere as long as the smoke ascends." Although Maimonedes seems to have been ignorant of the circumstance, the Sabii appear to have accommodated their fable to the natural history of the Banyan tree, so famous in India, the branch of which, when fallen to the earth, might be said to creep like a serpent.

Grotius asserts, that the same history of the fall is found among the inhabitants of Pegu and other idolatrous nations of India; and that the Brahmins are acquainted with the name of Adam. In the island of Ceylon, in the neighborhood of the Peninsula of India, they pretend to point out the footsteps of Adam on a mountain called Pico de Adam. The inhabitants make a religious procession around that mountain yearly. The eastern tradition is, that when Adam was driven out of Paradise, he fled to Ceylon and did pennace for several years on this mountain.

The Mexicans have preserved among them traditions of the fall, and the early history of mankind, as handed down to us by Moses, obscured, of course, yet not so much so but that we can trace their identity. The opposite plate is a copy of a Mexican painting taken from the Codex Vaticanus, at Rome, whither it arrived from the new continent, shortly after the early conquests in New Spain. It will be found in the Paris folio edition of Baron Humboldt's "Vues des Cordilleres." The large figure represents the celebrated "serpent woman," Cihuacohuatl, called, also, Tonacacihua, "woman of our flesh." The Mexicans considered her the mother of the human race. She is always represented with a great serpent; but for this no reason is assigned, as though, in process of time, part of the tradition were lost. Behind the serpent, who appears to be speaking to Eve, are two naked figures of different color, and in the attitude of contention. The serpent woman was considered at Mexico, as the

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mother of twin children, and which are here represented. This part of the picture is entirely unexplained. Baron Humboldt supposes they represent Cain and Abel, of Semetic tradition. He considers the other figures, however, merely as vases, respecting which a quarrel may have ensued. But if so much be conceded, as is necessarily true, that the chief figures are Eve, the serpent, Cain and Abel, then it follows that the others are the two altars, one of which, standing erect, bears the offering of Abel, viz: a ram, the horns of which are rudely delineated; while the other is the altar of Cain, rejected by the Almighty, and therefore painted upside down, containing his offering, viz: the fruits of the earth. Baron Humboldt thinks the color of Cain attributable, perhaps, to fancy or chance. May we not consider it typical of the mark set on the murderer by Jehovah for the heinousness of his guilt? for it will be noticed that Abel is represented with the same tint as Eve; and from the general care in the distribution of colors through the piece, we cannot infer want of design.*

So striking is the resemblance between the scriptural history of these events, and the heathen traditions, that the advocate of Revelation could hardly wish it greater. For if they perfectly agreed, instead of confirming, this would weaken the evidence of the necessity of a revelation. For if tradition had perfectly preserved the memory of these important facts, it could hardly be supposed that it had grossly corrupted doctrines. Infidels, in this case, instead of being convinced that divine revelation was necessary, might argue from the integrity of tradition concerning facts, with far greater plausibility than they do as matters stand; not only that the writers of the Scriptures have borrowed from heathen tradition, but that the doctrines of heathenism could not be so corrupted as the friends of Revelation assert, while its history was admitted to be so entire. But whence the origin of these traditions concerning the creation and the fall of man? Mr. Hume says, "The first invention and proof of any doctrine is much more difficult than the supporting and defending of it." He also says, "An historical fact, while it passes by oral tradition from eye-witnesses and contemporaries, is disguised in every successive narrative, and may at last retain but very small, if any, resemblance of the original truth on which it was founded." In the present instance is it not evident that Moses recorded the historical facts, and that these are the corrupted traditions?

The universality of *serpent worship* is a most striking evidence

* Delafield's Inquiry into the Origin of the American Antiquities.

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that the ancient nations of the earth possessed originally a knowledge of the temptation of our morther Eve by the serpent. Dean, in his elaborate treatise on the subject, says, "We have traced the worship of the serpent from Babylonia, east and west through Persia, Hindostan, China, Mexico, Britain, Scandinavia, Italy, Illyricum, Thrace, Greece, Asia Minor, and Phenicia." Again, "We have observed the same idolatry pervading the north and south, through Scythia on the one hand and Africa on the other. The worship of the serpent was therefore universal; for not only did the sacred serpent enter into the symbolical and ritual service of every religion which recognized the sun, but we find it in countries where solar worship was totally unknown, as in Sarmatia and Scandinavia, and the gold coast of Africa. In every known country of the ancient world, the serpent formed a prominent feature in the ordinary worship, and made no inconsiderable figure in their hagiography; entering alike into legendary and astronomical mythology." The circumstances of this worship, and the fabulous legends connected with it, not only point to one common origin, but must plainly be traced to the serpent of Paradise, and the Mosaic history of the fall. In the Hindoo writings, hell is called the place of serpents. It is also therein related that their god Crishna, when incarnate, had a terrible conflict with *Kalle Naga*, the black serpent with a thousand heads, and after being supposed destroyed, at length triumphed over him; and taking his heads, one by one, tore them from his body, and casting them at his feet, trampled and danced on them. Another representation, founded on the same tradition, describes Crishna as treading on the serpent, which at the same time bites his heel. No worshiper of Crishna of any distinction is without an image of this, in gold, silver, or copper.*

The narrative of the fall of man is confirmed both by natural and civil history. Thus it agrees in an eminent manner, both with the obvious facts of labor, sorrow, pain, and death, and also with what we see and feel every day, and with all our inquiries into the frame of the human mind, the nature of social life, and the origin of evil. The several powers of the little world within a man's own heart, are at variance with one another, as well as those of the great world, and unassisted reason never can give a solution of the origin of the evils which flow from these discords. But the Mosaic narrative accounts for all these phenomena; and is corroborated by various traditions more or less agreeable to it. The opinions of the

* Maurice's History of Hindostan.

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ancient moralists on original sin, the corruption and depravity of our nature, tend to confirm the Mosaic narrative. Pythagoras termed the depravity of our nature, the "*latent companion, the noxious strife, that lurks within us, and which was born along with us.*" Socrates called it "*the sin which is born with mankind;*" Plato, "*natural wickedness;*" Aristotle, "*the natural repugnancy of man's temper to reason;*" and all the Greek and Roman philosophers, especially the Stoics and Platonists, complain of the depraved and degenerate condition of mankind; of their propensity to every thing that is evil, and of their aversion from every thing that is good. Cicero lamented "*that men are brought into life by nature, as a step-mother, with a naked, frail, and infirm body, and with a soul prone to divers lusts.*" Seneca, one of the best of the Roman philosophers, observes, "*We are born in such a condition that we are not subject to fewer disorders of the mind than of the body;*" that all vices are in all men, though they do not break out in every one, and that to confess them is the beginning of our cure: and Hierocles called this universal taint, "*the domestic evil of mankind.*" Even some of the sprightliest poets bear their testimony to the same fact. Propertius could say, "*Every body has a vice to which he is inclined by nature.*" Horace declared "*that no man is born free from vices,*" and that "*he is the best man who is oppressed with the least;*" that "*mankind rush into wickedness, and always desire that which is forbidden;*" that "*youth has the softness of wax to receive vicious impressions, and the hardness of rock to resist virtuous admonitions;*" and, in short, that "*we are mad enough to attack heaven itself,*" and that "*our repeated crimes do not suffer the God of heaven to lay aside his wrathful thunderbolts.*" And Juvenal has furnished a striking corroboration of the statement of Paul of Tarsus, concerning the *carnal mind*, when he says that "*nature, unchangably fixed, runs back to wickedness,*" as bodies to their centre.

Further, there is reason to suppose that the ancient Celtic Druids expressly taught the defection of the human soul from a state of original rectitude. The invariable belief of the Brahmins in Hindostan is, that man is a fallen creature; their doctrine of the transmigration of the soul is built on this foundation. The professed design of the metempsychosis was to restore the fallen soul to its pristine estate of blessedness. Their sacred writings represent the whole universe as an ample and august theatre for the probationary exertion of millions of beings, who are supposed to be so many spirits degraded from the high honor of angelical distinction, and condemned to as-

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cend, through various gradations of toil and suffering to that exalted sphere of perfection and happiness, which they enjoyed before their defection.

The doctrine so universally prevelant in Asia, that man is a fallen creature, gave birth to the persuasion, that by severe sufferings, and a long series of probationary discipline, the soul might be restored to its primitive purity. Hence oblations the most costly, and sacrifices the most sanguinary, in the hope of propitiating the angry powers, forever loaded the altars of the pagan deities. They had even sacrifices denominated *regeneration;* and their sacrifices were always profusely stained with blood.

From the same conviction of human depravity, and the necessity of atonement, arises the practice of voluntary torture which they inflict upon themselves. Mr. Swartz, one of the Malabarian missionaries, relates that a certain man on the Malabar coast, had enquired at various devotees and priests how he might make atonement, and at last he was directed to drive iron spikes, sufficiently blunted, through his sandals; on these spikes he was to place his naked feet, and walk about four hundred and eighty miles. If through loss of blood, or weakness of body, he was necessitated to halt, he was obliged to wait for healing and strength. He undertook his journey; and while he halted under a large shady tree, where the gospel was sometimes preached, one of the missionaries came and preached in his hearing from these words; "The blood of Jesus Christ cleanseth from all sin." While he was preaching the man rose up, threw off his torturing sandals, and cried aloud, "This is what I want." *

The classical mythologists inculcated the opinion that man was a fallen creature, in their descriptions of the gradual corruption of the human race, during the period subsequent to the golden age. Catullus represents the unhallowed period when justice was put to flight, and brothers imbrued their hands in fraternal blood, while incest and sacrilege alienated the mind of God from man; and Tacitus marks out the progress of depravity, from a period free from offence and punishment, to a flagitious and abandoned wickedness, devoid even of fear. Thus providence has drawn evidence of the guilt of men from their own confessions, and has preserved their testimony for the conviction of those of subsequent times.

The universal practice of animal sacrifice constitutes a striking proof that all the families of the earth, must have descended from

* See En. R. Knowledge—article "Hindooism."

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one common progenitor, and their original worship must have been one and the same; and that from the most early ages of their history, mankind must have felt that they were fallen and depraved beings, and needed an attonement for their transgressions.

This practice is so ancient, that even without the Mosaic records it might be referred to a period equally remote with that which they point out. Can the universality of this practice be accounted for except upon the supposition of a common origin and a common religion?

What natural connexion is there between killing a beast in sacrifice and obtaining the favor of God, or averting his vengeance? Could it by any possibility have suggested itself to the minds of men in every age and under every diversity of circumstances, as the mode of attempting to propitiate the Deity? How could it so suggest itself in the first instance? If even it were of human invention, what man except the first man, could ever have sufficient authority to introduce the practice, or any possible opportunity to have gained general attention to it? His immediate posterity might have obeyed him in this matter; but would even they have continued the practice if it was enforced by no sanction but his appointment? And if they had continued to observe it, is there a single principle of human nature upon which we can account for its perpetuity, even down to the present day? Is there any rational mode of explaining the universality of this practice save that it originated in a divine appointment; that this appointment was confirmed to the inhabitants of the earth by divine attestations; that it was subsequently renewed, as the sacred records testify, among the inhabitants of the post-diluvian world; and that it continued to be regarded as a divine institution wherever the true God was known, until its whole design was consummated in the voluntary offering up of Christ himself at Calvary? Admit this view of the case, and the whole history of animal sacrifice is plain and satisfactory. The providence of God, watching over the perpetuity of his own institutions, secures the universal observance of this practice; and in the practice itself we have the great leading principle of his government, as exercised towards a fallen and guilty race, "that without the shedding of blood there is no remission." Every where has it pointed to a sacrifice of real value, which should actually "put away the sin of the world:" an effect which plainly could not follow from the blood of bulls or goats, or the ashes of an heifer, sprinkling the unclean. And still as the gospel of salvation is preached to the heathen, or the volume of written revelation is read to them, there is in the very prin-

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ciple of their sacrifices a recognition of the great leading doctrine of inspiration, *redemption* through the vicarious sacrifice of the cross. This single principle has ever been a kind of pole star amidst the darkness of heathenish night.

There is nothing in which the traditions and opinions of the heathen bear stronger testimony to the doctrines of Scripture than the conviction which prevailed of the necessity of an atonement for sin, and the intervention of a Divine Mediator, and the universal practice of devoting peculiar victims which has at one period or another prevailed in every quarter of the globe. It has been alike adopted by the most barbarous, and by the most refined nations. The rude idolator of this recently discovered hemisphere, and the polished votary of polytheism equally concur in the belief, that without the shedding of blood there can be no remission of sins. Among the ancient Egyptians the worshiper placed his hands on the head of the victim, loaded it with imprecations, and its last gasp was viewed as the seal of his pardon.

Nor was the life of the brute creature always deemed sufficient to avert the wrath of heaven, for frequently the death of a nobler victim was required, and the altars of paganism were bedewed with human blood. Thus, the Canaanites caused their first born to pass through the fire to appease the anger of their false deities; and one of the kings of Moab is said to have offered up his eldest son as a burnt offering, when in danger from the superior power of the Edomites. Nor was the belief that the gods were rendered propitious by this peculiar mode of sacrifice, confined to the nations which were more immediately contiguous to the territories of Israel. We learn from Homer, that a whole hecatomb of fatling lambs was no uncommon offering among his countrymen. And the ancient Goths have laid it down as a principle that the effusion of the blood of animals appeased the anger of the gods, and that their justice turned aside upon the victim, those strokes which were destined for man. Mankind soon proceeded to greater lengths, and adopted the horrid practice of offering human victims. In honor of the mystical number *three*, a number deemed peculiarly dear to Heaven, every ninth month witnessed the groans and dying struggles of nine unfortunate victims. The fatal blow being struck, the lifeless bodies were consumed in the sacred fire, which was kept perpetually burning, while the blood, *in singular conformity to the Levitical ordinances*, was sprinkled, partly upon the surrounding multitude, partly upon the trees of the hallowed grove, and partly upon the images of their idols. Even the aborigines of this continent retained similar customs and for similar rea-

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sons. It is observed by Acosta, that in cases of sickness it was usual for a Peruvian to sacrifice his son to Virachocu, beseeching him to spare his life, and to be satisfied with the blood of his son.

Whence then, we may ask with Faber, could originate this universal practice of devoting the first born of either man or beast, and of offering it up as a burnt offering; whence but from a deep and innate consciousness of moral deprivation? Whence, but from some perverted tradition respecting the true sacrifice to be once offered for the sins of all mankind? In the oblation of the first born, originally instituted by God himself, and faithfully adhered to by Jew and Gentile, we behold the death of him who was the first born of his virgin mother accurately, though obscurely, exhibited. And in the constant use of fire, the invariable scriptural emblem of wrath and jealousy, we view the indignation of that God, who is a consuming fire, averted from our guilty race and poured out on the immaculate head of our great intercessor. Had a consciousness of purity reigned in the bosoms of the ancient idolators, it does not appear why they should have more reason to dread his vengeance than to expect and to claim his favor; yet that such a dread did universally prevail, is too well known to require the formality of a labored demonstration.

The translation of Enoch may be traced in the Grecian fables of the translation of their heroes and demi-gods, and particularly of Hesperus and Astrea among the ancient Greeks, who are fabled to have ascended to heaven alive, and to have turned into stars and celestial signs; of Dhruva among the Hindoos; of Budha among the Ceylonese, and of Xaca, another name for Budha, among the Calmucks of Siberia.

The longevity of the antediluvian inhabitants mentioned by Moses, is confirmed by various heathen writers. All, says Josephus, "who have committed to writing the antiquities either of the Greeks or Barbarians, attest this longevity of men before the flood." And he immediately subjoins, "Manetho, who wrote an account of the Egyptians, Berosus, who compiled an account of the affairs of Chaldea, and Mochus, and Hertiæus, and with them Hieronymus the Egyptian, who have treated of the affairs of Egypt, agree with me in this. Also Hesiod, and Heratæus, and Hillamicus, and Acusilaus, and Ephorus, and Nicolaus, relate that the ancients lived a thousand years." Similar traditions of the longevity of men, in former ages, are still to be found among the Burmans of the farther Indian peninsula, and also among the Chinese.*

* Faber, vol. i. pp. 92, 93.

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The Mosaic account of men of a gigantic stature, who were inured to deeds of lawless violence and rapine, is confirmed by the Greek and Latin poets, who relate that there were giants in the past ages of the world, and also by the Greek and Latin historians, particularly by Pausanius and Philostratus among the Greeks, and Pliny among the Romans, who have recorded that, on opening some sepulchers, the bodies of men were found to have been much larger in old times. Josephus also speaks of bones seen in his day of a magnitude almost exceeding credibility. These testimonies of historians of former ages furnish a satisfactory answer to the petty cavils of those who object to the credibility of Moses, from his mentioning the gigantic size of Og's bedstead But men of very large size are seen even in our days.

Some allowance may also be made for royal vanity, as Alexander the great ordered his soldiers to enlarge the size of their beds, that they might give to the Indians of succeeding ages, a great idea of the prodigious stature of the Macedonian soldiers. Bishop Watson, treating on this subject, in answer to Paine, says: "My philosophy teaches me to doubt many things, but it does not teach me to reject every testimony which is opposite to experience. Had I been born in Shetland, I could, on proper testimony, have believed in the existence of the Lincolnshire ox, or the largest dray horse in London; though the oxen and horses of Shetland had not been bigger than mastiffs."

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CHAPTER III.

CREDIBILITY AND ANTIQUITY OF THE OLD TESTAMENT SCRIPTURES.

The Mosaic narrative of the deluge is passed over in silence by both Mr. Paine and Mr. Olmsted. Mr. Taylor treats the account with derision, and asserts that Noah is merely a mythological personage who never had a real existence; but as he adduces no argument, (so far as known to the writer,) to support his assertions concerning the narrative of the deluge, it is deemed out of place here to present to the reader his bare assertion concerning Noah, and to combat that assumption. Infidels, however, generally object to the credibility of the Mosaic narrative on the grounds that his statements are contrary to the philosphy of Nature, and that no stock of water could be found sufficient to overflow the earth to the degree represented by Moses. The Hebrew historian however asserts that it was universal, and philosophy has at last found out that there is sufficient water in the ocean, if called forth, to overflow the highest mountains to the degree described by Moses, a conclusion it once stoutly denied. Keill formerly computed that twenty-eight oceans would be necessary for that purpose; but we are now informed that a farther progress in mathematical and physical knowledge has shown the different seas and oceans to contain at least forty-eight times more water than they were then supposed to do; and that the mere raising of the temperature of the whole body of the ocean to a degree no greater than marine animals live in, in the shallow seas between the tropics, would so expand it as more than to produce the height above the mountains stated in the Mosaic account.

The narrative of Moses is confirmed by the fossil remains of animals belonging to a former world, which are found in many parts of the earth. Stratified mountains of various heights exist, in and between whose strata various substances of marine, and some vegetables of terrestrial origin, repose either in their natural state or petrified. The plains of the arctic circle are overspread with shells of the Indian seas, and with the bodies of elephants and rhinoceri, and surrounded by masses of sub-marine vegetation. On the coast of Kent, in England, have been found together, the crocodile of Africa and the turtle of the West Indies. These facts, about which there is no dispute, and which are acknowledged by the advocates of each of the prevailing geological theories, give a sufficient attestation to the deluge of Noah,

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in which the fountains of the great deep were broken up, and from which precisely such phenomena might be expected to follow.

Infidels also object to the Mosaic account of the deluge, that it was impossible for the ark, described by Moses, to contain the men and beasts, with their provisions, which Moses states were in it a whole year. Dr. Wilkins and others have learnedly discussed this subject; and after the nicest examination and computation, and taking the dimensions with the greatest geometrical exactness; the most learned and accurate calculators, and those most conversant in building of ships, conclude that if the most able mathematicians had been consulted about proportioning the several departments of the ark, they could not have done it with greater correctness than Moses has done; and this narrative is so far from furnishing Infidels with arguments wherewith to weaken the authority of the Scriptures, that on the contrary it supplies good arguments to confirm that authority, since it seems in a manner impossible for a man in Noah's time, when navigation was not perfected, by his own invention to discover such accuracy and regularity of proportion as is remarkable in the dimensions of the ark; it follows that the correctness must be attributed to divine inspiration and a supernatural direction.

Dr. Hales proves the ark to have been of the burden of forty-two thousand four hundred and thirteen tons, and asks, "Can we doubt of its being sufficient to contain eight persons and about two hundred or two hundred and fifty pair of four footed animals, (the number to which, according to Mr. Buffon, all the various distinct species may be reduced,) together with all the subsistence necessary for twelve months, with the fowls of the air, and such reptiles and insects as cannot live in water? Besides places for the beasts and birds and their provisions, Noah might find room in the third story for thirty-six cabins occupied by household utensils, instruments of husbandry, books, grains, and seeds; for a kitchen, a hall, and a space of about forty-eight cubits in length to walk in."

It should be observed that the presumptive evidence of the truth of the fact of the preparation of such a vessel, and the supernatural circumstances which attended it, is exceedingly strong. In truth it is the only solution of a difficulty which has no other explanation; for as a universal deluge is confirmed by the general history of the world, and by a variety of existing facts and monuments, such a structure as the ark for the preservation and sustenance of various animals, seems to have been absolutely necessary; for as we can trace up the first imperfect rudiments of the art of ship-building among the Greeks, there could have been no ships before the flood; and consequently no animals

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could have been saved. Nay, it is highly improbable that even men, and domestic animals could have been saved, not to mention wild beasts, serpents, &c.; though it were admitted that the antediluvians had shipping, unless we should suppose, also, that they had a divine intimation respecting the flood, such as Moses relates; but this would be to give up the cause to infidelity.

Infidels have objected against the credibility of the Mosaic narrative, from some alleged marks of antiquity, which certain continental philosphers have affirmed to exist in the strata of the lava of Mount Etna. Thus, Count Borch has attempted to prove that volcanic mountain to be *eight thousand years* old, by the different strata of lava which have been discovered. And in the vaults and pits which have been sunk to a great depth about Etna, the Canon Recupero affirmed that seven strata of lava have been found, each with a surface of soil upon it, which he affirms, would require two thousand years to accumulate upon each stratum: and reasoning from analogy, he calculates that the lowest of these strata *must* have flowed from the mountain *fourteen thousand years ago!* "Nothing," says Mr. Horne, "can be more fallacious than this argument. For, who knows what causes have operated to produce volcanic eruptions at very unequal periods? Who has kept a register of the eruptions of any burning mountain for one thousand years, to say nothing of three or four thousand? Who can say that the strata of earth were formed in equal periods? The time for the formation of the uppermost and last is probably not known, much less the respective periods of the lower strata. One might be formed in a year, another in a century. These philosophers are wholly ignorant of the cause of any of those earthly strata. They build one hypothesis upon another, and to believe their whole argument requires stronger faith than to believe a miracle. Faith in a miracle rests upon testimony, but faith in their scheme must be founded on an extreme desire to prove a falsehood. But the analogy on which it has been attempted to build the hypothesis just mentioned, is contradicted by another analogy which is grounded on more certain facts.

Etna and Vesuvius resemble each other in the causes that produce their eruptions, in the nature of their lavas, and in the time necessary to mellow them into soil fit for vegetation. This being admitted, which no philosopher will deny, the Canon Recupero's analogy will prove just nothing at all. We can produce an instance of *seven* different *lavas* with *interjacent strata of vegetable earth*, which have flowed from Vesuvius within the space, not of *fourteen thousand*,

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but of somewhat less than *fourteen hundred years*; for then, according to analogy, a stratum of lava may be covered with vegetable soil in about *two hundred and fifty years*, instead of requiring two thousand for that purpose. The eruption of Vesuvius which destroyed Herculaneum and Pompeii, is rendered still more celebrated by the death of the elder Pliny, recorded in his nephew's letter to Tacitus. This event happened A. D. 79: but we are informed by unquestionable authority, that the matter which covers Herculaneum is not the produce of one eruption only, for there are evident marks that the matter of *six* eruptions has taken its course over that which immediately covers the town, and which was the cause of its destruction; and these strata are either of lava or of burnt *matter, with veins of good soil between.* Whence it is evident with what ease a *little attention* and increase of knowledge may remove a great difficulty."* To this it may be added, that in the above objection we have a clear evidence that from the phenomena of Nature rash and hasty conclusions are often drawn, which although at first sight plausible, will not bear the test of examination. The argument of Recupero might have been considered decisive, had not the ruins of Herculaneum demonstrated its fallacy.

Infidels, to invalidate the Mosaic history, have contended that if all mankind sprung from Noah, the second parent of the human race, it is impossible to account for the origin of the *blacks*, if the patriarch and his wife were *white*. But this difference in color does not invalidate the narrative of Moses; for it has been ascertained that the influence of climate, and the local circumstances of air, water, food, customs, &c., are sufficient to account for the dissimilarity which is discovered in the appearance of different nations. "Man," says Count Buffon, who was not famed for partiality to the Scripture history, "though *white* in Europe, *black* in Africa, *yellow* in Asia, and *red* in America, is still the same animal, tinged only with the color of the climate. Where the heat is excessive, as in Guinea and Senegal, the people are perfectly black; where less excessive, as in Abyssinia, the people are less black; where it is more temperate, as in Barbary and Arabia, they are brown; and where mild, as in Europe and Lesser Asia, they are fair." In further corroboration of the influence of climate on the human complexion, it may be remarked that there is a colony of Jews, who have been settled at Cochin on the Malabar coast from a very remote period, of which they have lost the memory. Though

* Horne's Introduction to the Critical Study of the Scriptures, vol. i. p. 19.

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originally a fair people from Palestine, and from their customs, preserving themselves unmixed, they are now become as black as the other Malabarians, who are scarcely a shade lighter than the negroes of Guinea, Benin, or Angola. At Ceylon also, the Portuguese, who settled there only a few centuries ago, are become blacker than the natives: and the Portuguese who settled nearer the Mundingoes, about three hundred years since, differ so little from them as to be called *negroes*, which they resent as a high insult.

In short, to adopt the memorable conclusion of Count Buffon, who deduced it after a minute enquiry from a great number of the best attested observations; "From every circumstance proof may be obtained that mankind are *not* composed of species essentially different from each other; that, on the contrary, there was originally but one individual species of men; which after being multiplied and diffused over the whole surface of the earth, underwent various changes, from the influence of climate; from the difference of food and mode of living; from epidemical disorders, as also from the intermixture, *ad infinitum*, of individuals more or less resembling each other; that these alterations were at first less considerable, and confined to individuals; that afterwards, from the continued action of the above causes becoming more general, more sensible, and more fixed, they formed varieties of the species; and that these varieties have been, and still are perpetuated from generation to generation, in the same manner as certain disorders, and certain maladies, pass from parents to children." *

Buffon did not believe in the truth of the Mosaic history; and although he was forced to the conlusion that there was originally but one individual species of men, while Darwin and others derive the human race from the oyster, he derives it from the monkey.

As this objection is viewed of great force, it is thought proper here to present to the reader Dr. Good's convincing argument, in support of the statements of Moses upon this subject; who, in his lecture on the varieties of the human race, holds the following language: "The Mosaic statement has met with two distinct classes of opponents, each of which has pretended to a different ground of objection. The one has regarded this statement as altogether untrue, and never intended to be believed; as a mere allegory or fiction; a beautiful mythos often indulged in by other oriential writers in the openings of their respective histories; as an enlivening frontispiece to a book of instruction. The other class has been in some degree more guarded

* Buffon's Natural History, vol. i. p. 291.

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in its attack; and has rather complained that the statement is inexplicit than that it is untrue. These last philosophers have found out that in its common interpretation it does not accord with the living volume of nature; and they hence contend that the common interpretation is incorrect; they perceive, or think they perceive, a variety of chasms in the sacred text which it is necessary to fill up before it can be made to harmonize with natural facts and appearances.

At the head of the former class stand the names of some of the first natural historians and scholars of modern times, as Linnæus, Buffon, Helvetius, Monboddo, and Darwin. And from whom do these philosophers, thus departing from the whole letter and spirit of the Mosaic history, pretend to derive the race of man? The four former from the race of monkeys; and the last, to complete the absurdity, from the race of oysters; for Dr. Darwin seriously conjectures that as aquatic animals appear to have been produced before terrestrial, and every living substance to have originated from a form or nucleus exquisitely simple and minute, and to have been perpetually developing and expanding its powers, and progressively advancing towards perfection, man himself must have been of the aquatic order on his first creation; at that time, indeed, imperceptible from his exility, but in process of years, or rather of ages, acquiring a visible or oyster-like form, with little gills, instead of lungs, and, like the oyster, produced spontaneously, without distinction into sexes; that, as reproduction is always favorable to improvement, the aquatic or oyster mannikin, by being progressively accustomed to seek its food on the nascent shores or edges of the primæval ocean, must have grown, after a revolution of countless generations, first into an amphibious, and then into a terrestrial animal; and, in like manner, from being without sex, first also into an androgynous form, and thence into distinct male and female.*

It is not necessary to notice this dream of a poetizing philosopher, which had also been dreamed of long before his own day, any farther than to remark that it is in every respect inferior to the opinion of two of the most celebrated schools of ancient Greece, the Epicurean and the Stoic; who, though they disagreed on almost every other point, concurred in their dogma concerning the origin of man; and believed him to have sprung, equally with plants and animals of every kind, from the tender soil of the new-formed earth, at that time in-

* See Temple of Nature, Cant. i. pp. 26, 29, ii. p. 54, iv. 158, and the additional notes on Spontaneous Vitality and Reproduction.

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finitely more powerful and prolific; produced in myriads of little wombs that rose, like mole-hills, over the surface of the ground, and were afterward transformed, for his nourishment, into myriads of glandular and milky bulbs, so as to form a marvellous substitute for the human breast.

In the correct and elegant description of Lucretius,—

> Earth fed the nursling, the warm earth clothed,
> And the soft downy grass his couch composed.

And frivolous as such a theory may appear in the present day, it was the only one which was current among the Grecian or Roman philosophers, except that which supposed mankind to have been propagated by eternal generation, and of course the universe, like himself, to be eternal and self-existent: compared with which, an origin from the dust of the earth, even after the manner of vegetables, is incomparably less monstrous and absurd.

Let us now pass on to the hypothesis of those modern philosophers who would associate the tribes of man with the tribes of the monkey, and originate both from one common stock, in the same manner as the ox and buffalo are said to be derived from the bison, and the different varieties of sheep from the argali.

There are a few wonderful histories afloat of wild men and wild women found in the woods of Germany and France; some of which are said to have been dumb, others to have had the voice of sheep or of oxen, and others again to have walked on all-fours. And from these few floating tales, not amounting, in modern times, to more than nine or ten, Linnæus thought proper to introduce the orang-otang into the human family, and to regard such instances of wild men as the connecting species between this animal and mankind in a state of civilized society. Whence Lord Monboddo has amused us with legends of men found in every variation of barbarism; in some instances even ungregarious or solitary; in others, uniting, indeed, into small hordes, but so scanty even in natural or inarticulate language, as to be obliged to assist their own meaning by signs and gestures; and, consequently, to be incapable of conversing in the dark; of a third sort who have in some degree improved upon their natural language, but have still so much of the savage beast belonging to them, as to employ their teeth and nails, which last are not less than an inch long, as weapons of defence; and of a fourth sort, found in an island of the Indian seas, with the full possession of speech, but with tails like those of cats or monkeys; a set of dreadful cannibals, which at

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one time killed and devoured every Dutchman they could lay their hands upon.

It is truly wonderful that a scholar of Lord Monboddo's accomplishments could have allowed himself to be for one moment imposed upon by a mass of trash so absurd and extravagant as not to be worth the trouble of confuting. Such romances are certainly in existence; but they are nothing more than the fabled news of a few low and illiterate mariners, whose names were never sufficient to give them the slighest degree of authority, even when they were first uttered; and which, for the most part, dropped successively into an obscure and ignominious grave on the moment of their birth, and would have silently mouldered away into their elemental nothingness, had not this very singular writer chosen to rake up their decomposing atoms, in order to support an hypothesis which sufficiently proves its own weakness by the scouted and extravagant evidence to which it is compelled to appeal.

Of the wild men and wild women of Linnæus, some appear to have been idiots, escaped from their keepers; a few exaggerated accounts of stray children from some wretched hovel of Lithuanian peasants; and one of them, a young negress, who, during a shipwreck on the French coast, had swam on shore, and at once saved herself from death, and, what is worse than death, from slavery. She is said to have been found in the woods of Champagne, about the middle of the last century, and was at first exhibited under the name of *la fille sauvage* and *la belle sauvage;* and had the honor, soon afterward, of being painted as a sign-post to one of our most celebrated inns in this metropolis, which is still known by the name of the *Bell Savage*. This young negress was instructed in the French language by the family into whose hospitable hands she fell, and was afterward, from some unaccountable whim, denominated Mademoiselle LE BLANC.*

In order, however, to settle this question completely, let me mention a few of the anatomical points in which the orang-otang differs from the human form, and which cannot possibly be the effect of a mere variety, but must necessarily flow from an original and inherent distinction. More might be added, but what I shall offer will be sufficient; and if I do not touch upon a comparison of the interior faculties, it is merely because I will neither insult your understandings nor degrade my own, by bringing them into any kind of contact.

* See Monboddo on the Origin of Language, &c. vol. i. p. 193. 480.

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Both the orang and pongo, which of all the monkey tribes make the nearest approach to the structure of the human skeleton, have three vertebræ fewer than man. They have a peculiar membranous pouch connected with the larynx or organ of the voice, which belongs to no division of man whatever, white or black. The larynx itself is, in consequence of this, so peculiarly constructed as to render it less capable even of inarticulate sounds than that of almost every other kind of quadruped: and, lastly, they have no proper feet; for what are so called are, in reality, as directly hands as the terminal organs of the arms: the great toe in man, and that which chiefly enables him to walk in an erect position, being a perfect thumb in the orang-otang. Whence this animal is naturally formed for climbing: and its natural position in walking, and the position which it always assumes excepting when under discipline, is that of all-fours; the body being supported on four hands, instead of on four feet as in quadrupeds. And it is owing to this wide and essential difference, as, indeed, we had occasion to observe in our last study, that M. Cuvier, and other zoologists of the present day, have thought it expedient to invent a new name by which the monkey and maucauco tribes may be distinguished from all the rest; and, instead of QUADRUPEDS, have called them QUADRUMANA, or QUADRUMANUALS; by which they are at the same time equally distinguished from every tribe of the human race, which are uniformly, and alone, BIMANUAL.

But throwing the monkey kind out of the question, as in no respect related to the race of man, it must at least be admitted, contend the second class of philosophers before us, that the wide differences in form, and color, and degree of intellect, which the several divisions of mankind exhibit, as you have now arranged them, must necessarily have originated from different sources; and that even the Mosaic account itself will afford countenance to such an hypothesis.

This opinion was first stated, in modern times, by the celebrated Isaac Peyrere, librarian to the prince of Conde; who, about the middle of last century, contended, in a book which was not long afterward condemned to the flames, though for other errors in conjunction with the present, that the narration of Moses speaks expressly of the creation of two distinct species of man; an elder species which occupied a part of the sixth day's creation, and is related in the first chapter of Genesis; and a junior, confined to Adam and Eve, the immediate progenitors of the Hebrews, to whom this account was addressed; and which is not referred to till the seventh verse of the second chapter, and even then without any notice of the exact period

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in which they were formed. After which transaction, observes this writer and those who think with him, the historian confines himself entirely to the annals of his own nation, or of those which were occasionally connected with it. Neither is it easy, they adjoin, to conceive upon any other explanation, how Cain in so early a period of the world as is usually laid down, could have been possessed of the implements of husbandry which belonged to him; or what is meant by the fear he expressed, upon leaving his father's family, after the murder of Abel, that every one who found him would slay him; or, again, his going forth into another country, marrying a wife there, and building a city soon after the birth of his eldest son.

Now, a cautious perusal of the Mosaic narrative will, I think, incontestably prove that the two accounts of the creation of man refer to one and the same fact, to which the historian merely returns, in the seventh verse of the second chapter, for the purpose of giving it a more detailed consideration; for it is expressly asserted in the fifth, or preceding verse but one, as the immediate reason for the creation of Adam and Eve, that at that "time there was not a man to till the ground;" while, as to the existence of artificers competent to the formation of the first rude instruments employed in husbandry, and a few patches of mankind scattered over the regions adjoining that in which Cain resided, at the period of his fratricide, it should be recollected that this first fall of man by the hand of man, did not take place till a hundred and twenty-nine years after the creation of Adam: for it was in his one hundred and thirtieth year that Seth was given to him in the place of Abel: an interval of time amply sufficient, especially if we take into consideration the peculiar fecundity of both animals and vegetables in their primeval state, for a multiplication of the race of man, to an extent of many thousand souls.

On such a view of the subject, therefore, it should seem that the only fair and explicit interpretation that can be given to the Mosaic history is, that the whole human race has proceeded from one single pair, or in the words of another part of the Sacred writings, that God "hath made of ONE BLOOD all nations of men for to dwell on all the face of the earth." * The book of nature is in this as in every other respect in union with that of Revelation: it tells us that one single pair must have been adequate to all the purposes on which this class of philosophers have grounded their objections: and it should be farther observed to them, that thus to multiply causes without necessity

* Acts, xvii. 26.

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is not more inconsistent with the operations of nature than with the principles of genuine philosophy.

But the question still returns: whence, then, proceed those astonishing diversities among the different nations of mankind, upon which the arrangement now offered is founded?

The answer is, that they are the effect of a combination of causes: some of which are obvious, others of which must be conjectured, and a few of which are beyond the reach of human comprehension: but all of which are common to other animals, as well as to man; for extraordinary as these diversities may appear, they are equally to be met with in the varieties of several other kinds of animals that can be proved to have been produced from a single species, and, in one or two instances, from a single pair.

The chief causes we are acquainted with are the four following: climate, food, manner of life, and hereditary diseases.

I. The influence which CLIMATE principally produces on the animal frame is on the color of the skin and on the extent of the stature. All the deepest colors we are acquainted with are those of hot climates; and all the lightest those of cold ones. In our own country we perceive daily, that an exposure to the rays of the sun turns the skin from its natural whiteness to a deep brown or tan; and that a seclusion from the sun keeps it fair and unfreckled. In like manner the tree-frog (rana *arborea*) while living in the shade is of a light yellow, but of a dark green when he is obliged to shift from the shade into the sunshine. So the nereis *lacustris*, though whitish under the darkness of a projecting bank, is red when exposed to the sun's rays. And that the larvæ of most insects that burrow in the cavities of the earth, of plants, or of animals, are white, from the same cause, is clear, since being confined under glasses that admit the influence of solar light, they exchange their whiteness for a brownish hue.

The same remark will apply to plants as well as to animals; and hence nothing more is necessary to bleach or whiten them, than to exclude them from the light of day. Hence the birds, beasts, flowers, and even fishes of the equatorial regions are uniformly brighter or deeper tinctured in their spots, their feathers, their petals, and their scales, than we find them in any other part of the world. And hence, one reason at least for the deep jet which, for the most part, prevails among mankind under the equator; the dark-brown and copper colors found under the tropics; and the olive, shifting through every intermediate shade to the fair and sanguine complexion, as we proceed from the tropic of Cancer northwards. Hence, too, the

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reason why the Asiatic and African women, confined to the walls of their seraglios, are as white as Europeans; why Moorish children, of both sexes, are, at first, equally fair, and why the fairness continues among the girls, but is soon lost among the boys.

As we approach the poles, on the contrary, we find every thing progressively whiten; bears, foxes, hares, falcons, crows, and blackbirds, all assume the same common livery; while many of them change their color with the change of the season itself. For the same reason, as also because they have a thinner mucous web, the Abyssinians are less deep in color than the negro race; for though their geographical climate is nearly the same, their physical climate differs essentially: the country stands much higher, and its temperature is far lower.

The immediate matter of color, as I had occasion to observe more fully in a preceding lecture, is the mucous pigment which forms the middle layer of the general integument of the skin; and upon this the sun, in hot climates, appears to act in a twofold manner; first, by the direct affinity of its colorific rays with the oxygen of the animal surface, in consequence of which the oxygen is detached and flies off; and the carbon and hydrogen being set at liberty, form a more or less perfect charcoal according to the nature of their union; and next, by the indirect influence which its calorific rays, like many other stimulants, produce upon the liver, by exciting it to a secretion of more abundant bile, and of a deeper hue. I have formerly remarked that this second or coloring layer of the general integument of the skin, differs (as indeed all the layers of the skin do) in its thickness, not only in different kinds of animals, but very frequently in different species, varieties, and even individuals. Thus in our own country we find it more abundant in some persons than in others; and wherever it is most abundant, we find the complexion also of a darker and coarser and greasier appearance, upon a common exposure to the solar light and heat: and we find also, that the hair is almost uniformly influenced by such increase of color, and is proportionally coarser and darker.

It is of some consequence to attend to this observation; for it may serve to explain a physiological fact that has hitherto been supposed of difficult elucidation.

A certain degree of heat, though less than that of the tropics, appears favorable to increase of stature; and I have already observed, that the tallest tribes we are acquainted with are situated at the back of Cape Horn, and the Cape of Good Hope. On the contrary, the

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most diminutive we are acquainted with are those that inhabit the coldest regions or the highest mountains in the world: such are the Laplanders and Nova Zemblians in Europe, the Samoieds, Ostiacs, and Tungooses in Asia, and the Greenlanders and Esquimaux in America. Such, too, are the Kimos of Madagascar, if the account of these pigmy people may be depended upon, whose native region is stated to be the central and highest tracts of the island, forming, according to Commerson, an elevation of not less than sixteen or eighteen hundred fathoms above the level of the sea.

A multitude of distinct tribes have of late years been discovered in the interior of Africa, in the midst of the black tribes, exhibiting nothing more than a red or copper hue, with lank black hair. And, in like manner, around the banks of the lower Orinoco, in Mexico, where the climate is much hotter, there are many clans of a much lighter hue than those around the banks of the Rio Negro, where it is much cooler; and M. Humboldt has hence ventured to assert that we have here a full proof that climate produces no effect upon the color of the skin. Such an assertion, however, is far too hasty; for he should first have shown that the thickness of the mucous web or coloring material is equally abundant in all these instances. For if it be more abundant (as it probably is) in the tribes that are swarthiest, we have reason to expect that a swarthier color will be found where there is an equal or even a less exposure to solar light and heat; and we well know that the hair will vary in proportion.*

II. The effects of DIFFERENT KINDS OF FOOD upon the animal system are as extensive and as wonderful as those of different climates. The fineness and coarseness of the wool or hair, the firmness and flavor of the flesh, and in some degree the color of the skin, and extent of the stature, are all influenced by the nature of the diet. Oils and spirits produce a peculiar excitement of the liver; and like the calorific rays of the sun, usually become the means of throwing an overcharge of bile into the circulation. Hence the sallow and olive hue of many who unduly addict themselves to vinous potation, and who at the same time make use of but little exercise. And hence also the dark and dingy color of the pigmy people inhabiting high northern latitudes, to whom we have just adverted, and whose usual diet consists of fish and other oils, often rancied and offensive. Though it must be admitted that this color is in most instances aid-

* See Essai Politique sur la Nauvelle Espagne, par Alexander de Humboldt, &c. pp. 84, 85, 4to. Paris, 1808, 1800.

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ed by the clouds of smoke in which they sit constantly involved in their wretched cabins, and the filth and grease with which they often besmear their skins. And hence, also, one cause of their diminutive stature; the food they feed on being unassimilating and innutrative. Swine and all other animals fed on madder-root, or that of gallium *verum*, or yellow-ladies-bed-straw, have the bones themselves tinged of a deep red, or yellow: and M. Huber of Lausanne, who has of late years made so many valuable discoveries in the natural habits of the honey-bee, has proved himself able by a difference in the food alone, as indeed Debraw had done long before him,* to convert what is commonly, but improperly, called a neuter into a queen bee.

III. It would be superfluous to dwell on the changes of body and perceptive powers produced in the animal system by a DIFFERENCE IN THE MANNERS AND CUSTOMS. We have the most striking proofs of this effect in all the domestic animals by which we are surrounded. Compare the wild horse with the disciplined; the bison with the ox, which last is usually regarded as the bison in a state of tameness; and the Siberian argali with the sheep which is said to have sprung from it. Compare the modern Romans with the ancient; the low cunning and servile temper of too many of the Greek tribes of the present day, that still bend to and kiss the Ottoman rod, with the noble courage and patriotic enthusiasm of their forefathers, who drove back the tyrant of Persia, and his million of men, across the Hellespont, and dashed to pieces the proud bridge with which he boasted of having conquered the billows.

It is in reality from long and deeply rooted habit alone that the black, red, and olive color of the Ethiopian, American, and Moguls is continued in the future lineage for so many generations after their removal into other parts of the world; and that nothing will, in general, restore the skin to its original fairness but a long succession of intermixtures with the European variety. It is a singular circumstance that the black color appears to form a less permanent habit than the red or olive; or, in other words, the color chiefly produced by the action of the sun's colorific rays, than that produced by the action of its calorific rays: for the children of olive and copper-colored parents exhibit the parental hue from the moment of birth; but in those of blacks it is usually six, eight, or ten months before the black pigment is fully secreted. We also sometimes find this not secreted at all,

* See Phil. Trans. for 1777, p. 15.

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whence the anomaly of white negroes: and sometimes only in interrupted lines or patches, whence the anomaly of spotted negroes; and we have even a few rare cases of negroes in America who, in consequence of very severe illness, have had the whole of the black pigment absorbed and carried off, and a white pigment diffused in its stead. In other words, we have instances of a black man being suddenly bleached into a white man. These instances are indeed of rare occurrence; but they are sufficient to show the absurdity of the argument for a plurality of human stocks or species, from a mere difference in the color of the skin; an argument thus proved to be altogether superficial, and which we may gravely assert to be not more than *skin-deep*.

It is in consequence of this power in the system, of secreting a dark colored pigment under particular circumstances, that we not unfrequently see the skin of a very fair woman, when in a state of pregnancy, changed to a deep tawny, and almost to a black; and it is hence that the black pigment of the eye is perpetually maintained and replenished.*

Dr. Wells gave a paper to the Royal Society, which was read April 1, 1813, containing an account of a woman (Harriet Tresh) "whose left shoulder, arm and hand are as black as the blackest African's, while all the rest of the skin is very white. She is a native of Sussex, and the cause she assigns is, that her mother set her foot upon a lobster during her pregnancy." So that we have not only instances of blacks being suddenly bleached, but of whites being made more or less black. In like manner, confined birds sometimes become wholly black; and are said to become so occasionally in the course of a single night. So the male kestrel, from being barred on the tail feathers, becomes wholly ash-colored except at the end; and the heron, gull, and others whose tail is white when matured, are for the first two years mottled.

IV. But it is probable that a very great part of the more striking distinctions we have noticed, and almost all the subordinate variations occasionally to be met with, are the result of a MORBID AND HEREDITARY AFFECTION. The vast influence which this recondite but active cause possesses over both the body and the mind are known in some degree to every one from facts that are daily presenting themselves to us. We see gout, consumption, scrofula, leprosy, propagated on various occasions, and madness and fatuity and hypochondriacal affec-

* Camper's Lect. on Comp. Anat. in regard to the art of Drawing.

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tions as frequently. Hence the unhappy race of Albinoes, and whole pedigrees of white negroes; hence the pigmy stature of some families, and the gigantic size of others.

Even when accident, or a cause we cannot discover, has produced a preternatural conformation or defect in a particular organ, it is astonishing to behold how readily it is often copied by the generative principle, and how tenaciously it adheres to the future lineage. A preternatural defect of the hand or foot has been propagated for many generations, and has in numerous instances laid a foundation for the family name. The names of Varus and Plautus among the ancient Romans afford familiar exemplifications. Hence, hornless sheep and hornless oxen produce an equally hornless offspring; the broad-tailed Asiatic sheep yields a progeny with a tail equally monstrous, and often of not less than half a hundred pounds' weight; and dogs and cats with mutilated tails not unfrequently propagate the casual deficiency.

There is a very peculiar variety of the sheep kind given in the Philosophical Transactions for 1813, by Colonel Humphreys of America, and which the American naturalists have called, from its bowed or elbowy legs, ovis *Ancon:* but the common people "the otter breed," from its resemblance to the general form of the otter, and a rumor that it was at first produced by an unnatural intercourse between individuals of the two distinct kinds. Its size is small; the full weight being about forty-five pounds, with loose articulations, crooked fore-legs, and great feebleness of power; whence it walks with difficulty, and is therefore quiet, and not fond of rambling. Accident seems to have produced this kind first, but the form has been most correctly preserved in the progeny; and so tenaciously, that if a common sheep and ancon sheep of either sex unite, the young will be either a perfect ancon, or have no trace of it; and if two are lambed at the same time, and one be of one variety and the other of the other, each is found to be perfect in its way, without any amalgamation.

In like manner, in all probability, from some primary accident, resulted the peculiar shape of the head and face in most nations as well as in most families; and hence, too, those enormous prominences on the hinder parts of one or two of the nations at the back of the Cape of Good Hope, of which an instance was not long since exhibited in this country with some degree of outrage on moral feeling.

Man, then, is not the only animal in which such variations of form and feature occur; nor the animal in which they occur either most frequently or in the most extraordinary and extravagant manner.

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M. Blumenbach, who has pursued this interesting subject with a liveliness the most entertaining, and a chain of argument the most convincing, has selected the swine genus from among many other quadrupeds that would have answered as well, especially the dog and the sheep, in order to institute a comparison of this very kind; and he has completely succeeded in showing that the swine, even in countries where we have historical and undeniable proofs, as especially in America, of its being derived from one common and imported stock, exhibits, in its different varieties, distinctions not only as numerous and astonishing, but, so far as relates to the exterior frame, of the very same kind as are to be met with in the different varieties of the human species.

In regard to size, the Cuba swine, well known, as he observes, to have been imported into that island from Europe, are at the present day double the height and magnitude of the stock from which they were bred. Whence we may well laugh at every argument in favor of more than one human stock or species drawn from the difference of stature in different nations of men. In regard to color they display at least as great a diversity. In Piedmont, the swine are black; in Bavaria, reddish-brown; in Normandy, white. Human hair, observes M. Blumenbach, is somewhat different from swine's bristles; yet in the present point of view they may be compared with each other. Fair hair is soft, and of a silky texture; black hair is coarser, and often woolly. In like manner, among the white swine in Normandy, the bristles on the body are longer and softer than among other swine; and even those on the back, which are usually stouter than the rest, are flaccid, and cannot be employed by the brush-makers.

The whole difference between the cranium of a negro and that of a European is in no respect greater than that which exists between the cranium of the wild boar and that of the domestic swine. Those who are in possession of Daubenton's drawings of the two, must be sensible of this the first moment they compare them together. The peculiarity among the Hindoos of having the bone of the leg remarkably long, meets a precise parallel in the swine of Normandy, which stand so high on their hind quarters, that the back forms an inclined plane to the head; and as the head itself partakes of the same direction, the snout is but little removed from the ground.

In some countries, indeed, the swine have degenerated into races that in singularity far exceed the most extravagant variations that have been found among the human species. What can differ more

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widely than a cloven foot and a solid hoof? yet swine are found with both: the variety with a solid hoof was known to the ancients, and still exists in Hungary and Sweden: and even the common sort that were carried by the Spaniards to the isle of Cuba, in 1509, have since degenerated into a variety with a hoof of the same solid kind, and of the enormous size of not less than half a span in diameter.

How absurd then to contend that the distinctions in the different varieties of the human race must have proceeded from a plurality of species, while we are compelled to admit that distinctions of a similar kind, but more numerous and more extravagant, have proceeded from a single species in other animals!"*

Infidels urge against the integrity of the Mosaic account of the deluge that many nations, especially the Chinese, Egyptians, Chaldeans, and Hindoos, trace back their own history through thousands of years prior to the date of that event, as given by Moses; and it is maintained that as these nations appear at one period to have been much more civilized than they are at present, their statements, resting as they do, upon proofs of astronomical calculations, are not to be rejected. It is conceded that among the nations alluded to, but more especially among the Chaldeans, Egyptians, and Hindoos, the science of astronomy was cultivated at an early period. It is equally true that they lay claim to an antiquity totally irreconcilable with the truth of the Mosaic history; but it is a great mistake to suppose that the justice of their claims has, in a single instance, been substantiated by anything more trust-worthy than their own bare assertions.

With respect to the Egyptians, all that is necessary to convince any one that their pretensions are wholly fabulous, is a perusal of the account given by Herodotus of their pretensions, and the grounds on which they are supported. The reader has already seen the fallacious character of the infidel argument drawn from the supposed zodiacs of Latopolis and Tentyra. With regard to the Chaldeans it may suffice to say, that though Alexander is reported to have discovered in Babylon observations for 1903 years previous to his arrival, the very commencement of their chronology has been proved to go no farther back than the era of king Nabonassar, or 747 years before Christ. It is the same with the Chinese, whose calculations carry on the very face of them proofs of their absolute contradiction to matters of fact. And the records of the Brahmins of India appear daily, less and less valuable, as they come to be examined by competent judges.†

* Dr. Good's Book of Nature, pp. 261—269.

† Sir W. Jones closes his essay on the antiquity of the Indian zodiac in the fol-

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The Hindoos distinguish the present age of the world into four grand periods denominated *yugs*. The first, or Satya-yug, comprehends a period of no less than 1,728,000 years; the second, or Tuta-yug 1,296,000; the third, or Dwaper, 864,000; and the fourth, or Cali-yug, 423,000. Of these the three first are expired, and in the year 1843 of the Christian era, 4937 of the last. From the commencement of the Satya-yug, therefore, to the year 1843, is comprehended a space of 3,892,937. It is unnecessary to dwell upon the inconsistency with all credibility of such a theory as this is, especially when we are informed that one sovereign only filled the throne during the whole of the first yug. It is also worthy of remark that while the Hindoos pretend to describe with accuracy the principal events which befell from the commencement of the Satya-yug down to the 446th year before Christ, their system of chronology then totally ceases, which is at variance with the ordinary course of things. Mr. Mill, in his valuable history of India, treating of this subject says: "It is a most suspicious circumstance, in the pretended records of a nation, when we find positive statements for a regular and immense series of years in the remote abyss of time, but are entirely deserted by them, when we descend to ages more nearly approaching our own. Where annals are real they become circumstantial in proportion as they are recent; where fable stands in the place of fact, the times over which memory has any influence are rejected, and the imagination rests in those in which it is unrestrained."

Sir W. Jones has shown that the traditions of the present heathen nations of Asia are not of more authority than those of the ancient nations of Europe. He says, "We find no certain monument or even probable tradition of nations planted, empires and states raised, laws enacted, cities built, navigation improved, commerce encouraged, arts invented, or letters contrived, above twelve or at most fifteen or sixteen centuries before the birth of Christ. And it is a well known fact that for the first thousand years of that period, we have no history unmixed with fable, except that of the turbulent and variable, but

lowing language. "The result of Newton's researches into the primitive sphere was, that the practice of observing the stars began in Egypt in the days of Ammon, and was propagated thence by conquest in the reign of his son Sisac, into Africa, Europe, and Asia; since which time Atlas formed the sphere of the Lybians; Chiron, that of the Greeks; and the Chaldeans, a sphere of their own. Now I hope, on some other occasions, to satisfy the public, as I have perfectly satisfied myself, that the practice of observing the stars began with the rudiments of civil society, in the country of those whom we call Chaldeans; from which it was propagated into Egypt, India, Greece, Italy, and Scandinavia, before the reign of Sisac or Sacya, who by conquest spread a new system of religion and philosophy from the Nile to the Ganges, about a thousand years before Christ."

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eminently distinguished nations descended from Abraham." He also says of the Chinese that "they do not even pretend that any historical monument existed among them in the age of Confucius, about eleven hundred years before the Christian epoch." And the researches of those who are most deeply skilled in the literature and antiquity of the Hindoos, have shown that the dawn of true Indian history appears, only three or four centuries before the Christian era, the preceding ages being clouded by allegory and fable.

Infidels advance the condition in which America stood when discovered by Columbus, as an unanswerable argument against the Mosaic theory of the population of the earth. But the truth is that there exists so marked a similarity between the formation, customs, manners, habits, and language of the inhabitants of both the old and new world, that however diversified they may be in more minute respects, leave no reasonable doubt as to their common origin.

Dr. Robertson, treating of the Americans, says: "There is such a striking similitude in the form of their bodies and the qualities of their minds, that notwithstanding the diversities occasioned by the influence of climate, or unequal progress in improvement, we must pronounce them to be all descended from the same source. It is remarkable that in every peculiarity, whether in their persons, or dispositions, which characterizes the Americans, they have some resemblance to the rude tribes scattered over the north-east of Asia, but almost none to the natives settled in the northern extremities of Europe. We may therefore refer them to the former origin, and conclude that their Asiatic progenitors, having settled in those parts of America where the proximity of the two continents has been discovered, spread gradually over its various regions. This account of the progress of population in America coincides with the traditions of the Mexicans themselves concerning their own origin, which, imperfect as they are, were preserved with more accuracy, and merit greater credit, than those of any other people in the new world. According to them, their remote ancestors came from a remote country situated to the north-west of Mexico. The Mexicans point out their various stations, as they advanced from this into the interior provinces; and it is precisely the same route which they must have held, if they had been emigrants from Asia. The Mexicans, in describing the appearance of their progenitors, their manners and habits of life at that period, exactly delineate those of the rude Tartars, from whom I suppose them to have sprung."

Since the days of Dr. Robertson, and especially within the last few

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years, such discoveries have been made as satisfactorily prove the truth of his theory, that this continent was originally peopled by immigration from Asia. And it has been found that two distinct races of men, at different periods, have passed from that continent to America. The first, the aboriginal inhabitants of Mexico and Peru; and the second, the race of Indians now interspersed over the continent. Those who have examined the contents of the many ancient mounds, which are to be met with in almost every section of the valley of the Mississippi, are agreed that they are not the works of the present race of Indians, because they display marks of skill and mechanical ingenuity, and must have been produced by the efforts of an untiring perseverance, none of which it is well known the North American Indians possess. Besides, the crania found in them present such appearances, especially an irregular flatness in the occipital region, evidently produced *in youth, by artificial means*, as distinguish them from, not only the present Indians, but so far as known, from any other nation now in existence.

That these mounds were not the works of the ancestors of the existing Indians is further evident from the fact, that they have no traditions by which to be enabled to say, when, by whom, or for what purpose they were made. But some of them have traditions that their ancestors, many hundred years ago, resided in the western part of the American continent; but upon emigrating to the eastward, when they arrived at the Namœsi Sipu, the river of fish (Mississippi,) they encountered a very powerful nation, who had many large towns on the great rivers flowing through their lands, with whom they waged a bloody and long continued war, which resulted in the abandonment of the country by its former possessors, who fled down the Mississippi, whence they never returned.

The probability is that this is the race by whom the mounds were erected. Be this as it may, those by whom these mounds were made have been identified with the ancient Mexicans and Peruvians, both by the existence of similar works in Mexico and Peru, and also by the cranial developments already adverted to, especially the irregular flatness produced by artificial means. Besides, it is well known that when America was discovered, the Aztecs, Toltecans, and Tlascalans, who inhabited Mexico, the Muyscas who dwelt in what is now Colombia, and the Peruvians, dwelt in cities, were skillful in the manufacture of cloths, ingenious in the mechanical arts, and possessed some knowledge of astronomy and general science, while the rest of America was in a state of savage ignorance. Among them national

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annals have been found, which go back to the sixth century of the Christian era; and we are informed that *they* relate that an eminent warrior, Citin, led from the unknown regions of Aztalan and Teocolhuacan, the *northern* nations, into the plains of Anahuac (Mexico.) Those who are versed in the language tell us, that Aztalan was the name of the country whence they were expelled, and that the term signifies *near water*, which, say they, was probably so named from its proximity to large bodies of water. Teocolhuacan, we are told, signifies near, or in the midst of the houses of God. From which it is inferred that they formerly resided between the great lakes of the United States and the Ohio and Mississippi rivers, which territory is still covered with the vestiges of the teocallis, high places, and tumuli.

In Delafield's Inquiry into the Origin and Antiquities of America, there is a very long Aztec map delineating the travels of that race, and giving a narrative of their slow and polemic journey southwardly, until they reached Anahuac. This curious document was obtained in Mexico, and appears to be both genuine and authentic, and an examination of it is calculated to convince every candid mind that the race must have originally come from Asia by Bhering's Straits, and that during their slow progress, they built many towns and tumuli.

That the Indians now existing in North America, originally proceeded from Asia, and belong to the Mongolian family is proved by those versed in such inquiries. 1st. By their cranial developments, which, say they, differ from those of the Caucasian and Ethiopian races, but bear a striking resemblance to the Mongolian. Pritchard says, "It seems doubtful whether there are any strongly marked and universal characters which distinguish the skulls of the American nations from those of the northern Asiatics. Travelers who have described particular nations among the aborigines of America, have often been struck with their resemblance, in feature and the shape of the head, to the Kalmuc or Mangole race. To this race many other nations in the north of Asia bear a strong resemblance. From the numerous assertions to be found in a variety of authors, of this analogy, it would appear to be very decidedly maintained; and we do not find that any clearly defined difference has been generally proved between the two classes of nations."* From this is inferred an original affinity between the Indians of North America and the tribes of northern

* Physical History of Mankind, vol. i. p. 182.

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Asia. 2d. By a similarity in languages. Professor Barton and Vater give the following, as the result of their labor: "In eighty-three American languages, one hundred and seventy words have been found, the roots of which have been the same in both continents: and it is easy to perceive that this analogy is not accidental, since it does not rest merely on imitative harmony, or on that conformity of organs which produces almost an identity in the first sounds articulated by children."*

A few examples from Vater may serve as a specimen of these analogies. The English word Man, in Tuscarora, is *Nekets;* in Kalmuc, *Nockvet.* Mother, in Tuscarora, is *Anah;* in Tungusian, *Anee.* Child, in Delaware, is *Nitsch;* in Samoide *Neutschu.*

3d. By their roving, wild and savage disposition. Their home is the forest, and a roaming and savage life seems essential to their existence. Civilization exterminates them as it does the wild animals among which they have lived, and on which they have subsisted; and it is utterly impossible to render the entire Indian a civilized man. Just so it is with the Mongolian race in northern Asia; they are divided into many tribes, whose customs, habits, and languages are in many respects dissimilar, but they all lead a roving and savage life; both are given to war, and to the chase; and they both reject the advantages of civilization. By these affinities the North American Indians and the northern Asiatic tribes have been identified.

The evidences relied upon to prove that the ancient Mexicans and Peruvians originally came from Asia are partly before the reader. Those who have investigated the interesting subject of their origin, trace them to ancient Egypt and southern Asia; and to this conclusion they have been brought, 1st. By philological affinities existing between the languages of the inhabitants of these distant regions: a few instances will illustrate the connection between them. Kœmpfer says that, "Cami is the name of the gods of Japan." Robertson says that, "Cemi is that of the Caciques of Mexico." And Parson, in his "Remains of Japhet," informs us, that Cama, the soul, is the root of the words Pacha Camac, that Pacha-Chamac signifies Sovereign Lord, and was applied by the Peruvians to their Creator. According to Vega, Pacha means Sovereign, as it does in the Moslem tongue, and Camac means God, as does Cami, in southern Asia. 2nd. By a striking resemblance in their mythology. Sir W. Jones states that Rama, the Hindoo god, is one of the children of the sun, and that his wife's name is Sita. The great festival of the Peruvians was that of the

* Trans. Views of Cordilleras, vol. i. p. 19.

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sun, or "Raymi;" their Incas boasted that they were descended from the sun, and they style this festival *Rama Sitoa*. "The Egyptian women," said the Bishop of Landaff, "made sacred cakes of flour, which they offered to the Queen of Heaven, at their principal solar festivals, called *Raymi* and *Citoa*. The Peruvian women did the same. It is also a Hindoo custom still existing."* Both the Mexicans and Hindoos, as has been shown in a former chapter, had some ideas of a *supreme* God, believed by them to be an infinite and invisible Spirit. Both races believed in the transmigration of souls into the bodies of birds, of clouds, of animals, and of reptiles. Both nations believed in a perfect succession of worlds, in their ultimate destruction and renovation; and the revolting practice of offering human victims to their idols equally obtained in both continents.

It has also been proved, that the religious processions of both nations were identical. In Mexico, the idol god was placed in a boat or ark, and carried upon the shoulders of the priests, and was believed to direct them where to carry it, what to do, and where to build their cities; a custom which, as will shortly be proved, obtained in Egypt and other eastern countries. It has already been shown that the first idolatry in the east was the worship of the heavenly bodies. The history of the Peruvians and Mexicans shows that the same idolatry obtained among them, and the appearance of the Mexican temples confirms the truth of that history. In both continents, the sacred serpent was an object of worship; and the cavern temples of Nubia are found in America, with the same three entrances, and both admitting no light, because the worship of both was fit only to be paid in darkness. In the east vestal virgins were charged to keep the sacred fire; the same custom obtained in the west, and the same penalties annexed to neglect. In a word, the evidences of identity drawn from the mythology and religious customs of the ancient Hindoos, Egyptians, Mexicans and Peruvians, are both numerous and overwhelming. 3d. By the striking resemblance of the astronomical systems of these nations. It has been proved that the Chinese calendar is founded on precisely the same principles as that of the Mexicans. They had two sets of hieroglyphics; the first consisted of ten *stems*, and the other of twelve *branches*, and the only difference between their scheme and that of the Mexicans, was in the length of the tlalpilli, and the cycle. The principle, we are informed, in both cases is the same; but the Chinese cycle contains sixty years, while that of

* American Antiquities, pp. 31, 32.

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the Mexicans contained fifty-two years. Four of the Mexican signs exactly correspond with the zodiacal signs of India; eight with those of Thibet, others with the Chinese and Mogule, three with the Tartar, and six with those of Siam and Japan.

To say nothing of the convincing proofs which have been adduced to show that the hieroglyphic mode of writing practiced in Mexico, was the same as that in China, and that the architecture of the Mexicans is identical with that which, in the earliest ages of the world, was practiced on the eastern continent; their traditions alone satisfactorily prove that the ancient Mexicans must have originally proceeded from Asia to America, for as has already been seen, they possess traditions of the temptation of Eve by the serpent, of the murder of Abel by his brother Cain, and of the rejection of Cain's offering. They had, also, traditions of the flood, of the preservation of Noah in the ark, of the destruction of Babel, of the overthrow of the cities of the plain by fire from heaven, and of the famine in Egypt.

From the evidences adduced, is it not manifest that the ancient Mexicans and Persians, must have been a tribe of the Hamian race mentioned by Sir William Jones, who were the originators of that system of idolatry which is still to be found in India, and which pervaded, not only ancient Greece and Rome, but almost the whole world; and which, from its universality, proves that all nations must have been originally at one and the same school, where they learned a common worship! The Bible points out that school, and the spot of earth where the whole human family were assembled together, to receive this common instruction. That land was the plains of Shinar, and the Bible is the only book in the world, in which a record of this great fact is made. If the Infidel still contends that the statements of Moses are incredible, and that America was not originally peopled by immigration from the eastern continent; seeing that the evidences that the human race must have descended from one and the same stock, are so overwhelming, his only refuge is to assert, and without a shadow of proof, stoutly to maintain that mankind originated on the continent of America; from whence, at a period, and by means unknown, they emigrated to the eastern continent, and the isles of the seas.

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SECTION I.

If so general a calamity as is recorded in the narrative of the Deluge, really befell mankind; and from which, only a single family of all who lived then on the face of the earth was preserved, it would be natural to expect some memorials of it in the traditionary records of Pagan history, as well as in the sacred volume, where its peculiar cause, and the circumstances which attended it, are so distinctly and so fully related. Its magnitude and singularity could scarcely fail to make an indelible impression on the minds of the survivors; which would be communicated from them to their children, and would not be easily effaced from the traditions of their latest posterity. A deficiency in such traces of this awful calamity, though perhaps it might not serve entirely to invalidate our belief of its reality, would certainly tend considerably to weaken its claim to credibility; it being scarcely probable, that the knowledge of it should be utterly lost to the rest of the world, and confined to the documents of the Jewish nation alone. What might have been expected, has actually been realized; and the evidence which has been brought from almost every quarter of the world, to bear upon the reality of this event, is of the most conclusive and irresistable character; and every investigation, whether etymological or historical, which has been made, most satisfactorily proves that such a calamity did befall the human race.

According to Bryant and Faber, to whose learned investigations of this subject, mankind are deeply indebted; the memory of the deluge was incorporated with almost every part of the Gentile mythology and worship. Noah, under a vast multitude of characters, being one of their first deities, to whom all the nations of the heathen world looked up, as their founder; and to some circumstance or other, in whose history, and that of his sons and the first patriarchs, most if not all of their religious ceremonies may be considered as not indistinctly referring. Traces of these, neither vague nor obscure, they conceive to be found in the history and character not only of Deucalion, but of Atlas, Cronus or Saturn, Dionusos, Inachus, Janus, Minos, Zeus, and others among the Greeks; of Isis, Osiris, Sesostris, Oannes, Typhon, &c., among the Egyptians; of Dagon, Agruerus, and Sydyk, among the Phenicians; of Astarte, Dorceto &c., among the Assyrians; of Budha, Menu, Vishnu, &c., among the Hindoos; of Fohi, and a deity represented as sitting upon the lotos in the midst of the waters, among the Chinese; of Budo and Iakusi, among the Ja-

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panese. They discover allusions to the ark in many of the ancient mysteries, and traditions with respect to the dove and the rainbow, by which several of their allegorical personages were attended, which are not easily explicable unless they are supposed to relate to the history of the deluge. Sir William Jones, in his treatise on the gods of Greece, Italy and India, treating of Saturn, the oldest of the pagan gods, says, "The jargon of his being the son of earth and heaven, is purely a confession of ignorance who were his parents, or who his predecessors; and there appears more sense in the tradition, said to be mentioned by the inquisitive and well informed Plato, that both Saturn, or *time*, and his consort Cybelle, or the Earth, together with their attendants, were the children of Ocean and Thetis, or, in less poetical language, sprung from the waters of the great deep. His distinguishing character, which explains indeed all his other titles and functions, was expressed allegorically by the stern of a ship or galley, on the reverse of his ancient coins, for which Ovid assigns a very unsatisfactory reason, "because the divine stranger arrived in a ship on the Italian coast;" as if he could have been expected on horse-back or hovering through the air. The account, quoted by Pomey from Alexander Polyhester, casts a clearer light, if it really came from genuine antiquity, on the whole tale of Saturn; that he predicted an extraordinary fall of rain, and ordered the construction of a vessel, in which it was necessary to secure men, beasts, birds, and reptiles from a general inundation."

Sir. William Jones, treating on the same subject, further says, "If we produce, therefore, an *Indian* king of divine birth, eminent for his piety and beneficence, whose story seems evidently to be that of NOAH disguised by *Asiatic* fiction, we may safely offer a conjecture, that he was also the same personage with SATURN. This was MENU, or SATYAVRATA, whose pratronymic name was VAIVASWATA, or child of the SUN; and whom the *Indians* believed to have reigned over the whole world in the earliest age of their chronology, but to have resided in the country of *Dravira*, on the coast of the eastern *Indian* Peninsula: the following narrative of the principal event in his life I have literally translated from the *Bhagavat*; and it is the subject of the first *Purana*, entitled that of the *Matsya*, or *Fish*.

Desiring the preservation of herbs, and of *Brahmans*, of genii and virtuous men, of the *Vedas*, of law, and of precious things, the lord of the universe assumes many bodily shapes; but, though he pervades, like the air, a variety of beings, yet he is himself unvaried,

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since he has no quality subject to change. At the close of the last *Calpa*, there was a general destruction occasioned by the sleep of BRAHMA; whence his creatures in different worlds were drowned in a vast ocean. BRAHMA, being inclined to slumber, desiring repose after a lapse of ages, the strong demon HAYAGRIVA came near him, and stole the *Vedas*, which had flowed from his lips. When HERI, the preserver of the universe, discovered this deed of the prince of *Danavas*, he took the shape of a minute fish, called *sap'hari*. A holy king, named SATYAVRATA, then reigned; a servant of the spirit, which moved on the waves, and so devout, that water was his only sustenance. He was the child of the sun, and, in the present *Calpa*, is invested by NARAYAN in the office of *Menu*, by the name of SRADDHADEVA, or the god of Obsequies. One day, as he was making a libation in the river *Critamala*, and held water in the palm of his hand, he perceived a small fish moving in it. The king of *Dravira* immediately dropped the fish into the river together with the water, which he had taken from it; when the *sap'hari* thus pathetically addressed the benevolent monarch: "How canst thou, O king, who showest affection to the oppressed, leave me in this river-water, where I am too weak to resist the monsters of the stream, who fill me with dread?" He, not knowing who had assumed the form of a fish, applied his mind to the preservation of the *sap'hari*, both from good nature and from regard to his own soul; and, having heard its very suppliant address, he kindly placed it under his protection in a small vase full of water; but, in a single night, its bulk was so increased, that it could not be contained in the jar, and thus again addressed the illustrious prince, "I am not pleased with living miserably in this little vase; make me a large mansion, where I may dwell in comfort." The king, removing it thence, placed it in the water of a cistern; but it grew three cubits in less than fifty minutes, and said, "O king, it pleases me not to stay vainly in this narrow cistern: since thou hast granted me an asylum, give me a spacious habitation." He then removed it, and placed it in a pool, where, having ample space around its body, it became a fish of considerable size. "This abode, O king, is not convenient for me, who must swim at large in the waters: exert thyself for my safety; and remove me to a deep lake." Thus addressed, the pious monarch threw the suppliant into a lake, and, when it grew of equal bulk with that piece of water, he cast the vast fish into the sea. When the fish was thrown into the waves, he thus again spoke to SATYAVRATA, "Here the horned sharks, and other monsters of great strength will devour

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me; thou shouldst not, O valiant man, leave me in this ocean." Thus repeatedly deluded by the fish, who had addressed him with gentle words, the king said, "Who art thou, that beguilest me in that assumed shape? Never before have I seen or heard of so prodigious an inhabitant of the waters, who, like thee, hast filled up, in a single day, a lake an hundred leagues in circumference. Surely, thou art BHAGAVAT, who appearest before me; the great HERI, whose dwelling was on the waves; and who now, in compassion to thy servants, bearest the form of the natives of the deep. Salutation and praise to thee, O first male, the lord of creation, of preservation, of destruction! Thou art the highest object, O supreme ruler, of us thy adorers, who piously seek thee. All thy delusive descents in this world give existence to various beings; yet I am anxious to know, for what cause that shape has been assumed by thee. Let me not, O lotos-eyed, approach in vain the feet of a deity, whose perfect benevolence has been extended to all; when thou hast shown us to our amazement the appearance of other bodies not in reality existing, but successively exhibited." The lord of the universe, loving the pious man, who thus implored him, and intending to preserve him from the sea of destruction, caused by the depravity of the age, thus told him how he was to act. "In seven days from the present time, O thou tamer of enemies, the three worlds will be plunged in an ocean of death; but, in the midst of the destroying waves, a large vessel, sent by me for thy use, shall stand before thee. Then shalt thou take all medicinal herbs, all the variety of seeds; and, accompanied by seven Saints, encircled by pairs of all brute animals, thou shalt enter the spacious ark and continue in it, secure from the flood on one immense ocean without light, except the radiance of thy holy companions. When the ship shall be agitated by an impetuous wind, thou shalt fasten it with a large sea-serpent on my horn; for I will be near thee: drawing the vessel, with thee and thy attendants, I will remain on the ocean, O chief of men, until a night of BRAHMA shall be completely ended. Thou shalt then know my true greatness, rightly named the supreme Godhead; by my favor, all thy questions shall be answered, and thy mind abundantly instructed." HERI, having thus directed the monarch, disappeared; and SATYAVRATA humbly waited for the time, which the ruler of our senses had appointed. The pious king, having scattered towards the east the pointed blades of the grass *darbha*, and turning his face towards the north, sate meditating on the fiat of the God, who had borne the form of a fish. The sea, overwhelming its shores, deluged the whole earth; and it was soon per-

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ceived to be augmented by showers from immense clouds. He, still meditating on the command of BHAGAVAT, saw the vessel advancing, and entered it with the chiefs of *Brahmans*, having carried into it the medicinal creepers, and conformed to the directions of HERI. The saints thus addressed him: "O king, meditate on CESAVA; who will, surely, deliver us from this danger, and grant us prosperity." The God, being invoked by the monarch, appeared again distinctly on the vast ocean in the form of a fish, blazing like gold, extending a million of leagues, with one stupendous horn; on which the king, as he had before been commanded by HERI, tied the ship with a cable made of a vast serpent, and, happy in his preservation, stood praising the destroyer of MADHU. When the monarch had finished his hymn, the primeval male, BHAGAVAT, who watched for his safety on the great expanse of water, spoke aloud to his own divine essence, pronouncing a sacred *Purana*, which contained the rules of the *Sanc'hya* philosophy: but it was an infinite mystery to be concealed within the breast of SATYAVRATA; who, sitting in the vessel with the saints, heard the principle of the soul, the eternal Being, proclaimed by the preserving power. Then HERI, rising together with BRAHMA, from the destructive deluge, which was abated, slew the demon HAYAGRIVA, and recovered the sacred books. SATYAVRATA, instructed in all divine and human knowledge, was appointed in the present *Calpa*, by the favor of VISHNU, the seventh MENU, surnamed VAIVASWATA: but the appearance of a horned fish to the religious monarch was *Maya*, or delusion; and he, who shall devoutly hear this important allegorical narrative, will be delivered from the bondage of sin.

This epitome of the first *Indian* history, that is now extant, appears to me very curious and very important; for the story, though whimsically dressed up in the form of an allegory, seems to prove a primeval tradition in this country of the *universal deluge* described by MOSES." *

This is far from being the only tradition concerning the flood, there are many such, direct and circumstantial, the coincidence of which, with the narrative of Moses, it will require no common degree of scepticism to deny. Sir W. Jones, speaking of one of the Chinese fables says, "Although I cannot insist with confidence, that the rainbow mentioned in it alludes to the Mosaic narrative of the flood, nor build any solid argument on the divine person Niuva, of whose character, and even of whose sex the historians of China speak very doubt-

* Sir W. Jones, vol. 3, pp. 331—338.

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fully, I may nevertheless assure you, after full inquiry and consideration, that the Chinese believed the earth to have been wholly covered by water, which, in works of undisputed authenticity, they describe as flowing abundantly, then subsiding, and separating the higher from the lower age of mankind." Still more coincident with the Mosaic account, is the Grecian history of the deluge as preserved by Lucian, a native of Samosata on the Euphrates, and its authority is the more incontrovertible, on account of his being an avowed derider of all religions. He says that, "in the age of the Scythian Deucalion, all men perished in a general inundation of the globe." Speaking of the temple of Hieropolis in Syria, he observes, "Many persons assert that this temple was erected by Deucalion the Scythian, that Deucalion in whose days the great inundations of waters took place. I have heard in Greece, what the Grecians say concerning this Deucalion. The story they relate is as follows: The present race of men is not the first, for they totally perished; but it is of a second generation, which being descended from Deucalion, has increased to a great multitude. Now of the former race of men they relate this story. They were insolent and addicted to unjust actions; for they neither kept their oaths, nor were hospitable to strangers, nor gave ear to suppliants, for which reason this great calamity befell them: on a sudden the earth poured forth vast quantities of water; great showers fell, the rivers overflowed, and the sea rose to a prodigious height, so that all things became water, and all men were destroyed; only Deucalion was left to a second generation, on account of his great prudence and piety. He was saved in this manner; he went into a large ark or chest, which he had fabricated, together with his sons and their wives, and when he was in, there entered swine, and horses, and lions, and serpents, and all other creatures which live on the earth, by pairs. He received them all, and they did him no hurt, for the gods created a great friendship among them, so that they sailed all in one chest while the waters prevailed.

According to Josephus there were a multitude of ancient authors who concurred in asserting that the world had once been destroyed by a flood. "This deluge," says he, "and the ark are mentioned by all who have written barbaric histories, one of whom is Barosus the Chaldean." Eusebius informs us that Milo, a bitter enemy of the Jews, and whose testimony is on this account peculiarly valuable, takes notice of the person who was saved along with his sons, from the flood, having been, after his preservation, driven away from Armenia, whence he retired to the mountainous parts of Syria. Abyde-

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nus, after giving an account of the deluge, from which Xisuthrus, the Chaldean Noah, was saved, concludes with asserting an exact circumstance with Berosus, that the chest first rested on the mountains of Armenia, and that its remains were used by the natives as a talisman. Plutarch mentions the Noaic dove being sent out of the ark and returning to it again, as an intimation to Deucalion that the storm had not yet ceased. The priests of Ammonia had a custom, at particular seasons, of carrying in procession a boat, in which was an oracular shrine held in great veneration; and this custom of carrying the deity in an ark or boat was in use also among the Egyptians. Bishop Pocoke has preserved three specimens of ancient sculpture, in which this ceremony is displayed. They were very ancient, and found by him in Upper Egypt. The ship of Isis referred to the ark, and its name "Baris," was that of the mountain corresponding to Ararat in Armenia. Bryant finds reference to the ark in the temples of the serpent worship called *Diocantia;* and also in that of Sevortus, fashioned after the model of the ark, in commemoration of which it was built and consecrated to Osiris at Theba; and he conjectures that the city, said to be one of the most ancient in Egypt, as well as the province, was denominated from it, Theba being the appellation of the ark.

In other countries as well as in Egypt an ark, or ship, was introduced into their mysteries, and often carried about in the seasons of their festivals. He finds also in the story of the Argonauts, several particulars that are thought to refer to the ark of Noah. As many cities, not in Egypt only and Bœotia, but in Cilicia, Ionia, Attica, Cataonia, Syria and Italy, were called Theba, so likewise the city of Apamea was denominated *Cibotus* from *kibotos*, in memory of the ark, and of the history connected with it. The ark, according to the traditions of the Gentile world, was prophetic, and was regarded as a kind of temple, and residence of the deity. It comprehended all mankind within the circle of eight persons, who were thought to be so highly favored of heaven, that they at last were reported to be deities. Hence in the ancient mythology of Egypt there were precisely eight gods; and the ark was deemed an emblem of the system of the heavens. The principal terms by which the ancients distinguished the ark were Theba, Baris, Arguz, Aren, Laris, Bœotus and Cibotus, and out of these they formed different personages.

The annexed medal, which is preserved in the cabinet of the king of France, is too remarkable to be overlooked; and having been particularly scrutinized by the late Abbe Barthelemy, at the desire of the

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late Dr. Comb, was, by that able antiquary, pronounced authentic. It bears on one side the head of Severus, on the other a history in two parts, representing two figures, enclosed in an ark or chest, sustained by stout posts at the corners, and well timbered throughout. On the side are letters; on the top is a dove; in front, the same two figures

which we see in the ark are here described as come out, and departing from their late residence. Hovering over them is the dove with a sprig in its bill. (Double histories are common on medals.) The situation of these figures implies the situation of the door; and clearly commemorates an escape from the dangers of water, by means of a floating vessel. Mr. Bryant informs us that the letters *on the ark* are NOE, as will be evident from close inspection of the medal; and the patriarch was known in Grecian antiquity by the name of Noe, as by the Hindoos he was called Nu.

These allusions to the ark, and traditions concerning the deluge, are far from being confined to the ancient nations of Asia and Europe; they equally obtained among the aboriginal inhabitants of this continent, those of the West Indies and the isles of the Pacific. One of the circumnavigators of the globe says, that some of the inhabitants of the island of Otaheitæ being asked concerning their origin, answered that their supreme God, having a long time ago been angry, dragged the earth through the sea, when their island was broken off and preserved. In the island of Cuba, the people are said to believe that the world was once destroyed by water by three persons, evidently alluding to the three sons of Noah. It is even related that they have a tradition among them that an old man, knowing that the deluge was approaching, built a large ship and went into it with a great number of animals, and that he sent out from the ship a crow, which did not immediately come back, staying to feed on the carcases of dead animals, but afterwards returned with a green branch in its mouth. The author who gives the above account, likewise affirms

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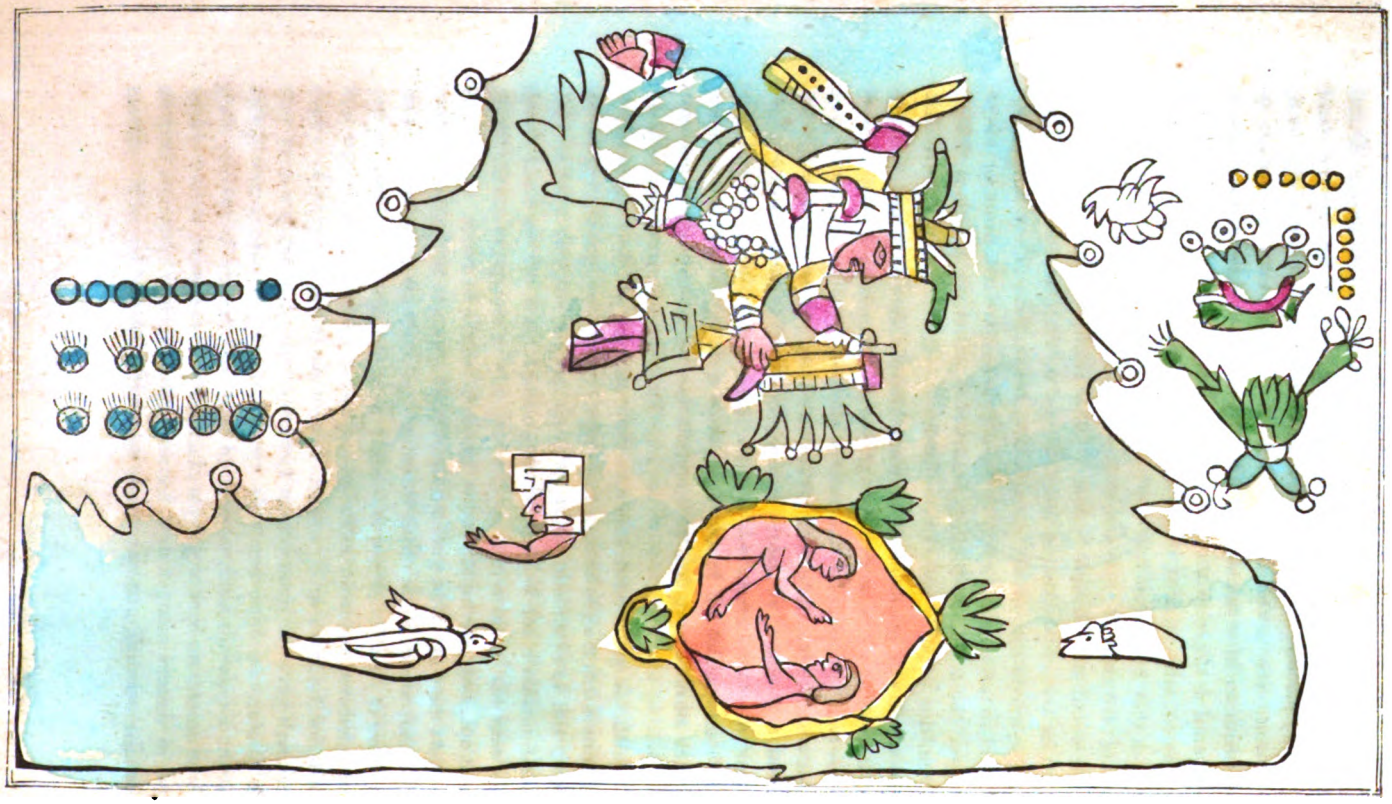

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that it was reported by the inhabitants of Castilla del Oro, in Terra Firma, that during a universal deluge, one man and his children were the only persons who escaped, by means of a canoe, and that from them the world was afterwards peopled. According to the Peruvians, in consequence of a general inundation by violent and continued rains, a universal destruction of the human race took place, a few persons only excepted, who escaped into caves on the tops of the mountains, into which they had previously conveyed a stock of provisions, and a number of live animals; but for this, when the waters abated, the whole race would have become extinct. Others of them affirm that only six persons were saved by means of a float or raft; and that from them all the inhabitants of the country are descended. They farther believe that this event took place before there were any *incas* or kings among them, and when the country was extremely populous. The Brazilians not only preserve the tradition of a deluge, but believe that the whole race of mankind perished in it, except one man and his sister; according to others two brothers, with their wives, who were preserved by climbing the highest trees on their loftiest mountains; and who afterwards became the heads of two different nations. The memory of this event they are even said to celebrate in some of their religious anthems or songs. Accosta, in his history of the Indies, says that the Mexicans speak of a deluge in their country by which all men were drowned, and that it was afterwards peopled by *Viracocha* who came out of the lake Titicaca; and according to Harrera, the Machoachans, a people comparatively in the neighborhood of Mexico, had a tradition that a single family was formerly preserved in an ark, amid a deluge of waters, and that along with them a sufficient number of animals were saved to stock the new world. During the time that they were shut up in the ark, a number of ravens were sent out, one of which brought back the branch of a tree.

"At the close of one of the Mexican cycles, according to some, the first, but according to others, the fourth, which lasted four thousand and eight years, there was a great inundation which destroyed all mankind, except one man and woman, who saved themselves in the trunk of a deciduous cypress. The opposite engraving, which was originally copied from a hieroglyphic painting in New Spain, by the Dominican monk Pedro de los Rios, so early as A. D. 1566, represents the goddess of water, and Noah and his wife, (Coxcox and Zoohiquetzal) seated on the trunk of a tree, covered with leaves, and floating amidst the waters. The detached hieroglyphics on the left hand, are thought to be the astronomical, or rather zodiacal sym-

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bols, denoting the day on which the catastrophe is believed to have occurred."*

The outcry of a certain class of Infidels is, "*Bring us facts which all the world agree in; facts admitted, established by unbiased evidence*, to establish the assertion that Deity *has* condescended to make known his intentions to man?" Here we have what the Infidel demands. The deluge was a real occurrence which infidelity itself cannot disprove. All mankind acknowledge that there was a deluge. Wherever tradition has been maintained, wherever records are preserved; wherever commemorative rites have been instituted, the deluge has been their subject. The savage and the sage agree in this, the deliverance of their great ancestor from destruction by a flood. The north and the south, the east and the west, relate his danger from overwhelming waters. But he was saved; and how? By personal exertion? By long supported swimming? By concealment in the highest mountains? No; but by enclosure in a large floating edifice of his own construction—his own construction for this particular purpose. But this labor was long; this was not the work of a day; he must have FOREKNOWN so astonishing an event a considerable time previous to its actual occurrence. Whence did he receive this FOREKNOWLEDGE? Did the earth inform him, that at twenty, thirty, forty years distance it would disgorge a flood? Did the stars announce that they would dissolve the tranquil atmosphere in terrific rains? Whence, then, had Noah his FOREKNOWLEDGE? Did he hope to build when the first showers descended? This was too late. Had he been accustomed to rains formerly, why think them now of importance? Had he never seen rain, what could induce him to provide against it? Why this year more than last year; why last year more than the year before? These enquiries are direct: we cannot flinch from the fact. Erase it from the Mosaic records; still it is recorded in Greece, in Egypt, in India, in Britain and America. It is registered in the very *sacra* of the pagan world, and is annually renewed by commemorative imitation, where the liberty of opinion is not fettered by prejudices derived from Hebrew institutions, or by the "sophisticated inventions of Christianity." Let the Infidel turn to the right hand or to the left hand. Let him take his choice of difficulties; disparage all mankind as fools, as willing dupes to superstitious commemorations, as leagued throughout the world to delude themselves in order to impugn his wisdom, his just thinking, his love

* American Antiquities, p. 40.

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of truth, his unbiased integrity; or he must allow that THIS FACT, at least this ONE fact, is established by testimony abundantly sufficient. *But let him remember, that if it be established it implies* A COMMUNICATION FROM GOD TO MAN. WHO COULD INFORM NOAH? Why did not that great patriarch provide against *fire?*—against *earthquakes?*—against *explosions?* Why against A DELUGE?—why against WATER? If the Infidel will be honest with himself, he must say, this was the dictation of Deity; for only HE who made the world could *predict* the time, the means, the causes of this devastation; only HE could excite the hope of restoration, or suggest a method of deliverance.*

SECTION II.

MOSES informs us that Noah had three sons, Shem, Ham, and Japhet, from whom, according to his statements, all mankind are descended; and the very names of several of the earliest nations, such as the Canaanites, Assyrians, Elymœites, Lydians, Medes and Hebrews; the descendants of Canaan, Ashur, Elam, Lud, Madai, and Eber, the grandsons of Noah, corroborate to the letter, the facts recorded by Moses concerning the division of the earth among the descendants of that patriarch.

Sir William Jones, in his address on the origin of families and nations, holds the following language: "We see *five* races of men peculiarly distinguished, in the time of Mohammed, for their multitude and extent of dominion; but we have reduced them to *three*, because we can discover no more, that essentially differ in *language, religion*, manners, and other characteristics: now these three races how variously soever they may at present be dispersed and intermixed, must (if the preceding conclusions be justly drawn) have migrated originally from a central country;" again, he says "Thus, then, have we proved that the inhabitants of Asia, and consequently, as might be proved, of the whole earth, sprang from three branches of one stem, and that these branches have shot into their present state of luxuriance in a period comparatively short, is apparent from a fact universally acknowledged, that we find no certain monument, or even probable tradition of nations planted, empires and states raised, laws enacted, cities built, navigation improved, commerce encouraged, arts invented, or letters contrived above twelve, or at most, fifteen or six-

* See Watson, and En. R. Knowledge.

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teen centuries before the birth of Christ; and from another fact, which cannot be controverted, that seven hundred or a thousand years would have been fully adequate to the supposed propagation, diffusion and establishment of the human race." The same author further says, "The sons of the just and virtuous man, whose lineage was preserved from the general inundation, traveled, we are told, as they began to multiply, in *three* large divisions, variously subdivided; the children of Yafet seem, from the traces of Sclavonian names, and the mention of their being *enlarged*, to have spread themselves far and wide, and to have produced the race which, for want of a correct appellation, we call *Tartarian*; the colonies formed by the sons of HAM and SHEM, appear to have been nearly simultaneous, and among those of the latter branch, we find so many names incontestably preserved at this hour in Arabia, that we cannot hesitate in pronouncing them the same people, whom hitherto we have denominated *Arabs*; while the former branch, the most powerful and adventurous of whom were the progeny of CUSH, MISR, and RAMA (names remaining unchanged in *Sanscrit*, and highly revered by the Hindoos,) were, in all probability, the race which I call *Indian*. Of Cush the son of Ham, he says, "When we find the same words, letter for letter, and in a sense precisely the same, in different languages, we can scarce hesitate in allowing them a common origin; and not to depart from the example set before us, when we see CUSH or Cus (for the *Sanscrit* name also is variously pronounced) among the sons of BRAHMA, that is, among the progenitors of the HINDOOS, and at the head of an ancient pedigree preserved in the *Ramayan*; when we meet with his name again in the family of RAMA; when we know that the name is venerated in the highest degree, and given to a sacred grass described as a *Poa* by KOENIG, which is used with a thousand ceremonies in the oblations to fire, ordained by MENU, to form the sacrificial zone of the Brahmins, and solemnly declared in the *Veda* to have sprung up soon after the deluge, whence the Puranics consider it as the bristly hair of the boar which supported the globe; when we add that one of the seven *dwipas* or great peninsulas of this earth, has the same appellation, we can hardly doubt that CUSH or MOSES, and Valmie, was the same personage and an ancestor of the Indian race.

The same author further states on this interesting subject, "From the testimonies adduced, it seems to follow, that the only human family after the flood, established themselves in the northern parts of Iran; that, as they multiplied, they were divided into three distinct branches, each retaining little at first, and losing the whole by de-

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grees, of their common primary language, but agreeing severally on new expressions for new ideas; that the branch of YAPET was enlarged in many scattered sheots over the north of Europe and Asia, diffusing themselves as far as the western and eastern seas, and, at length, in the infancy of navigation, beyond them both; that they cultivated no liberal arts, and had no use of letters, but formed a variety of dialects, as their tribes were variously ramified; that, secondly, the children of HAM, who founded in *Iran* itself the monarchy of the first Chaldeans, invented letters, observed and named the luminaries of the firmament, calculated the known Indian period of four hundred and thirty-two thousand years, or an hundred and twenty repetitions of the *saros*, and contrived the old system of mythology, partly allegorical, and partly grounded on idolatrous venerations for their sages and lawgivers; that they were dispersed at various intervals, and in various colonies over land and ocean; that the tribes of MISER, CUSH and RAMA settled in Africa and India; while some of them, improving the art of sailing, passed from Egypt, Phenice and Phrygia, into Italy and Greece, which they found thinly peopled by former emigrants, of whom they supplanted some tribes and united themselves with others; whilst a swarm from the same hive moved by a northerly course into Scandinavia, and another by the head of the Oxus, and through the passes of the Imaus, into Casbqhar and Eighuz, Kata and Kboten, as far as the territories of Chin and Tancut, where letters have been used and arts immemorially cultivated; nor is it unreasonable to believe, that some of them found their way from the eastern isles into Mexico and Peru, where traces were discovered of rude literature and mythology analogous to those of Egypt and India; that, thirdly, the old Chaldean empire being overthrown by the Assyrians under CAYUMERS, other emigrations took place, especially into India; while the rest of Shem's progeny, some of whom had before, on the Red sea, peopled the whole of the Arabian peninsula, pressing close on the nations of Syria and Phenice; that, lastly, from all the three families were detached many bold adventurers of an ardent spirit and a roving disposition, who disdained subordination, and wandered in separate clans, till they settled in distant isles, or in deserts and mountainous regions; that, on the whole, some colonies might have migrated before the death of their venerable progenitor; but that states and empires could scarce have assumed a regular form, till fifteen or sixteen hundred years before the christian epoch, and that for the first thousand years of that period we have no history unmixed

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with fable, except that of the turbulent and variable, but eminently distinguished nation descended from ABRAHAM."

The first remarkable occurrence after the flood was the attempt to build the tower of Babel, and this is not omitted in pagan records; Berosus the Chaldee historian, mentions it with the additional circumstances that it was built by giants, who waged war against the gods, and were at length dispersed; and that the edifice was beaten down by a great wind. According to Josephus the building of this tower is also mentioned by Hesbœus and by one of the ancient sybils, and also, as Eusebuis informs us, by Abydenus and Eupolemus. The tower of Belus, mentioned by Herodotus, is in all probability the tower of Belus repaired by Belus II. king of Babylon, who is frequently confounded with Belus the I. or Nimrod. That it was constructed with burnt bricks and bitumen, as asserted by Moses, is attested by Justin, Quintus, Curtius, Vetruvias and other heathen writers, and also by the relation of modern travelers, who have described its ruins.* Sir William Jones says, this event also seems to be record-

* The remains of the tower of Babel are still to be seen and are thus described by captain Megnan, in his travels in Chaldea. "At daylight I departed for the ruins with a mind absorbed by the objects which I had seen yesterday. An hour's walk indulged in intense reflection, brought me to the grandest and most gigantic northern mass, on the eastern bank of the Euphrates, and distant about four miles and a half from the eastern suburb of Hillah. It is called by the natives, *El Mujellibah*, 'the overturned;' also *Haroot* and *Maroot*, from the tradition handed down, with little deviation, from time immemorial, that near the foot of the ruin there is a well inviible to mortals, in which those rebellious angels were condemned by God to be hung with their heels upward, until the day of judgment, as a punishment for their wickedness. This solid mound, which I consider, from its situation and magnitude, to be the remains of the tower of Babel (an opinion likewise adopted by that venerable and highly distinguished geographer, major Rennell) is a vast oblong square, composed of kiln-burnt and sun-dried bricks, rising irregularly to the height of one hundred and thirty-nine feet, at the south-west; whence it slopes toward the north-east to a depth of one hundred and ten feet. Its sides face the four cardinal points. I measured them carefully, and the following is the full extent of each face; that to the north along the visible face, is two hundred and seventy-four yards; to the south two hundred and fifty-six yards; to the east two hundred and twenty-six yards; and to the west, two hundred and forty yards.

The summit is an uneven flat, strewed with broken and unbroken bricks, the perfect ones measuring thirteen inches square by three thick. Many exhibited the arrow-headed character, which appeared remarkably fresh. Pottery, bitumen, vitrified and petrified bricks, shells and glass are all equally abundant. The principal ingredients composing this ruin are, doubtless, mud bricks baked in the sun and mixed up with straw. It is not difficult to trace the brick work along each front, particularly at the south-west angle, which is faced by a wall, composed partly of kiln-burnt brick, that in shape exactly resembles a watch tower, or small turret. On its summit there are still considerable traces of erect building; at the western end is a circular mass of solid brick work, sloping toward the top, and rising from a confused heap of rubbish. The chief material forming this fabric appeared similar to that composing the ruin called *aker coreff*, a mixture of chopped straw, with slime used as cement, and regular layers of unbroken reeds. The base is greatly injured by time and the elements, particularly to the south-east, where it is cloven into a

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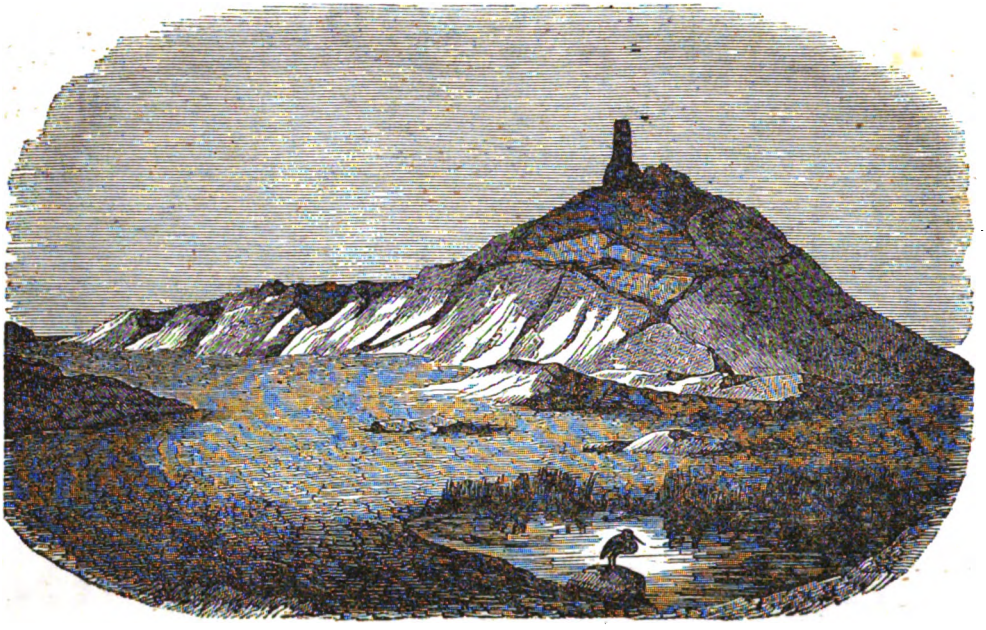

[Tower of Babel.]

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ed by the ancient Hindoos in two of their puranas. The Mexicans have a tradition that a giant who was saved from the great inundation, Xelhua, surnamed "the Architect," went to Cholula, where he built an artificial hill, in the form of a pyramid; the top of which was to have reached the heavens. It is also stated that the same person had bricks made in the province of Hananalco, and that he had them conveyed to Cholula by a file of men who handed them from one to the other; but that the gods, being incensed at the daring attempt, hurled fire on the pyramid.

The history of the destruction of Sodom and Gomorrah, synchronical with the call of Abraham, is expressly attested by Diodorus Siculus, Solinus, Tacitus and Josephus; and the Dead sea, a bituminous lake, unlike to any other, is a striking corroboration of the recorded judgment on the cities of the *plain*, which its waters have since filled; and the recent and remarkable discovery that the Jordan before its course was stayed, passed through the plain and flowed into the Red sea, is strikingly illustrative of the scriptural narrative, as colonel Leake, the learned editor of Burchardt's work, has observed, and that fact has since been elucidated by the scientific Leon Laborde, and the evidence is set before us by a chart of the channel, or of the valley through which the Jordan flowed, and which still retains its name El Gher, where the Jordan once flowed, as where it still flows on. The scriptural account of that judgment is, that "the Lord rained upon Sodom and Gomorrah brimstone and fire from heaven;" which we may safely interpret as implying a shower of inflamed sulphur, or nitre. At the same time it is evident, that the whole plain underwent a simultaneous convulsion which seems referable to the consequence of a bituminous explosion. In perfect accordance with this view of the catastrophe, we find the very materials as it were of this awful visitation, still at hand in the neighboring hills; from which they might have been poured down by the agency of thunder storms directed by the hand of offended heaven. Captains Irby and Mangles collected on the southern coast, lumps of nitre and fine sulphur from the size of a nutmeg up to a small hen's egg, which it was evident, from their situation, had been brought down by the rain, and they say, "their great deposit must be sought for in the cliffs." These cliffs, then, were probably swept by the lightnings, and their flaming masses poured in a deluge of fire upon the plain.

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deep furrow from top to bottom. The sides of the ruin exhibit hollows, worn partly by the weather, but more generally by the Arabs, who are incessantly digging for bricks, and hunting for antiquities."

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As already stated, the Mexicans have among them a tradition which must have had its origin in the destruction of the cities of the plain. According to it, at the close of one of their cycles the world was destroyed by fire, and as the birds alone were able to escape, all men were turned into birds, except one man and woman, who saved themselves in a cave. One of the hieroglyphic paintings of the Dominican monk Pedro de los Rios, already referred to, represents the god of fire, Xiuhteuctli, descending on the earth, and also the man and woman in the cave.

Abraham, Isaac, and Jacob were known to the ancient heathen nations; for Origen informs us that the heathens used to perform their conjurations and magical exploits *in the names of these patriarchs*, the God of Abraham, the God of Isaac, and the God of Jacob being words usually pronounced in their charms. By a recent discovery in the land of Goshen we have a striking illustration of the truth of the Mosaic history of the exaltation of Joseph in Egypt, and the removal of Jacob and his family to that land; for among certain ruins there, an engraving has been found, representing the meeting of an aged man and his eleven sons, one of them a lad, with a personage of high dignity, and accompanied by a number of Egyptians. The strangers have the habiliments of those who travel the desert, and each the indispensable leathern bottle to contain their necessary supply of water upon such a journey. At the bottom of the engraving, there were originally written characters, which unfortunately, are all obliterated with the exception of one word, and that is Iosef.

Mr. Olmsted treats the history of the sojourn of the Israelites in Egypt, and their deliverance from bondage there, as a silly fable utterly unworthy of credit. He says: "Jacob, by his wives and mistresses, had twelve sons, after whom the twelve tribes of Israel are named, he having been called Israel after he wrestled with God and prevailed. One of his sons, Joseph, (and the affecting story of Joseph is familiar with you all,) was sold as a slave, by one of his brethren, to some merchants traveling to Egypt; they sold him to the king of Egypt. By means of his skill in interpreting dreams, he became one of the king's ministers. Anticipating a famine, he purchased and laid up in the king's store-houses large supplies of grain. The famine extending to the land of Canaan, where his father and brethren dwelt, some of them went down to Egypt to purchase a supply of corn. Joseph recognised them, and finally prevailed on the whole family, the old gentleman and all the daughters-in-law, to settle in Egypt. They went down, seventy-five souls in all, and settled

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on the coast of the Mediterranean, east of the Nile, in that part of Egypt called Goshen. Here they increased in a wonderful manner; for as some say, in two hundred and thirty, and some in four hundred, and others in four hundred and thirty years, they had become sufficiently numerous to furnish six hundred thousand fighting men. I allude to the time that Moses is said to have led them out of that country. It appears from Moses' account, that they had been for a long time oppressed by the kings of Egypt; and what is very remarkable, one of the decrees of the king was, that all the male children of the Hebrews or Israelites should be strangled at birth; but the midwives, and it appears there were but two to all this people, (it is impossible to read the account with any thing like patience, as this people are sometimes represented as amounting to at least two millions, and again, as living in a small village, and each knowing what every other one did,) said they could not kill them all, and thus it would appear that if they escaped the midwives' hands, they were suffered to live. Yet this Moses was hid three months after his birth, and then, for fear he would be put to death if discovered, his mother contrived to place him in a situation where he would either be picked up by the king's daughter or be drowned. He was taken up by the king's daughter, and reared in the court of Pharaoh; and was, as St. Stephen tells us, "learned in all the wisdom of the Egyptians," which consisted then, as now, in magic, or tricks of legerdemain. We are at a loss, then, whether this decree was rigidly executed or not, for we are told both ways. If it was, it is perfectly ridiculous to suppose there could have been six hundred thousand fighting men when Moses appeared among them from the land of Midian; for he was then eighty years old; it is perfectly ridiculous, I say, to suppose that a decree of this nature could have been in existence for eighty years, and enforced, as we are led to believe it was, from the case of Moses himself, and there still have been six hundred thousand fighting men. Decree or no decree, it is incredible, that from seventy-five souls, there could have sprung as many as two millions, in even four hundred years, and especially in that region so subject to plagues."

In the above paragraph, Mr. O. makes several misstatements which require correction. 1st. It is not stated by Moses that when the decree to destroy the male children of the Israelites was made, they dwelt in a small village; their home was not the village, but the *land* of Goshen. At the period in question, however, they appear to have been scattered over the land of Egypt, and to have been intermixed with the Egyptians, for it is said that "the land was full of

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them."* 2nd. Moses does not represent them as "each knowing what every other one did;" so far from this, they are represented as being engaged in building cities for Pharaoh throughout Egypt. 3rd. There is no contradiction in the narrative with regard to the rigid manner in which the decree to kill the male children was enforced. But it is said of the Hebrew midwives, who at first were charged with the execution of the decree, (the names of two of them only are mentioned, probably because they were the chief,) that they feared God, and *did not* as the king commanded them; for this Pharaoh rebuked them, and he then charged *the Egyptians* to cast every male child into the river. That for a time the decree was regularly enforced, is evident from the fact that the mother of Moses, after concealing him for three months, was reduced to the painful necessity of exposing him upon the brink of the river. Although the Egyptians continued greatly to oppress the Israelites, we have no information concerning the length of time this particular decree was enforced; this much we know, that Moses no where gives the smallest hint that it was enforced for the space of eighty years; but taking it for granted that Moses possessed as much acumen as this Infidel, the obvious inference to be drawn from the narrative, is that the decree was enforced only temporarily.

With regard to the rapid increase of the Israelites, of which Mr. O. says, "decree or no decree, it is incredible," the example of our own nation furnishes a very important experimental parallel. In 1790 the whole population of the United States amounted to 3,200,000, and as has been ascertained by the different census which have since been taken, it has doubled itself in a less period than a quarter of a century. Should this process continue unabated, for one hundred and sixty years longer, the number would be 800,000,000, which is nearly equal to the estimated population of the world; while reverting to the main date of planting A. D. 1665, the same principle of increase which Mathus concludes to have been in force for a century and a half preceding the year 1800, would suppose a population of 100,000 only, at that period; and ascending, for the sake of the parallel, three hundred and twenty-five years higher, we should arrive at the number *twelve*, being that of the sons of Noah with their wives, supposing their numbers to have been doubled, in agreement with the principle we are speaking of, within two years after the flood, the date of the birth of Arphaxad.

Thus it appears that, according to the progress of our own popula-

* Exodus, i. 7.

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tion, twelve males and females might increase to 100,000 in 325 years, to 3,200,000 in 450 years, and to 820,000,000 in 650 years.* But to Mr. Olmsted it is incredible that from seventy-five persons the Israelites, in the space of four hundred years, should increase to 2,000,000. But he fortifies himself by asserting the prevalency of the plague in that region. What evidence can he produce that the plague was known in Egypt at that period? And could it even be shown that it did then prevail there, as in modern times, yet this could not invalidate the Mosaic narrative. If the above computation be correct the Mosaic account of the numbers of the Israelites when they left Egypt is worthy of all credit. And when we consider that Egypt, at the period in question, was in a manner the garden of the world, it is highly probable that its population was as numerous as that of any region of the earth of the same extent ever has been, so that it is evident Mr. O. makes a gratuitous assertion when in the following paragraph he says, "the king of Egypt probably never had even three hundred thousand men at his command."

Mr. Olmsted proceeds: "When Moses was forty years old, he slew an Egyptian that was mal-treating one of his brethren, for which he fled his country, and went and dwelt in the neighboring country of Midian, where, after forty years' residence, God (he says) appeared to him, and told him he must go and lead his people out of Egypt. This is the first interview of which it is pretended we have any account from the man himself whom God is alleged to have met. Moses obeys the orders of God. The plagues he is said to have brought on the Egyptians, in order to induce the king of Egypt to let his people leave that country for a few days' journey, in order to sacrifice, you are all familiar with. It will be remarked that Moses never intimates that his intention or wish was to take his final departure from Egypt; but on the contrary, expressly tells Pharaoh, that his only object was to take his people out a few days' journey merely to sacrifice; and this deception he practised at the express direction (he says) of God. And all this finesse was resorted to, and these miracles wrought to induce the king of Egypt, who probably never had even three hundred thousand men at his command, to grant a favor to this Israelite who had six hundred thousand warriors at his back. Moses finally extorts permission from the king that he might go—to sacrifice, mind you. Under the false pretence (that they were going a few days' journey only,) the Israelitish women, at the command of God,

* British Foreign Quarterly Review, vol. xii. p. 328.

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communicated to them through his agent, Moses, borrowed the jewels of the Egyptian ladies, intending never to return them. (Just think of this—God enjoining swindling!) But this is not all; God is determined that Moses shall glut his vengeance by murdering all the first born of the children of Egypt on the night previous to the departure of the Hebrews. For this purpose God Almighty tells Moses, that he (God Almighty) is to be the chief—in fact, the only actor in this butchery; and that for fear he (God Almighty) will make some mistake and murder some Hebrews in the bloody tragedy about to be enacted, the children of the Israelites (after having got their shoes and hats on, and provisions in their packs, and them slung; in fine, after being properly prepared and tucked up for a start,) must each kill a goat and besmear his door-posts, as a sign to this God Almighty, that in such house a Hebrew lives, and into which he is not to enter, but over or by which he is to pass. This is the passover; and to commemorate this wanton and foul murder—for Moses says all was done as concerted—the feast of the passover was instituted by him, soon after he left Egypt. Now if any body can believe that the finger of God was in this thing, or that he was the actor in this bloody business, or can think it probable, he has a mind differently constituted from mine. In the first place, that God Almighty would be the physical agent in a butchery of this extent, is past belief and degrading to God. In the next place, to suppose that God Almighty would not know what house to enter with his Bowie knife, unless directed by the absence of this bloody token, is paying but a sorry compliment to his discernment."

Mr. Olmsted holds up as a subject of scorn, the narrative of the departure of the Israelites from the land of Egypt, and treats with derision and contempt the miraculous events which Moses represents as having then transpired. For the proper understanding of the subject, it is important that the condition of mankind at that period should be borne in mind. And, as has already been shown, the human family had departed from the worship of God; they had, in a great measure, lost the knowledge of him, and were guilty of idolatry of the most debasing character. The notion of tutelary gods at that period also universally obtained. Nothing is more true than these two facts: 1st. Man is a religious being. And 2d. Man is certain to become assimilated to the moral character of the object worshiped by him. These truths being admitted, it must be conceded, that the natural and necessary tendencies of the idolatries, which at that period universally prevailed, were to becloud the intellects and corrupt the

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hearts of mankind. Man, being once plunged into idolatry, could not extricate himself from its corrupting influence; this is evident from his nature. Therefore none but God himself could deliver mankind from idolatrous worship; and it must be acknowledged, that, if God did redeem man from idolatry, he would use the means best adapted to his nature and his circumstances.

In the Mosaic narrative, we have an account of just such an interposition. When God appeared to Moses at Horeb, he plainly intimated his design to vindicate his right to the worship and obedience of mankind, in opposition to the false deities whom they blindly served, to rescue the Israelites from their cruel bondage, and through them, to continue among mankind the knowledge and worship of their Creator; and to carry out his gracious designs of mercy to the human race, agreeably to his promise to Abraham, the father of the faithful. From what transpired on that momentous occasion, it is evident that the Israelites themselves were contaminated with the idolatries of their oppressors, and that, though they acknowledged the God of Abraham as *their* God, yet they also believed that the idols of the Egyptians possessed the attributes of divinity, and had the power to dispense good and evil to all the inhabitants of that land. This being the case, they would also believe, in common with the Egyptians, that the arts of jugglery, in which the magicians and priests of Egypt had made astonishing proficiency, were actual miracles, exhibiting the power of their idols, and the authority of the priests to act in their names.

It appears that even Moses himself was tinctured with the prevailing opinions, hence his singular inquiry, "When I come to the children of Israel, and shall say unto them, the God of your fathers hath sent me unto you, and they shall say to me, what is his name, what shall I say unto them?" In the answer given to Moses, "I AM THAT I AM," we have a gracious display of the condescension of Almighty God to the capabilities and the condition of his creatures, and in accommodation to the weakness of his people, he assumes to himself a name. But it is worthy of remark, that the name he adopted conveyed a correction of the superstitous weakness it seemed to humor. "Say unto the children of Israel, I AM hath sent me unto you." This title conveys no idea but that of personality and existence; but by this communication a first truth would be thrown into the minds of the Israelites; what he was besides would afterwards be learned by them.

But the question arises, whence the necessity of the miracles?

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This is most satisfactorily answered by the author of the Philosophy of the Plan of Salvation, who on this subject says, "Man cannot, in the present constitution of his mind, believe that a religion has a divine origin, unless it be accompanied with miracles. The necessary inference of the mind is, that, if an infinite being acts, his acts will be superhuman in their character; because the effect, reason dictates, will be characterized by the nature of its cause. Man has the same reason to expect that God will perform acts above human power and knowledge, that he has to suppose the inferior orders of animals will, in their actions, sink below the power and wisdom which characterizes human nature. For, as it is natural for man to perform acts superior to the power and knowledge of the animals beneath him, so, reason affirms, that it is *natural* for God to develop his power by means, and in ways, above the skill and ability of mortals.

Hence, if God manifested himself at all, unless, in accommodation to the capacities of men, he should *constrain* his manifestations within the compass of human ability, every act of God's power would, to human capacity, be a miracle. But if God were to constrain all his acts within the limits of human means and agencies, it would be impossible for man to discriminate between the acts of the Godhead and the acts of the manhood. And man, if he considered acts of a divine origin which were within the compass of human ability, would violate his own reason.

Suppose, for illustration, that God desired to reveal a religion to men, and wished them to recognize his character and his benevolence in giving that revelation. Suppose further, that God should give such a revelation, and that every appearance, and every act connected with its introduction, was characterized by nothing superior to human power. Could any rational mind on earth believe that such a system of religion came from God? Impossible. A man could as easily be made to believe that his own child, who possessed his own lineaments, and his own nature, belonged to some other world, and some other order of the creation. It would not be possible for God to convince men that a religion was from heaven, unless it was accompanied with marks of divine power.

Suppose again, that some individual were to appear, either in the heathen or Christian world—he claimed to be a teacher sent from God, yet aspired to the performance of no miracles. He assumed to do nothing superior to the wisdom and ability of other men. Such an individual, although he might succeed in gaining proselytes to some particular view of a religion already believed, yet he could never

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make men believe he had a special mission from God, to establish a new religion, for the simple reason that he had no grounds, more than his fellows, to support his claims as an agent of the Almighty. But if he could convince a single individual that he had wrought a miracle, or that he had power to do so, that moment his claims would be established in that mind, as a commissioned agent from heaven. So certainly and so intuitively do the minds of men revere and expect miracles as the credentials of the divine presence.

This demand of the mind for miracles, as testimony of the divine presence and power is intuitive with all men; and those very individuals who have doubted the existence or necessity of miracles, should they examine their own convictions on this subject, would see that, by an absolute necessity, if they desired to give the world a system of religion, whether truth or imposture, in order to make them receive it as of divine authority, they must work miracles to attest its truth, or make men believe that they did so Men can produce doubts of a revelation in no way, until they have destroyed the evidence of its miracles; nor can faith be produced in the divine origin of a religion, until the evidence of miracles is supplied.

The conviction that miracles are the true attestations of immediate divine agency, is so constitutional with the reason, that, so soon as men persuade themselves they are the special agents of God, in propagating some truth in the world, they adopt likewise the belief, that they have the ability to work miracles. There have been many sincere enthusiasts, who believed that they were special agents of heaven; and, in such cases, the conviction of their own miraculous powers arises as a necessary concomitant of the other opinion. Among such, in modern times, may be instanced Immanuel Swedenbourg, and Irvine, the Scotch preacher. Impostors also, perceiving that miracles were necessary, in order that the human mind should receive a religion as divine, have invariably claimed miraculous powers. Such instances occur constantly, from the days of Elymas, down to the Mormon Joe Smith.

All the multitude of false religions that have been believed since the world began, have been introduced by the power of this principle. MIRACLES BELIEVED lie at the foundation of all religions which men have ever received as of divine origin. No matter how daring or repulsive to reason in other respects, the fact of its establishment and propagation grows out of the belief of men that miraculous agency lies at the bottom. This belief will give currency to any system, however absurd; and without it, no system can be established in

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the minds of men, however high and holy may be its origin and design.

Such, then, is the constitution which the Maker has given to the mind. Whether the conviction be an intuition or an induction of reason, God is the primary cause of its existence; and its existence puts it out of the power of man to receive a revelation from God himself, unless, accompanied with miraculous manifestations. If, therefore, God ever gave a revelation to man, it was necessarily accompanied with miracles, and with miracles of such a nature as would clearly distinguish the divine character, and the divine authority of the dispensation.

The whole fullness and force of these deductions apply to the case of the Israelites. The laws of their minds not only demanded miracles as the attestation of divine interposition, but at that time the belief existed in their minds that miracles were constantly performed."*

In view, therefore, of the existing circumstances, it was necessary that God should manifest himself by miracles, and that these miracles should be of such a character as evidently to distinguish them from the jugglery of the Egyptian magicians, and to convince all observers of the existence and omnipotence of the true God, in contradistinction from the objects of idolatrous worship. The question now arises, were the miracles of such a character, and performed in such a manner, as to remove false views from the minds of the Israelites, and introduce right views concerning the true God, and the non-existence of the gods worshiped by the Egyptians?

For the proper understanding of this subject, it must be borne in mind, that when Moses appeared before Pharaoh as the messenger of God, and in his name demanded that Israel should be permitted to go into the wilderness, to sacrifice to their God, the Egyptians and Pharaoh believed that the spells and incantations of their priests or magicians, who were the representatives of their gods, would prove equal or superior to the power to be exerted by Moses, the messenger of Jehovah; and even the Israelites themselves must have doubted whether their God was a match for the gods of Egypt; this is evident from the fact that it is stated, that "they hearkened not unto Moses,

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* Philosophy of the Plan of Salvation. A work lately published by an anonymous author, which possesses rare merit, and should be in the hands of all who desire to obtain correct views of the nature and design of the Levitical dispensation. Its circulation will be admirably calculated to curtail the influence of a certain heresy which is rapidly being diffused at the South.

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for anguish of spirit, and cruel bondage;" they had, therefore, lost all hope of deliverance from their state of servitude.

It is worthy of special notice, that, during the contest which ensued, the whole strength of the skill of the magicians was brought out and exerted against the miraculous power exercised through Moses. Had not this been done, the idea might have remained in the minds of the people, that the miraculous power wielded by him was derived from the gods of Egypt. Or they might have supposed that, if their priests had been summoned, they could have contravened or arrested the power vested in Moses by Jehovah.

The design of the miracles, and their adaptedness, not only to exhibit the power of the true God, but to destroy the confidence placed in the protection and power of the gods of Egypt, will clearly appear when it is considered—

I. That the Egyptians being worshipers of the Serpent, therefore the first miracle performed was the conversion of Aaron's rod into a serpent, and the destruction of the serpents of the magicians. Thereby it was proved that this god could neither help the people, nor save himself.

II. The Nile was considered by the Egyptians one of their greatest gods, and was an object of adoration to them, as the Ganges is to the modern Hindoos; even its fish they revered. Therefore the second miracle was the conversion of its waters into blood, and its finny idols became masses of putridity. This miracle was calculated to afford to any nation an evidence of divine agency, but especially to carry conviction home to the minds of the superstitious Egyptians, who now beheld one of their most revered gods, to whom they felt themselves indebted for the fertility of their country, at the command of the servant of Jehovah, converted into a substance which none of their priests could touch or even approach without pollution; add to this, the third miracle was directed against the same god, and caused it to produce frogs, another source of pollution, which were sent forth from the Nile so abundantly that it was impossible to avoid being contaminated by them. This was calculated utterly to destroy their faith in the river, as an object of worship; for by this miracle the very god they worshiped was converted into a source of pollution to its worshipers.

III. No man could approach the altars of Egypt upon whom harbored so impure an insect as a louse; the priests, to guard against the smallest risk of contamination, wore only linen garments and shaved their heads and bodies every day. By the fourth miracle, lice came upon every man and beast throughout the land of Egypt; therefore

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this plague was much worse even than any that preceded it, for while it lasted no act of their idolatrous worship could be performed; and so keenly was this felt that the very magicians themselves exclaimed "this is the finger of God."

IV. The Fly-god or Beelzebub, was also worshiped by the Egyptians as their protector from the visitations of swarms of flies which infested the land, generally about the dog-days, and as they supposed, could be removed only by this idol. By the fifth miracle, and during the winter season, swarms of flies covered every spot and contaminated the air; by this the impotence of Beelzebub to relieve the people was manifested, and the force of this miracle was keenly felt, for Pharaoh, in a paroxysm of fear, consented that the people should go and serve the Lord.

V. The Egyptians were also worshipers of brutes, and had their sacred bull, and ram, and goat. The sixth miracle, which produced the murrain among the cattle, at once struck at the root of this entire system, for neither Osiris, nor Isis, nor Ammon, nor Pan possessed power to save his representative, but the sacred, as well as the other animals, were swept away by the power of Jehovah; and thus his supremacy was manifested, and the very existence of their god destroyed.

VI. Of the peculiar fitness of the sixth plague, (the seventh miracle,) says Mr. Glieg, "The reader will receive a better impression when he is reminded that in Egypt there were several altars on which human sacrifices were occasionally offered, when it was desired to propitiate Typhon or the evil principle. From the description given of the persons selected as proper victims, that they must be of a fair complexion, with light hair, we have good ground for believing that the Israelites were doomed, during their state of bondage, to supply the demands of that horrid superstition; for though the Israelites were not what *we* would term fair, their hair and complexion were many shades lighter than those of the Egyptians. Their victims being burned alive, their ashes were gathered together by the officiating priest, and thrown up into the air in order that a blessing might be entailed upon every place to which an atom of the consecrated dust might be wafted." By the direction of Jehovah Moses took a handfull of ashes from the furnace, that is, the sacred furnace, and which at this time, in all probability, the Egyptians had frequently used in attempting to turn aside the plagues with which they were smitten; the ashes he cast into the air, as they were accustomed to do: instead of averting evil, there came upon all the people of the land boils and

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blains of a peculiarly obnoxious description. Neither king, nor priest, nor people escaped, and thus the inability of Typhon to protect his worshipers was shown, his bloody rites became a curse to the idolaters; the supremacy of Jehovah was exhibited, and the deliverance of the Israelites demanded.

VII. Among the Egyptians it was believed that their god Isis and Serapis alone could preserve their country from the inroads of locusts. By the ninth miracle, locusts filled the land, and afflicted the country with a grievous evil, blighting the fruit of the field and the verdure of the forest. By this the impotence of their god Serapis was made manifest, and the idolaters taught the folly of trusting in any other protection, than that of Jehovah, the God of Israel.

VIII. The principal deities of the Egyptians were Isis, Osiris, and the Nile. Originally Isis and Osiris were the representatives of the sun and the moon; they were believed to control the light and the elements. As there were two miracles directed against the Nile, so there were likewise two, the eighth and tenth directed against these idols. By the first of these, thunder, and hail, and fire spread devastation and death throughout the land. By the second, both the sun and moon were veiled "and there was thick darkness in all the land of Egypt three days." These miracles must have made a deep impression upon the minds of both the Egyptians and the Israelites. In that country the sky is uncommonly serene. In the greater part of it no rain falls from one end of the year to the other; and even in such districts as are watered from on high, a slight, transient shower is all that the inhabitants ever witness. What horror then, must have pervaded all minds during the elemental war described in the Mosaic record, during the long period of three days and nights, while thick darkness veiled both the sun and the moon from their affrighted worshipers? Thus Jehovah summoned nature to proclaim him the true God; thus he asserted his supremacy, and exerted his power to degrade idolatry, and to deliver Israel from the land of bondage. Thus by miraculous agency did Jehovah reveal himself as the true God; and in the exercise of his power he pursued those measures which were directly adapted to destroy the various forms of idolatry which at that time existed in Egypt.

The last miracle, which Mr. Olmsted calls a wanton and foul murder, was a just and a righteous retribution, and performed to manifest to all minds that Jehovah was the God who executed judgment on the earth. The Egyptians had for a long time cruelly oppressed the Israelites. To put the finishing horror to their attrocities, they finally

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slew, at their birth, the offspring of their victims; hence the last and most tremendous judgment of all was, as it is represented to be, a perfect application of the law of reprisals to the stubborn and rebellious Egyptians. Thus, saith the Lord, "Israel is my son, even my first born. Let my son go that he may serve me, and if thou refuse to let him go, I will slay thy son, even thy first born." It is worthy of particular remark that before this threatened judgment was carried into execution, every effort had been used to subdue the obstinacy of Pharaoh. Judgment after judgment had been sent upon him and his subjects, by none of which were the children of Israel affected. His gods were shown to be no gods; his sacred river was made the source of defilement to him. The sun refused him his light, the locusts devoured his crops; yet none of these things succeeded in convincing Pharaoh that Jehovah was supreme throughout the universe, and that it was his wisdom to obey.

Then, and not till then, did God raise his arm to strike; and in the mid-watches of the night the "angel of the pestilence" was sent to the dwellings of Egypt; and he breathed in the face "of all the first born in the land, and the pride of Egypt perished in one night." By this terrible dispensation the cruel task-masters were taught, by means the most convincing and heart-rending, that God was a god not only of power, but of judgment, and as such to be feared by evil doers, and reverenced by them that do well.

When the idolatrous state of the world, and the character and circumstances of the Israelites, are taken into consideration, it must be manifest that the miracles in Egypt demonstrate that their author was the true God; and it never could have entered into the heart of man to adopt such a series of miracles, so well adapted to prove the unity of the Godhead, and the impious folly of idolatry. And the fact that the Israelites, during their bondage in Egypt, might have entertained no higher views of Jehovah than they did of the imaginary gods of the Egyptians, constitutes no argument against the truth of the Mosaic narrative; but it affords a melancholy proof of the mental and moral degradation of mankind, under the debasing influence of idolatry, and demonstrates the necessity of a revelation from God.

Mr. Olmsted also objects to the Mosaic narrative of the departure of the Israelites from Egypt, because in it God is represented as commanding fraud; he says, "Just think of this, God's enjoining fraud!" This difficulty will vanish when it is considered that it is well attested that the original Hebrew verb signifies to ask, or to *demand*, and the word is so rendered in all the ancient as well as in every modern

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translation, *our own excepted.* Dr. Clark, in his Notes on Exodus iii. 22, the passage objected against by Mr. Olmsted, says, "Our exceptionable *translation* of the original has given some countenance to the desperate cause of infidelity; its abettors have exultingly said, Moses represents the *just* God ordering the Israelites to *borrow* the goods of the Egyptians under the pretence of *returning* them, whereas he intended they should march off with the booty." Let those men know that there was no borrowing in the case; and that if accounts were fairly balanced *Egypt* would be found still in considerable arrears to Israel. Let it also be considered that the Egyptians never had *any right* to the services of the Hebrews. Egypt owed its policy, its opulence, and even its political existence to the Israelites. What had Joseph for his important services? NOTHING! He had neither district, nor city, nor lordship in Egypt; *nor did he reserve any to his children.* All his services were gratuitous; and being animated with a better hope than any earthly possession could inspire, he desired that even his *bones* should be carried up out of Egypt. Jacob and his family, it is true, were permitted to sojourn in Goshen, but they were not provided for in that place; for they brought their *cattle*, their *goods*, *and all they had into Egypt;* so they had nothing but the bare land to feed on; and had built *treasure cities* or *fortresses*, we know not how many; and for all these services *they had no compensation whatever*, but were besides cruelly abused, and obliged to witness, as the sum of their calamities, the daily murder of their male infants. These particulars considered, will infidelity even dare to produce this case again in support of its wreckless pretensions?

Mr. Olmsted represents Moses as exhorting permission for the Israelites to leave Egypt under a false pretence. But he was guilty of no such conduct. He simply demanded, *as a matter of right*, that the Israelites should be allowed to leave Egypt to worship God, and gives no intimation concerning the future. When the Infidel will prove that the oppressed Israelites, of right belonged to Pharaoh king of Egypt, and consequently, were accountable to him for their movements, then a labored reply to Mr. Olmsted's statements may be called for. But as the case stands, every candid mind must at once perceive that the Israelites had the right at any moment to leave Egypt, and every effort to prevent them was an act of injustice and oppression.

The statements concerning the hardening of Pharaoh's heart have been strenuously urged as an unanswerable argument against the cred-

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ibility of the Mosaic narrative of the departure of the Israelites from Egypt, which it may be well to notice in this place. Some affirm that what is stated on that subject is sufficient to destroy the credibility of the entire Scriptures, while others more decently and speciously assert that a just God could not punish the Egyptian monarch for a hardness of heart, of which he himself was evidently the cause. Here we have the objection in its full force. Let us now see what truth there is in it. "When we meet with an assertion apparently contrary to all the truth and equity in the world," says Bishop Horne, "it is but common justice to any writer, human or divine, to suppose that we mistake his meaning, and that the expression employed to convey it, is capable of an interpretation different from that which may at first present itself. We cannot for a moment imagine, that God secretly influences a man's will, or suggests any wicked, stubborn resolution to his mind, and then punishes him for it. We should, therefore, consider by what other means, not incompatible with his nature and attributes, he may be said, in a certain sense and without impropriety, to harden a man's heart.

There are many ways by which we may conceive the effect to be wrought, without running into the absurdity and impiety above mentioned. The heart may be hardened by those very respites, miracles, and mercies intended to soften it; for if they do not soften it, they will harden it. God is sometimes said to do that which he permits to be done by others, in the way of judgment and punishment; as when his people rejected his own righteous laws, he is said to have given them the idolatrous ones of their heathen neighbors,—"statutes that were not good!" The heart may be hardened by withdrawing that grace it has long resisted; men may be given up to a reprobate mind; as they *would* not see when they possessed the faculty of sight, the use of that faculty may be taken from them, and they may be abandoned to blindness. But all this is judicial, and supposes previous voluntary wickedness, which it is designed to punish."

Every one who candidly peruses the history of the transaction with Pharaoh, must acknowledge that what the Almighty did to him and the Egyptians had a tendency to soften rather than harden his heart; the threatened plagues were suspended on a condition with which he refused to comply, and then only were they inflicted, and the difficulties urged by the Infidel are to be traced entirely to errors committed by our translators. Dr. Glieg says, "In the original, and in all the ancient versions, without a single exception, as well as in the most judicious modern translations, such as those of Coverdale, Le Clerc,

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the Geneva Bible, &c., Pharaoh is expressly said to have hardened his own heart at different times." Mr. Horne says, "It is well known that the Hebrew verbs in the Hiphil conjunction, signify to *permit*, or to suffer to be done, as well as to *cause* to be done; hence nothing more is meant than to leave a man to the bent or tendency of his own disposition." And it is not until after the sixth plague that God is for the first time represented as in this sense hardening Pharaoh's heart. He hardened his own heart after the miracles which Moses wrought before him at the second interview, as well as after the release of the first five plagues. According to Mr. Horne, the proper rendering of Exod. iv. 21, is: *I will permit his heart to be so hardened that he will not let the people go.* And Exod. ix. 12, ought to be translated, "Yet the Lord suffered the heart of Pharaoh to be so hardened that he hearkened not to them." The same author says, "A more literal rendering of Exod. ix. 15, 16, would remove the discrepancy which seems at present to exist in our common version, which runs thus: For if now I HAD STRETCHED OUT *my hand, and* smitten thee and thy people with the pestilence, THOU SHOULDST HAVE BEEN *cut off from the earth; but truly on this very account have I caused thee to* SUBSIST, *that I might cause thee to see my power*, and that my NAME *might be declared throughout all the earth*, or, in all this land." Therefore the true meaning of the passage is, For this cause have I *kept thee alive*, when the pestilence might have cut thee off, as the murrain did thy cattle, *for to show thee my power, and that my name might be declared in all the earth.* So that the objections which have been raised against the Bible on account of the passages which have been under consideration, are proved to be destitute of foundation.

Mr. Olmsted continues his misrepresentations of the Mosaic narrative of the departure of the Israelites from Egypt by saying, "That a horde of Arabs might have dwelt on the confines of Egypt, and that some few choice spirits among them, imagining themselves aggrieved, or from mere love of destruction, might have murdered helpless children to some extent, on their departure, may, or may not be true." "From the very circumstances of the case, the great body of them were neither to see nor do any of it. They were to besmear their door-posts only, and God Almighty was to do the work, and immediately when told it was done they were to scamper. From Moses' own account, his people were only *told* that the tragedy was played."* From what is here stated Mr. Olmsted infers that the Israelites had no

* Only this portion of Mr. O.'s argument is given here: the whole connection will be discussed hereafter, and in its proper place.

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assurance that the first born of the Egyptians had fallen victims to the plague. That is a strange reason assigned by him as the ground of his inference, viz. because the great body of the Israelites were "neither to see nor do any of it." The angel *of the pestilence*, a few years ago, passed over this land, spreading consternation and death throughout the nation. According to Mr. Olmsted's principle, we cannot believe that any of our fellow-citizens, during that season of distress, fell victims to the cholera, unless with our own eyes we beheld some of them in the agonies of death, or aided the angel of the pestilence in his work of destruction. Is it replied, But we heard the lamentations of the bereaved relatives, and beheld their habiliments of mourning? Did not the Israelites have testimony fully as conclusive, when in the morning they heard the wailings of Egypt, and the Egyptians thrust them out, being urgent for them to be gone lest a still more terrible calamity should befall the nation?

If the Israelites were originally a horde of Arabs dwelling on the confines of Egypt who, upon leaving that country, had committed unprovoked murders upon the persons of the Egyptians, as Mr. Olmsted seems to suppose is probable, and in behalf of whom, as he maintains, there never was a divine interposition, and who never were the subjects of divine illumination, whence came the only theocracy, the only unmixed theism, the only religion on earth during many ages, in which the only true and living God was worshiped, and human sacrifices never burned nor bled? Can an instance be produced from the history of the nations of the earth of a horde of such barbarians possessing and being governed by such a pure, enlightened, and comprehensive moral code as that of the twelve tables of stone which Moses cast down and broke at the sight of an act of idolatry in Israel? Is it not very remarkable that a horde of rude barbarians, possessing no advantages of instruction over their neighbors, should, in the days of Joshua, teach their children the precepts of a perfect law? Is it not surprising that throughout the whole world, for many ages, none can be found who stood erect before an idol except this "horde of rude Arabs?" Is it not astonishing that such a horde of barbarians, as Mr. O. would have us to believe the Israelites were, should for many centuries be stigmatized by all the other nations of the earth as impious on account of their hatred of idolatry? Finally, is it not passing strange that they alone among all mankind should believe that creed which all science confirms, and all nature ratifies, *the Lord our God is one Lord*, beside whom there is no God?

As every effect must proceed from an adequate cause, upon the sup-

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position that the Israelites were just such a people as Mr. O. supposes they possibly were, upon what principle are we to account for the purity of their worship, and the excellency of their moral code? If the Infidel will attempt the solution of the difficulty here presented, in order to his success he must have recourse to a miracle more stupendous than any of those recorded by Moses, the servant of the Most High.

SECTION III.

Let us now enquire what collateral testimony can be adduced, showing that the leading facts detailed by Moses concerning the bondage of the Israelites in the land of Egypt, their sojourn in the wilderness, and their settlement in the land of Canaan, did transpire.

In Egypt vast chambers have been discovered cut in the rock, beneath the ground, where, it seems, the ancient Egyptians resided. On the walls of these chambers are many paintings, which still preserve their colors and outlines so perfectly as to be easily understood. Here the manners, customs and history of the ancient Egyptians can be studied, and many of these mute monuments, after slumbering for long ages, add their indubitable testimony to the truth of the Scriptures.

"A recent discovery presents a contemporary picture coeval with the birth of Moses, and copied by Rosselini and Wilkinson, which may be said to be a commentary on the first chapter of Exodus, and to set the Israelites before our eyes actually engaged in the hard bondage in mortar and brick as Moses described them. The Egyptian task-master is set over them with a rod in his hand; the diversity of color as well as of their countenances distinguishes the oppressed Hebrew slaves, and the whole process of their labor is seen till the tale of bricks may be counted. "Their countenances are as perfectly Jewish," according to the London Literary Gazette, "as those of any old clothes-man from St. Mary Ax who now perambulates the streets of London. Neither Lawrence nor Jackson could have painted more perfect Jews; the features so changeless and peculiar to that people! And then their occupation; the several portions of the process of brick making, their limbs bespattered with the mud, and their Egyptian taskmasters with the scourge superintending their labor. The whole seems to us to be a clear and decisive evidence, not only of the captivity, but of the actual circumstances related in the history of Moses. The Egyptians, in the original, are painted in the usual red;

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the Israelites of the sallow color; and when we reflect that throughout all the other subjects figured in these sepulchers of Beni Hassan, the utmost regard is paid to individuality, and even to minute accessories, we cannot imagine a reason to induce us to question the truth and application of this remarkable discovery. Rosselini's last levraison of illustrations brings these Jews before our eyes, who were captives in Egypt under the eighteenth dynasty and previous to the Exodus. Independently of other evidence drawn from the Phenetic language to prove that they are Jews, no cursory reader who glances at their lineaments or persons, will for a moment doubt their identity. These Jews are employed under the dynasty of the very kings contemporary with Moses, in the specific act of slavery which he and Manetho both describe, viz. making brick and working in the quarries. An Egyptian taskmaster superintends the work; and the bricks, according to their delineations, are precisely those which are found in the walls constructed of bricks, the date of which is assignable to the era in question." *The Egyptians set over them taskmasters to afflict them with their burdens, and made their lives bitter with hard bondage, in mortar and in bricks, and in all manner of service in the field.* Exclusive of the brick makers set before our eyes by Rosselini, a small picture is also introduced in the annexed plate. The outlines of some of the heads and features are exactly engraved of the full size of the original drawings."*

Justin, the historian who wrote in the second century, abridged the work of Trogus Pompeius, a Greek writer, which is now lost. "The Jews," says this writer, "hail their origin from Damascus, a most notable city of Syria, whence also proceeded the Assyrian kings, the descendants of Queen Semiramis. The city received its name from king Damascus, in honor of whom the Syrians worshiped at the sepulcher of his wife, Arath, and thence received her as one of their deities. After Damascus, reigned Azelus, then Adores, and Abraham and Israel. But a happy progeny of ten sons rendered Israel more illustrious than any of his ancestors. Therefore he delivered to his sons a people divided into ten kingdoms, calling them all Jews, from the name of Judah, who died after the division: and he commanded that all the survivors should revere the memory of him whose portion fell to all. The youngest of these brethren was Joseph. His brethren fearing his superior genius, having secretly surprised him, sold him to foreign merchants. By them he was carried into Egypt.

* Keith's Demonstration of the Truth of the Christian Religion.

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There, when from the acuteness of his capacity he acquired a knowledge of magical arts, he soon became a great favorite with the king. For he was not only most skillful in prodigies, but acquired a perfect understanding of dreams. Nothing, indeed, either human or divine, seemed hid from him; so that he even foresaw a sterility of the lands many years before it took place: and all Egypt would have perished by famine, had not the king at his instigation published an edict, requiring that grain should be preserved for many years: and such were the proofs of his wisdom, that they did not seem to be answers given from man, but God. His son was Moses, who, besides inheriting his father's wisdom, was distinguished by his beautiful form. But, as they labored under a leprous scall, the Egyptians being warned by an oracle, expelled him, together with those who were infected, from the confines of Egypt, lest the plague should extend further. He therefore being made the leader of the exiles, clandestinely carried off the sacred things of the Egyptians; which the Egyptians seeking to recover by arms, they were forced by tempests to return home. Moses, therefore, wishing to regain his native country of Damascus, took possession of Mount Sinai, where, when he had at length arrived, after he and the people with him were worn out with fasting for seven days in the desert of Arabia, he set apart the seventh day to be observed as a fast in all succeeding ages, because that day had terminated their famine, and their wanderings. As they recollected that they had been banished from Egypt, from the fear of their infection spreading to others, that they might not be objects of horror to the people among whom they now settled, they made a law, that they should have no communication with strangers. This, at first adopted from policy, became afterwards an article of their religion. After the death of Moses his son Aruas was first made priest of the Egyptian rites, and immediately after king. Hence it became an invariable custom among the Jews, that the royalty and the priesthood should be united in one person. This conjunction of civil justice with religion has given an incredible stability to their government."

Azelus and Adores here mentioned seem to be the same persons with Hazael and Ben-hadad of Scripture, the latter being called Adad and Adar by Josephus. If this be the case, it is a remarkable anachronism to place them before Abraham. Trogus Pompeius is not the only historian who asserts that this patriarch reigned at Damascus. Nicolaus of Damascus, a Peripatetic philosopher and celebrated writer of the Augustan age, relates that Abraham, "after leaving Chaldea with an army, resided sometime at Damascus, and reigned there: but

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that he afterwards removed to Canaan, now called Judea, where he dwelt with his people and where his posterity have greatly increased." This story, if it proves nothing else, proves the celebrity of Abraham in the east; and it is not unlikely that it had its origin from his victory over the five kings. At this time he resided at no great distance from Damascus; he pursued them to Hobah in the neighborhood of that city.

In the account given from Trogus, there is a strange mixture of truth and falsehood; but the very errors in the narrative render it the more unexceptionable as a collateral confirmation of the sacred history. For thus it is evident that the author did not borrow from the Jews, but from heathens. In a certain sense the Jews might be called Syrians; for Jacob was the son of a Syrian woman; he sojourned twenty years in the country of Syria; and his posterity were instructed to say, when offering their first fruits, "A Syrian ready to perish was my father."

That part of the history which exhibits Israel as dividing his kingdom among his sons, bears strong marks of a traditionary allusion to his prophetical division of the land of Canaan on his death-bed, especially as what is related concerning the patriarch's requiring the rest of his sons to "revere the memory of Judah," is almost a commentary on that striking part of his prophecy, "Judah, thou art he whom thy brethren shall praise; thy father's children shall bow down before thee." As the heathen historian relates that Israel called all his sons Jews from the name of Judah, the version of the passage referred to in the Targum of Jerusalem is very similar; "Judah, to thee shall all thy children confess, and by thy name shall all the Jews be called." The account here given of Joseph, although through mistake he is called the youngest son of Israel, is just such as a heathen would give, if he related the facts recorded in Scripture in his own way; and it clearly shows that the history of Joseph was well known to the neighboring nations. The mention made by Trogus of the beauty of Moses, illustrates the accuracy of the Scripture history, even in minute circumstances; there it is said of him, when in infancy, that "he was a goodly child." From this account it also appears that his wisdom was greatly celebrated. Although a false reason is here assigned for the departure of the Israelites from Egypt; yet no one who reads this history can doubt that they did depart from it. The falsehood of the reasons assigned for remote events, forms no reasonable objection against the truth of the events themselves; for it is evident that it is much more easy for tradition to preserve the memory of a re-

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markable fact, than for it to preserve the cause of that fact. Even in modern times, different historians who relate the same transactions, while they agree as to the leading facts, often widely differ with respect to the causes. The assertion that the Israelites were expelled because they were infected with leprosy, is contradicted by unquestionable facts. One of their laws excluded every leprous person from *the camp*. It therefore must have been made when they were in the wilderness, residing in tents, having no fixed habitation, and when they were on their way from Egypt to the land of Canaan. Had they been all leprous, or had this disease prevailed among them to such a degree as to form a reason for their expulsion from Egypt, the framing of such a law would have been most absurd; for thereby if not all, at least the majority of them, would have been excluded, and it cannot be supposed, that a majority would consent to a law excluding themselves. The fact seems to be this: One of the plagues inflicted on the Egyptians was that of "a boil breaking forth with scalding blains;" the description of which corresponds greatly with that given of the leprosy. It is elsewhere called "the boil of Egypt," and represented as incurable. It is said of the magicians that "they could not stand before Moses because of the boil; for the boil was upon the magicians, and upon all the Egyptians." Now it is most probable that those here called the magicians, and elsewhere, *wise men*, were the priests of Egypt, and also her historians. As they could not conceal a fact so well known as that of the departure of the Israelites, they might from shame or from revenge, endeavor to throw the odium of this plague, by which they had suffered so severely, upon the Israelites themselves. What confirms this hypothesis is, that Manetho, an Egyptian priest, who lived three hundred years before Christ, and who is quoted by Josephus, represents the Jews as banished from Egypt, because they were infected with leprosy. Chœremen, another historian of that nation, refers to the same circumstance; and this story, in succeeding ages would be propagated by the Egyptians among the neighboring nations. But although the reason assigned was false, yet the Israelites were expelled; for in the Scripture it is said "the Egyptians were urgent upon the people, that they might send them out of the land in haste; for they said, we be all dead men." And it is further added that the Israelites "were thrust out of Egypt." So that in the statement of the expulsion of the Israelites out of Egypt, "lest the plague should extend further;" the facts recorded in Scripture concerning the plague of the boils, the terror of the Egyptians lest they should all perish,

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and their urgency with the Israelites for their departure, may all be plainly traced. The account given by Trogus agrees with that of the Scriptures in two circumstances, apparently so opposite, that they could scarcely have been invented by any historian. 1st. The Egyptians are represented as *pursuing* the Israelites, after having expelled them. 2d. The reason for this pursuit, the Israelites had "carried off the sacred things of the Egyptians." The account of Trogus, implying that a number of Egyptians were expelled with the Israelites, might have originated in the traditions preserved concerning the "mixed multitude" which accompanied the Israelites out of Egypt. The statement that the Egyptians were forced by *tempests* to return from the pursuit, is evidently a distorted account of the fate of Pharaoh and his host; and it carries upon it the evidence of its falsehood; for how could a leprous multitude brave those "*tempests*" which defeated the Egyptian army! Did their boils better qualify them for flight, than the health of the Egyptians to pursue?

The absurd statement, that the Israelites traveled seven days without food, seems to convey the idea that the authors possessed a conviction that this people, when in the wilderness, had no ordinary means of support. It may be that in this account *days* are substituted for *weeks;* for the law was given from Mount Sinai seven *weeks* after the Israelites left Egypt. The narrative, however, plainly shows that the neighboring nations had a knowledge that the Israelites received their law at Mount Sinai; and, although a false reason is here given for the institution of the sabbath, and the era is too late, yet the institution is ascribed to a very early period of the Israelitish history. When the remote antiquity of the events here narrated is considered, and also the confusion and frequent absurdity of the accounts given by the most celebrated heathen writers, concerning the more early periods of their own history; the little intercourse they had with the Jews, and their great prejudices against them; so far from the fact, that this account in a number of circumstances varies from that given in the Jewish records, militating against the authenticity of the sacred writings, every candid reader must be surprised that there should be so remarkable a coincidence.

Apion, an Egyptian writer, although a bitter enemy of the Jews, ascribes great antiquity to their nation. He says, that "in the reign of Amosis, king of Egypt, they departed from that country, under Moses as their leader." This Amosis he makes contemporary with Inachus, the founder of the Argive kingdom in Greece.

According to Clemens Alexandrinus, Inachus lived five hundred

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years before the Trojan war. Later chronologers make his reign much earlier. It is evident from this, however, that the Egyptian writers admit that the Israelites left Egypt at a very early period.

Many learned writers have supposed, that the Israelites were the Hycsos, or shepherd kings, who, according to Manetho, held all Egypt in subjugation for two hundred and fifty-nine years. Others, because there is so little agreement between the scripture-history and the circumstances mentioned by Manetho, suppose that these shepherds were some other people. But, not to dwell on the number of years assigned to their usurpations, Manetho himself settles the dispute, when he asserts that a great body of these shepherds, during the reign of Themosis, "retreated to a country now known by the name of Judea, where they built the city of Jerusalem." He also says, that, during the reign of Amenophis, whom he places long after Themosis, the remnant of these shepherds "united under Osarsiph, a priest of Heliopolis, whose commands they were to obey, on condition of not being obliged to worship the Egyptian gods; that they should marry with their own people, and eat such meats as they deemed holy. Osarsiph," he adds, "was the founder of that polity: he was so named from Osiris, a god worshiped at Heliopolis. However the truth may be disguised in this statement, it seems unnatural to understand it as having a reference to any other nation but the Israelites. Joseph, who was next in dignity to the king, "bought all the land for Pharaoh," and removed the people "to cities, from one end of the borders of Egypt even to the other end thereof;" and it is not surprising that succeeding ages should ascribe such a change to a conquest made by a strange people, who led the life of shepherds, as did the Israelites, a life extremely odious to the Egyptians. Manetho here evidently refers to the character of Moses as a legislator, and it is difficult to conceive how he could have connected him with these shepherds, had he not found such a connection already established in the ancient annals, or at least in the ancient traditions of Egypt. Besides, Themosis is generally viewed as the same with Amosis, in whose reign, according to Apion, the Israelites left Egypt. As Moses "was learned in all the wisdom of the Egyptians," there is every reason to suppose that he had been educated by their priests; and, as he did not visit his brethren until he was "full forty years old," we need not wonder that in succeeding times he was not only considered as a priest, but called an apostate, in consequence of his joining himself to the Israelites.

We learn from Tatian, the Assyrian, that in his time the annals of

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the Egyptians were extant, most diligently compiled by Ptolemy, a priest of Mendes, in Egypt. According to Ptolemy, "in the reign of Amosis, the Jews departed from Egypt into their own country, under Moses, their leader." He also represents Amosis as contemporary with Inachus.

Tacitus, the Roman historian, gives a very particular account of the Jews. "It is related," he says, "that the Jews, being exiles from the island of Crete, took possession of the most remote parts of Syria, at the time that Saturn was violently expelled by Jupiter from his kingdom. An argument is borrowed from their name. It is said that Ida, being a famous mountain in Crete, the inhabitants, then called Idæi, were, by a barbaric change of the name, denominated Judæi. According to some, during the reign of Isis, a great multitude inundating Egypt, under Hierosolymus and Juduces, their leaders, settled on the nearest lands." Having mentioned other accounts he adds, "the most of authors agree that a bodily contagion made its appearance in Egypt: when king Oichosis inquired concerning the means of cure, he was commanded by the oracle of Hammon to purge the kingdom, by expelling such men as were detestable to the gods. A great rabble being collected, they were warned by Moses, one of the exiles, that they could expect no help from either gods or men, as they were deserted by both, but that they might be delivered from their present miseries by implicitly confiding in him as a heavenly leader. To this they assented, and blindly set out on a journey by chance. Nothing distressed them so much as the want of water. And now, not far from destruction, they all lay flat on the ground, when a flock of wild asses, leaving their pasture, climbed a rock shaded with wood. Moses, forming a conjecture from the verdure of the soil, followed them, and discovered abundant springs of water. Having obtained this refreshment, and continued their journey for six days, on the seventh day they took possession of lands, in which they built a city and temple, having expelled the former inhabitants. Moses, in order to secure the nation to himself in succeeding times, instituted new rites, which were contrary to other nations." He afterwards assigns the same reasons with Trogus, for the consecration of the seventh day of the week, observing that "they devoted the seventh year also to idleness." He says, "others apprehend that this honor belongs to Saturn, and that we have either received the first principles of religion as handed down by the Idæians (or Jews,) who were expelled with Saturn, and were the founders of the nation: or, because the star of Saturn possesses the highest orb

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and the greatest power among the seven planets, by which men are governed, and the most of the heavenly bodies exert their power and finish their courses by the number *seven*. But in what manner soever these rites were introduced, they have the sanction of antiquity."

From what Tacitus here says, it appears that certain more early writers attributed to the Jews, as a nation, an antiquity nearly coeval with the very commencement of the fabulous history of the Greeks. It is also evident that there was a general belief that the Jews received their law from Moses very soon after they left Egypt, and that it had the highest antiquity. In what Tacitus says concerning the Israelites being in danger of perishing from thirst, and the means by which they obtained relief, we have several of the facts recorded in Scripture, but blended together and mingled with fiction. Then there is an obvious allusion to what we are told concerning the Israelites traveling three days before they found water, as well as to their murmuring and objections on that account. In the story concerning the rock shaded with wood, we have evidently a mixture of the circumstances related in Scripture concerning the rock which was smitten by Moses, and the twelve fountains of Elim, where there were three score and ten palm trees.*

Artapanus, in his work *concerning the Jews*, gives the following relation: Moses was shut up in prison by Nechephres, the king of the Egyptians, because he demanded the liberation of the Israelites. By night, the prison being opened by the will of God, he went forth, entered into the royal palace, stood before the sleeping monarch, and awaked him. The king, astonished at what had taken place, commanded Moses to tell the name of that God who had sent him. Moses approaching the ear of the king told him his name. Upon hearing it the king was struck dumb; but when Moses laid hold of him he revived. The leading circumstances here mentioned are entirely different from those recorded in the sacred history. There seems indeed to be an allusion to what was done by Moses in declaring to Pharaoh the name of JEHOVAH as the God of the Hebrews: and to Pharaoh's calling for Moses and Aaron *by night*. But what deserves special notice is that the passage affords a satisfactory proof of a general tradition among the heathen that Moses had wrought miracles in the presence of the king of Egypt, and even such as particularly affected himself.

Although none of the names of the Egyptian magicians are men-

* Exodus xv. 27.

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tioned in the Pentateuch; yet, from what the apostle Paul says concerning "Jannes and Jambres withstanding Moses," there is no reason to doubt that the names of these persons, as being the chief of the magicians, and some other particulars concerning them not recorded in Scripture, had been preserved among the Jews by tradition. Their names are found in the Chaldee paraphrase of the Pentateuch. Jonathan thus renders Exod. vii. 11, "Jannes and Jambres, Egyptian magicians, also did in like manner by the muttering of their enchantments." The names of these magicians are also mentioned in the Talmud in the book of Zohar, in Schalscheleth and in Tanchuma. These magicians seem to have been well known to heathen writers Eusebius quotes a passage from Numenius, an ancient Pythagorean philosopher, which not only attests the scriptural account concerning these magicians, but plainly shows a general belief that Egypt, by the instrumentality of Moses, had been visited by some plagues. He says, "Jannes and Jambres, scribes of the religion of Egypt, at the time that the Jews were expelled from that country, were universally deemed inferior to none in acquaintance with magical arts. They were therefore both chosen by the common consent of the Egyptians to oppose themselves to Musæus, the leader of the Jews, a man whose prayers were remarkably prevalent with God. These persons were reckoned able to remove the calamities which Musæus had brought upon Egypt." Eusebius gives a similar testimony from Artapanus, who calls them "priests above Memphis," relating that the king "threatened them with death if they did not perform things equal to those done by Moses."*

Strabo, in his sixteenth book, speaking of Moses as an Egyptian priest (which Josephus says he had from the Egyptian writers) says, "Many who worship the Deity agreed with him, (Moses) for he hath said that the Egyptians did not rightly conceive of God, when they likened him to wild beasts and cattle; nor the Syrians, nor the Greeks, in resembling him to a human shape." According to Artapanus, the Heliopolitans gave the following account of the passage of the Red sea: "The king of Egypt, as soon as the Jews had departed from his country, pursued them with an immense army, bearing along with him the consecrated animals. But Moses having by the divine command struck the waters with his rod, they parted asunder, and afforded a free passage to the Israelites. The Egyptians attempted to follow them, when fire suddenly flashed in their faces, and the sea

* Jamieson's Sacred History.

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returning to its usual channel, brought a universal destruction upon their army." This circumstance of the Egyptians being struck with lightning, as well as being overwhelmed with the waves, is the more remarkable, since it is unnoticed in the Pentateuch, and is mentioned, but only incidentally, in the 77th Psalm: "Thou hast with thy hand redeemed thy people, the sons of Jacob and Joseph. Selah. The waters saw thee, O God, the waters saw thee; they were afraid: the depths also were troubled. The clouds poured out water: the skies sent out a sound: thine arrows also went abroad. The voice of thy thunder was in the heaven: the lightnings lightened the world: the earth trembled and shook." A similar tradition, though less minutely particular, is mentioned by Diodorus as existing even at the time when he wrote. He relates that among the Ichthyophagi, the natives of the spot, a tradition is given which is preserved from their ancestors, that by a great ebb of the waters, the whole bosom of the gulf became dry, disclosing its weeds, the sea rolling upon the opposite shore. But the bare earth having been rendered visible from the very bottom of the abyss, the tide returning in its strength restored the passage once more to its former condition." Nor is the old tradition of the country even yet extinct. According to a learned and respectable modern traveler, Dr. Shaw, the inhabitants of Corondel and its neighborhood (on the eastern side of the Red Sea) to this day preserve the remembrance of the deliverance of the Israelites; which event is further confirmed by the Red sea being called by the Arabian geographers "the sea of *Kalzum*, that is of destruction." The very country indeed where the event is said to have happened, bears testimony in some degree to the accuracy of the Mosaic narrative. Still is the scriptural *Etham* denominated Ecla: the wilderness of *Shur*, the mountain of *Sinai*, and the country of *Paran* are still known by the same names; and *Marah*, *Elath*, and *Midian* are still familiar to the ears of the Arabs. The grove of Elim yet remains; and its twelve fountains have neither decreased nor diminished in number since the days of Moses."*

The writer of the Orphic verses, whoever he was, after saying that there was but one God to be worshiped, who was the Creator and Governor of the world, adds

> So was it said of old, so he commands
> Who, born of water, received of God
> The double tables of the Law.

Diodorus Siculus, in his first book, where he treats of those who

* Dr. Shaw's Travels in Barbary and the Levant.

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made the gods to be the authors of these laws, says, "Amongst the Jews was Moses, who called God by the name of Ioua," i. e. Jehovah! which was so pronounced by the oracles, and in the Orphic verses mentioned by the ancients, and by the Syrians.

Dionysius Longinus, who lived in the time of Aurelian, the emperor, says, he who gave laws to the Jews was an extraordinary man, who conceived and spake worthy of the power of God, when he writes in the beginning of his laws, God spake: what? Let there be light, and there was light. Let earth be, and it was so. As a promulgator of a new religion, wholly divested of idolatry, Strabo describes Moses as abandoning Egypt, followed by those who worshiped God alone, and planting his people and his faith in that land of which Jerusalem was afterwards the capital.

The name of the desert, El Tih, or the wandering, is yet a testimony of the wanderings of the Israelites. And in reference to the history of Moses, Laborde, who partly traversed the same route, states that the Bible is so precisely true, that it is only by a close attention to each word that all its merits can be discovered.* The tomb of Aaron, on the summit of Mount Hor, is one of the most conspicuous objects in the land of Edom, and, surrounded as it is by many an evidence of prophetic truth, still bears testimony to the death and burying place of the first high priest of Israel. Aaron died there on the top of the mount. Though, till within a few years, unheard of and unknown, and situated in the midst of the land of the enemies of Israel; though for many ages possessed by the wild Arabs, neither of Israelitish nor of Christian faith; yet there, on the top of Mount Hor, where he died, is the tomb of Aaron, a memorial on the spot.

Thus it appears from collateral testimony, to say nothing of the internal evidence of the sacred books themselves, that there is no reason to doubt that Moses was not, as has been asserted, a mythological person, but a real character, and an eminent legislator; and that the miraculous events, which are recorded concerning the Israelites in the first period of their history as a nation, did transpire; for, as has been shown, the principal facts related in the books of Moses do not depend upon his solitary testimony, but they are supported by the concurrent testimony of all nations.

Another, and a very conclusive evidence of the truth of the Mosaic history, but which appears to have escaped the notice of all who have written upon this subject, with the exception of Mr. Keith, is here

* Laborde, Voyage de L'Arabie Petrie, p. 39.

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[Mount Hor.—From Layard.]

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presented to the reader, from his admirable work, "The Demonstration of the Truth of Christianity."

"The name of *Peleg*, the son of Eber, and an ancestor of Abraham, has a literal significancy worthy of the place which it occupies, and the importance of which may now be appreciated. The Hebrew word *Peleg* signifies *division*. And that name was given to him; "*for* in his days was the earth divided" "among the families of the sons of Noah, after their generations in their nations."* Or, in other words, as modern discoveries or researches show, "all the epochs of primitive kingdoms fall in with Peleg's lifetime," whose name denotes their division.

Coeval with the days of Peleg was the building of Babel; and up to the period when the great family of man was divided into distinct nations, and spread over the earth, may be traced the diversity of tongues. And, combining historic with prophetic truth, the earliest of cities supplies, from the first as to the last, its concurring testimony. While the judgment-stricken Babylon, cut down to the ground because it had striven against the Lord, is spread forth as a tablet on which the spirit of prophecy has set its seal, and has stamped with many indelible impressions, as its own, the name *(Babel*, or *Babylon, i. e., confusion!)* yet remains an undecaying memorial of the confusion of tongues. And while the walls of the greatest city on which the sun ever shone have long ceased to be the wonder of the world, except in their being utterly broken, the name of Babel, or Babylon, no longer a terror to the nations, is a proverb to the people, and in all the ends of the earth still bears concurring testimony to the cause of the original dispersion of our race.

The next great event, alike influential on the fate of the world, and calculated ultimately to bring all mankind into one family—the household of the faith—was the call of Abraham, and the covenant of God with the patriarch, whose name is no less renowned than that of Babylon. And like another nail fastened in a sure place, that name was given by the Lord. "God talked with him, saying, As for me, behold my covenant is with thee; and thou shalt be a father of many nations. Neither shall thy name any more be called Abram; but thy name shall be called Abraham; for a father of many nations have I made thee. And I will make thee exceeding fruitful; and I will make nations of thee, and kings shall come out of thee."‡

While the whole history of the Jews, in every age and in every

* Gen. x. 25—32. † Ibid. xi. 9. ‡ Ibid. xvii. 4—6.

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land, is a perpetual proof of the inspiration of the Scriptures, a still existing progeny, "numerous as the stars of heaven," and scattered over the earth, even as these bespangle the firmament, is an existing proof that none but the Omniscient could, in truth, have given to their primogenitor the name of *Abraham*, i. e., *the father of a multitude.* To whom else, since his days, can the name so appropriately pertain, as to him whose descendants peopled Palestine, Edom, and Arabia; and whom the Arabs, with their multitude of tribes, and the Israelites, dispersed throughout the earth, both alike still numbered by millions, have claimed, for more than a hundred generations, as their common *father?* And whose prophetic name yet awaits its full significancy, till all the families of the earth shall be blessed in his seed, and all nations shall call that man the father of the faithful; to whom the Lord thus spake, "Thy name shall be Abraham; for a father of many nations have I made thee;" and of whom he said, "I am the God of Abraham." Not a word can come in vain from the mouth of the Lord; and as this word has not returned void, but is still proved by millions, or multitudes of the seed of Abraham, so that name itself, literally understood, cannot be repeated without perpetuating the testimony which it bears to the call of Abraham.

But the name of Abraham was not the only patronymic first given on that selfsame day, but to be held in everlasting remembrance. The change of a syllable and of a letter gave a prophetic significancy to the names of Abram and Sarai, and, in their new names, Abraham and Sarah imbodied the promise of the Lord, of which future ages have manifested the fulfillment. Nations *have* called her mother who was then known only as aged and childless: and races of kings in Jerusalem and Samaria, after the lapse of a thousand years, gloried in their pedigree from the venerable pair that pitched their tent in the plain of Mamre many centuries before there was a king in Israel. Prophecies yet unfulfilled speak of their descendants, when finally restored to Zion, as those for whom the isles shall surely wait, unto whom the kings of the Gentiles shall minister, and whom the nations and kingdoms shall serve or be destroyed. But the name of *Sarah* or *princess*, as given by the Lord, has received such illustrations of its significancy in ages past, as naturally startled, on their announcement, the faith of Abraham. "And God said unto Abraham, as for Sarai thy wife, thou shalt not call her name Sarai, but Sarah shall her name be. And I will bless her and give thee a son also of her: yea, I will bless her, and she shall be a mother of nations; kings of people shall be of her. Then Abraham fell upon his face and laughed, and said

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in his heart, Shall a child be born unto him that is an hundred years old? and shall Sarah, that is ninety years old, bear?"* The incredulity of man may ever be overruled for the confirmation of the word that is of God. And while the covenant, which, whether in its observance or its breach on the part of the Israelites or Edomites, has been ratified by blessings and by judgments, such as no other covenant but that made with Adam ever was, has stood for nearly four thousand years, and yet awaits its final and everlasting confirmation, the laughter of Abraham, though he had fallen on his face, and of Sarah who subsequently laughed within herself and denied it with her tongue, has from that hour been commemorated, though unconsciously, in the name of Isaac. "And God said, Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac (i. e. laughter); and I will establish my covenant with him for an everlasting covenant, and with his seed after him."†

Never were names so indelibly affixed to any covenant between man and man, as those which may thus be identified as originating in the covenant of God with Abraham. There was not then another man upon the earth of whose descendants even the existence is now known, or to whom such a promise could, in truth, have been given. And is there a man upon the earth who knows not at sight the Hebrew race? or who may not see from their existence and their number that God alone could have given to Abram the Hebrew name of Abraham? In no country on earth could we search in vain for living commentaries on that name. And there was not then, besides Hagar, another woman upon earth but Sarah only, whom any nation or any individual now calls *mother*, or of whom it is recorded that *kings* were descended. But to her unchangable name, when once it was given by the Lord, is attached the unrepealed promise, *kings of the nations shall be of her*. And if belief be founded on experience, as our enemies maintain, and as Christians may fearlessly concede, millenaries, or thousands of years, go far by their testimony to prove that that covenant was everlasting, the apparent and natural impossibility of the ratification of which, even for a single year, gave rise to the incredulity even in the breast of Abraham, which has yet its memorial in every enunciation of the name of Isaac. It needs no proof that human compacts are dissolved by time, as their seals of wax melt before the fire. The longer that is the declared term of their validity, the more surely, in general, are they ultimately valueless, or pass

* Gen. xvii. 15—17. † Ibid. xvii. 19.

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away as if they had never been. Who can tell how great is the number—the numbers without number—of compacts between man and man, or of treaties between nation and nation, which have never been heard of, or are nothing now? And how many, though designated perpetual, are ever vanishing away like bubbles on the ocean? But the declaration that the covenant of the Lord with Abraham and with his then unborn son was to be everlasting, is now, after the lapse of thirty-eight centuries, a strong confirmation that it was the covenant of Him who changeth not, and with whom all things are possible; for who but God, setting up the very name as a witness that it was then deemed incredible, could have said that it would have lasted till now? And to that covenant in that selfsame day, as may here be passingly noted, there was affixed a perpetual seal, which, throughout all intervening ages, has set apart the seed of Abraham from the *uncircumcised* Gentiles.

While the Arabs, the descendants of Ishmael, the eldest son of Abraham, "armed against mankind," have ever maintained their prophetic character, and still continue unsubdued and wild, till "Kedar's wilderness afar" shall make its voice to be heard in the harmonious symphony of all nations, the name of *Ishmael*, i. e., *the Lord shall hear*,* testifies to the fact that, when his mother, Hagar, harshly dealt with by the envious Sarai, fled from her face, and sat houseless, disconsolate, and forlorn by a fountain of water in the wilderness, the fountain in the way of Shur, the Lord heard her affliction, and named, by his angel, her yet unborn son, and there gave the promise which he has fulfilled, in despite of all the efforts of Persians, Grecians, Romans, Moguls, and Tartars, who in vain have sought to subjugate the seed of Ishmael. And as the promise has thus its proofs that it was given by the Lord, the name of Ishmael testifies that the Lord did hear when a friendless and lonely outcast cried at a fountain in the wilderness; and that fountain had from thence its name—*Beer-lahai-roi*, i. e., *the well of him that liveth and seeth me*†—and thus became another witness or memorial of the fact, to be added to the name of Ishmael.

The name of *Beer-sheba*, the *well of the oath*, brings us back to witness, in all the simplicity of patriarchal times, the covenant between Abraham and Abimelech.‡ There, where Abraham planted a grove, Isaac built a city, which was long famous in Israel as forming the termination of Judea on the south, and which subsisted under the

* Genesis, xvi. 11. † Ibid. xvi. 14 ‡ Ibid. xxi. 27—32.

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same name, at least, till the fifth century of our era: * and the name, yet marking the spot, is still a memorial of that covenant which itself was to last but for three generations.

Abraham left not the mountain where his hand was stayed, after it was stretched forth to slay his son, without consecrating the place, by a new name, to the glory of God, who had provided a burnt-offering in the stead of Isaac—*Jehovah-jireh, the Lord will provide.*

In desolate Edom we see the proofs that the judgments pronounced against the Edomites, because of their hatred against the children of Israel, were indeed of God: and in the very name of *Edom*, i. e., *red*, therefore given unto Esau,† we see the color of the dear-bought mess for which he forfeited the birthright he despised; and the line of promise was transferred from him, when wilfully renounced, to his younger brother.

The name of *Zoar, little*, which long subsisted as a town after the great and guilty cities of the plain were buried in the waters of the Dead sea, is a comment on the words of Lot as he fled from the impending destruction. This city is near to flee unto, and it is a little one; therefore the name of the city was called Zoar.‡

As the land and cities of Moab, desolate and broken down, plainly show at present that the prophets of Israel literally foretold their fate, so the name of *Moab*, i. e., *of the father*, has ever told as plainly in in its literal significancy the incestuous origin of the son of Lot, who was the father of the Moabites.§

Neither diversity of condition, nor change of place, nor distance of time, has obliterated the marks by which the Jews were distinguished as a peculiar people, and even the fashion of their countenance testifies the common origin of the Hebrew race. The family likeness of the seed of Jacob is clearly traceable between the Israelitish bondsmen in the days of Pharaoh, and the Israelitish creditors of European kingdoms in the present day; and their fate in every age and in every land, as foretold by the prophets, is of itself a standing miracle. And, in like manner, the history of the father of the twelve tribes of Israel is not only recorded in Scripture with all the precision of a tale of yesterday, but names which are as familiar as those of a friend, or of the place of our habitation, may serve to set the chief facts of that history before us.

Whether at his birth he took his twin but elder brother by the heel, or in his manhood supplanted him and obtained from his father the

* Hieron. t. iii. 174. † Genesis, xxv. 30. ‡ Ibid. xix. 20—22. § Ibid. xviii. 37.

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blessing of the firstborn, as indicated by the name of *Jacob*,* signifying both the *heel* and he that *supplanteth*, even as his race, according to express predictions and to fact, has supplanted and survived that of Esau; or whether the childless Jacob, then a houseless wanderer, in danger of his life, having fled from the face of his angry brother, lay down at night to sleep, with nothing but the earth for his couch and a stone for his pillow, and saw in his dream a ladder set up on the earth but reaching to heaven, and saw the Lord stand above it, and heard the promise that he, the God of Abraham and of Isaac, would give to him and to his seed the land whereon he lay, and that his seed should be as the dust of the earth, as still they are; and that he should spread abroad to the east and to the west, to the north and to the south, as they have been; and that in his seed all the families of the earth should be blessed, as now they may; and Jacob, awaking, said, This is none other than the house of God, and set up the stone for a pillar, and poured oil on it, and called the name of that place *Bethel*, i. e., *the house of God*,† whence originated that celebrated city and everlasting name: whether he made a covenant with Laban, and desired his brethren to take stones and make a heap, and called it *Galeed*, or *the heap of witness*,‡ as a witness between them; or, appealing to the Lord to watch between them, he called it *Mizpah*, i. e., *the watch-tower*,§ as the city of that name more than the heap did in future ages testify, and as the history of his race and the yet auspicious prophecies respecting them bear witness that the Lord is the watchtower of Israel: whether, on his return to Canaan, the angels of the Lord met him on his way, and he called the name of that place —also in after ages a city long famous in Israel—*Mahanaim*, or *two hosts*;‖ or whether, soon after the Lord appeared unto him, on his again settling in that land after an absence of many years, and said unto him, Thy name shall no more be called Jacob, but *Israel*, i. e., *a prince of God*,¶ shall thy name be, for as a prince hast thou power with God and with men, and hast prevailed: whether he called the name of that place *Peniel*, i. e., *the face of God*,** because he had there seen God face to face; or bought, as his first purchase in Canaan, a parcel of a field near to Shechem, and erected there an altar, and called it *El-elohi-israel*, *God the God of Israel*:†† whether, on journeying to Succoth, he built him a house and made booths for his

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* Gen. xxv. 26. † Ibid. xxvii. 18, 19. ‡ Ibid. xxxi. 48.
§ Ibid. xxxi. 49. ‖ Ibid. xxxii. 2. ¶ Ib. xxxii. 28.
** Ib. xxxii. 30. †† Ib. xxxiii. 20.

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cattle, he therefore called the name of the place *Succoth*, or *booths*;* or, removing to Bethel to dwell there, he built an altar and called it *El-bethel*, the *God of Bethel*;† whether twelve sons were born to Jacob or two to Joseph, all of whom were fathers of the tribes of Israel, the name of each had a significant appellation: whether Deborah, Rebecca's nurse, died and was buried under an oak, and the name of it was called *Allon-bachuth*, i. e., the oak of *weeping*;‡ or whether the embalmed body of Jacob, as we read in the last chapter of Genesis, was brought up from Egypt to be buried in Canaan by Joseph and his brethren, accompanied by all the elders of the land of Egypt, who mourned with a great and very sore lamentation for seven days at the floor of Atad, and the Canaanites called the name of the place *Abel-mizraim*, or *the mourning of the Egyptians*;§ each of these events, besides being committed to a written record, had an express and appropriate designation in the literal significancy of the names which still represent or describe them. The sites of cities in Israel marked the wanderings, and their names told the chief acts of Jacob, the father of the fathers of its tribes. And while the facts which these names set forth are guaranteed by their association with the repeated renewal to Jacob of the covenant of the Lord with Abraham and Isaac, and with prophecies hitherto accomplished, and while it remains yet to be seen, whenever the "set time" shall be come, that the Lord did give the name of Israel unto Jacob, and that, at the last, as at the first, it is he who, as a *prince of God*, shall prevail with God and with men, we may look back to the days of his pilgrimage on earth as it is recorded in the Bible, and see, in the history of Jacob, how the names of persons and of places were the constituted memorials or testimonials of facts, in a manner or to a degree unparalleled, we will say, in the history of all other men, from the creation of the world to the present hour.

Moses, a name familiar to all, is not without its significancy, but plainly tells us that the leader and legislator of Israel was once a helpless babe *drawn out* of the waters,‖ for such—*drawn out*—is the literal meaning of the word. At the time when the children of Israel increased abundantly, and multiplied, and waxed exceeding great in the land of Egypt, and a new king arose who knew not Joseph, not only were task-masters set over them to afflict them with their burdens—as a picture shows—but Pharaoh commanded that every son that was born among them should be cast into the river. And, as the

* Gen. xxxiii. 17. † Ib. xxxv. 7. ‡ Ib. xxxv. 8. § Ib. l. 11. ‖ Exodus ii. 10.

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name imports, one *drawn out* of the river by Pharaoh's daughter, and hence so named, avenged on the king of Egypt and his host the wrongs of Israel. Of his two sons, the name of the one was *Gershom*, i. e., a "*stranger* here,"* and the other *Eliezer*, i. e., *my God an help*,† expressly denote how he was a *stranger* in the land of Midian, and how his God was an help and delivered him out of the hand of Pharaoh. The prophets declared of old that the Lord will yet lift up a standard for his people Israel, and will help and deliver them from the hand of their enemies; and when the first of the nations that fought for the first time against the Israelites were discomfited while Moses lifted up his rod, he erected there an altar, and called it *Jehovah-Nissi*, i. e., *the Lord my banner*.‡ Though places in the desert, *Massah*, signifying *temptation; Meribah*, *chiding* or *strife*;§ *Taberah*, *burning*;‖ and *Kibroth-hattavah*, or *the graves of them that lusted*,¶ became responsive to the memorable scriptural facts, that the Israelites *tempted* the Lord; that they did *chide* or *strive* with his servant Moses; that in the fierce anger of the Lord many of them were *burned*; and that after they had gotten the meat for which they *lusted*, a great plague came upon them, and turned the place of their repast into a field of *graves*. After the desert, from the long wandering of the Israelites, had merited the name it still bears, the altered name of *Joshua*,** i. e. *the Saviour*, more worthily applied than that of Ptolemy *Soter*, designates the man who led them into Canaan, and planted the wanderers in the land of promise.

While there is abundant proof that Judea, though long desolate, was once a land of vines, the name of *Eschol*, a *cluster of grapes*,†† marked to ages, then future, the brook or valley from whence a branch with a cluster of grapes was brought by the spies in token of the fertility of the Land of Promise, so soon as the wandering Israelites first approached its borders. When the iniquity of the Amorites was full *Hormah*,‡‡ i. e., *utter destruction*, was the new name of the monumental city, that needed no inscription to tell the *utter destruction* of the Canaanites and their cities. Cities of Israel arose where the pilgrim Jacob had journeyed; and new cities, with new names, were built where those of the Canaanites had stood. To this day, as Burckhardt relates, and as every traveler sees, "The ruins of Eleale,

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* Exodus ii. 22. † Ib. xviii. 4. ‡ Ib. xvii. 15.
§ Ib. xvii. 7. ‖ Num. xi. 3. ¶ Ibid. xi. 34.
** Ib. xiii. 16. †† Ib. xiii. 24. ‡‡ Ibid, xxi. 2. Judges i. 17.

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Heshbon, Meon, Medabon, Dibon, Aroer, still subsist to illustrate the history of the Beni-Israel." And while their ruins testify that the word of prophecy is *sure*, the same Hebrew names attached to each spot illustrate the history of their origin. "And the children of Gad built Dibon and Aroer, &c. And the children of Reuben built Heshbon, and Elealeh, and Nebo, and Baalmeon (their names being changed), and gave other names unto the cities which they builded. And Jair, the son of Manasseh, went and took the small towns of Gilead, and called them Havoth-jair. And Nobah went and took Kenath, and the villages thereof, and called it Nobah, after his own name."* No sooner, as it is recorded, was the Jordan passed, twelve stones set up for a memorial, and the children of Israel circumcised a second time, and the reproach of Egypt *rolled* away, as the Lord said unto Joshua, thau, according to the word, the still well-known name of *Gilgal*, i. e., *rolling*,† was given unto the place of the first encampment in Judea of the victorious Israelites, who aforetime were despised bondsmen in the land of Egypt. While a mark was set from the beginning on the first cities of Israel, times yet future are destined to bear testimony to the predicted fact, that the desolations of *many generations shall be raised up*, and that they shall all be cities of Israel again, and for ever. And the word has thus a witness in itself for more than a hundred generations. That judgments have fallen on the Jews and *on their land* because of their iniquities, all these facts and all the features of their land give proof. And that *trouble*, from the first, came on Israel when there was an Achan in the camp, the valley of *Achor*, i. e., *trouble*,‡ from that time forth was an enduring memorial. And the name of *Bochim*, i. e., *weeping*,§ designated the place where the children of Israel lifted up their voices and wept when, charged with disobedience and threatened with punishment, they were told that the inhabitants of the land whom they had not driven out would be a sore in their sides and a snare unto their souls.

The place where Samson was avenged of the Philistines, afterward witnessed by its name *Lehi*, a *jawbone*,‖ by how slender an instrument deliverance was wrought to Israel; and *Ramath-lehi*, *the casting away of the jawbone*,¶ still more significantly marked the place where it was cast away.

Though the lips of Hannah spake not, while in her heart she

* Num. xxxii. 34–42. † Josh. v. 9. ‡ Ibid. vii. 26.
§ Judges ii. 1. ‖ Ib. xv. 9. ¶ Ibid. xv. 17.

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prayed that she might have a son, the name of *Samuel* literally tells that he was *asked of God.**

Many days and years, as the prophets foretold and bewailed, have the daughters of Judah trembled and lamented, and the whole house of Israel has long remained without ephod, teraphim, or sacrifice. And the name of *Ichabod*†—*there is no glory*—shows that of old there was a time when grief for the loss of the ark of the Lord prevailed in the heart of a mother in Israel over that for the death of a husband, and would not be allayed by the birth of a son; to whom her last words, at his first breath, gave that memorable and melancholy name.

But Israel's help can come only from Him who is mighty to save as to smite. And when the man, whose name imports that he was *asked of God*, having gathered Israel together, saw their enemies again flee before them, he wrote the fact upon the spot where he stood, by erecting a pillar and calling it by the name—ever endeared to every Christian as to any Jew—*Ebenezer, the stone of help*,‡ in grateful and enduring memorial that the Lord had helped him.

The earliest portion of scriptural history being full of significant names, is thus corroborated by manifold memorials, such as no other history, to an equal or comparable degree, ever possessed. The names of persons and of places need but to be translated, as in the margin of the Bible, to announce or intimate the facts from which they originated. Each name has its meaning, and was the representation of a fact. The land of Judea was studded with memorials; and the most prominent events in the early history of the Hebrew race were told, generation after generation, by renowned names, of which no Israelite could have been ignorant, and which none could have falsely imposed, in after ages, upon any people, as those of their patriarchal forefathers or rulers, or those of the cities which they knew, or in which they themselves did dwell. What stronger proofs of ancient facts are to be found than that cities, as living witnesses, should have declared or confirmed them by their very names? But if such credentials of Israelitish history be sought for, they are supplied by existing memorials that have been spread throughout the world. Positive institutions or rites were also ordained to be observed in every generation, as express memorials of the wonders which the Lord wrought in Israel. His everlasting covenant was not without an enduring seal. His work was not left without a witness on earth; but ordinances were established to perpetuate its remembrance; even

* 1 Samuel i. 20. † Ibid. iv. 21. ‡ Ibid. vii. 12.

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as the spirit of prophecy stamped his word as divine, and has given to his judgments a visible manifestation."*

With regard to the history of the Israelites subsequently to the giving of the law, until the Babylonish captivity, many of the statements of the Old Testament are corroborated by profane writers: a few instances will be adduced. Herodotus, the most ancient of the profane historians, recorded that the Egyptian priests had stated they had traditions of the sun's having in very remote ages, four times departed from his regular course, having twice set where he ought to have risen, and twice risen where he ought to have set. This singular tradition reminds us of what is related in the book of Joshua, "That the sun stood still in the midst of heaven, and hastened not to go down about a whole day;" and also what is related in the history of Hezekiah, "That the sun went back ten degrees on the dial of Ahaz." The priests of Egypt professed to explain the revolutions of the Nile, the fertility of their country, and the state of public health, by the influence of the sun; and therefore in mentioning the unexampled traditional phenomena alluded to, they adverted to a circumstance, which to them appeared as remarkable as the facts themselves, that these singular deviations of the sun from his course had produced no sensible effects on the state of the river, on the productions of the soil, on the progress of diseases, or on deaths. The circumstances are not mentioned in the same form by Joshua and Herodotus, but they are in substance the same in both the narratives. And supposing the traditions to be founded on facts, it can scarcely be doubted that they relate to the events mentioned in Scripture; especially when we recollect that where so much was ascribed to the influence of the sun, such remarkable deviations from the course of ordinary experience, could not fail to be handed down through many ages.†

The circumstance of Jepthah's devoting his daughter, must have been the true origin of the story of the sacrifice of Iphigenia by her father Agamemnon. The history of Samson's being shaved by Delilah, most probably, was the origin of the story of Scylla's cutting off the purple lock of her father Nisus, king of Megara, which she gave to his enemy, Minos, with whom he was then at war, and by that means destroyed both him and his kingdom. And the names of both David and Solomon, together with many remarkable circumstances in their history, and agreeing with the Old Testament history, were known to some of the ancient heathen writers.

* Keith's Demonstration, pp. 106—116.
† Horne's Introduction to the Study of the Scriptures, vol. i. p. 187.

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In the chronicles of the kings of Judah, we read that Rehoboam (the son of Solomon) forsook the law of the Lord, and all Israel with him. And in the fifth year of king Rehoboam, Shishak, king of Egypt, came up against Jerusalem, and took the fenced cities of Judah, and came to Jerusalem. "Then came Shemaiah the prophet, to Rehoboam, and to the princes of Judah that were gathered together to Jerusalem, because of Shishak, and said unto them; Thus saith the Lord, ye have forsaken me, and therefore have I also left you *in the hand of Shishak*. Whereupon the princes of Israel and the king humbled themselves; and they said, The Lord is righteous. And when the Lord saw that they humbled themselves, the word of the Lord came to Shemaiah, saying, They have humbled themselves, therefore I will not destroy them, but I will grant them some deliverance, and my wrath shall not be poured out upon Jerusalem by the hand of Shishak. Nevertheless they shall be his servants, that they may know my service, and the service of the kings of the countries. So Shishak, king of Egypt, came up against Jerusalem, and took away the treasures of the house of the Lord, and the treasures of the king's house; he carried away also the shields of gold, which Solomon had made."* This temporary triumph of the Eyptians over the Jews, is confirmed by a drawing found in Egypt, in which Shishak, or Sheshouk, king of Egypt, is represented as dragging the chiefs of about thirty conquered nations to the feet of the idols of Thebes; and one of these is represented in hieroglyphic characters as *Jouaha Malek*, or the king of Judah.

The account of the war, carried on by Pharaoh-Necho against the Jews and Babylonians, (which is related in the second book of Chronicles,) is confirmed by the testimony of the Greek historian, Herodotus, and especially by the recent discoveries of the enterprising traveler, M. Belzoni, among the tombs of the Egyptian sovereigns. The following is the narrative of the sacred historian, in 2 Chron. xxxv. 20—24. "After all this, when Josiah had prepared the temple, Necho, king of Egypt, came up to fight against Carchemish, by Euphrates; and Josiah went out against him. But he sent ambassadors to him, saying, What have I to do with thee, thou king of Judah? I come not against thee this day, but against the house wherewith I have war; for God commanded me to make haste; forbear thee from meddling with God, who is with me, that he destroy thee not. Nevertheless, Josiah would not turn his face from him, but disguised himself, that

* 2 Chron. xii. 1—9.

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he might fight with him; and hearkened not unto the words of Necho, from the mouth of God, and came to fight in the valley of Megiddo. And the archers shot at king Josiah; and the king said to his servants, have me away, for I am sore wounded. His servants therefore took him out of that chariot, and put him in the second chariot that he had; and they brought him to Jerusalem, and he died, and was buried in one of the sepulchres of his fathers. And all Judah and Jerusalem mourned for Josiah." And again, in chap. xxxvi. 1—4. "Then the people of the land took Jehoahaz, the son of Josiah, and made him king in his father's stead in Jerusalem. Jehoahaz was twenty and three years old when he began to reign; and he reigned three months in Jerusalem. And the king of Egypt put him down at Jerusalem, and condemned the land in an hundred talents of silver, and a talent of gold. And the king of Egypt made Eliakim his brother king over Judah and Jerusalem, and turned his name to Jehoiakim. *And Necho took Jehoahaz his brother, and carried him into Egypt.*"

These passages prove the power and conquest of Pharaoh-Necho; and if we turn to Herodotus, we shall find a wonderful agreement with many of the particulars. Now Necus was the son of Psammeticus, and reigned over Egypt; it was he who began the canals, &c., and he employed himself in warlike pursuits; building galleys, both on the Mediterranean and on the Red sea, the traces of his dock-yards still existing; and these he used when he had occasion for them. And Necus joined battle with the Syrians in Magdolus, and conquered them; and after the battle he took Cadytis, a large city of Syria. And having reigned in the whole sixteen years, he died, and left the throne to his son Psammis. Cadytis is again mentioned by this historian, as belonging to the Syrians of Palestine, and as a city not less than Sardis; so that there is no doubt that he intended Jerusalem, which (it is well known) was some times called Kadesh, or the Holy.

We now come to the researches of M. Belzoni in the tomb of Psammethis or Psammis, the son of Pharaoh-Necho.

"In one of the numerous apartments of this venerable monument of ancient art, there is a sculptured group describing the march of a military and triumphal procession, with three different sets of prisoners, who are evidently Jews, Ethiopians, and Persians. The procession begins with four red men with white kirtles followed by a hawk-headed divinity; these are Egyptians, apparently released from captivity, and returning home under the protection of the national deity. Then follow four white men in striped and fringed kirtles, with black beards, and with a simple white fillet round their black hair; these

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are obviously Jews, and might be taken for the portraits of those, who, at this day, walk the streets of London. After them come three white men with smaller beards and curled whiskers, with double spreading plumes on their heads, tattooed, and wearing robes or mantles spotted like the skins of wild beasts; these are Persians or Chaldeans. Lastly, come four negroes with large circular ear-rings, and white petticoats supported by a belt over the shoulder; these are Ethiopians.

Among the hieroglyphics contained in M. Belzoni's drawings of this tomb, Dr. Young (secretary of the Royal Society) who is pre-eminently distinguished for his successful researches in archeology, succeeded in discovering the names of *Nichao* (the *Necho* of the Scriptures and *Necos* of Herodotus) and of Psammethis.

The narrative of the invasion of the kingdom of Israel by Shalmaneser, king of Assyria, and of the carrying of the ten tribes into captivity, which is related in 2 Kings xvii. 6. and xviii. 10. is confirmed by certain ancient sculptures, on the mountain of Be-Sitoon, near the borders of the ancient Assyria. For the knowledge of these antiquities, we are indebted to the persevering researches of Sir Robert Ker Porter, by whom they were first discovered and delineated, and who has thus described them.

After an account of some ancient Assyrian sculptures, which are ascribed to Semiramis, he thus proceeds: "At a point something higher up than the rough, gigantic forms just described, in a very precipitous cleft, there appeared to me a still more interesting piece of sculpture, though probably not of such deep antiquity. Even at so vast a height, the first glance showed it to be a work of some age accomplished in the art; for all here was executed with the care and fine expression of the very best at Persepolis. I could not resist the impulse to examine it nearer than from the distance of the ground, and would have been glad of queen Semiramis' stage of packs and fardles. To approach at all was a business of difficulty and danger; however, after much scrambling and climbing, I at last got pretty far up the rock, and finding a ledge, placed myself on it as firmly as I could, but still I was farther from the object of all this peril than I had hoped; yet, my eyes being tolerably long-sighted, and my glass more so, I managed to copy the whole sculpture with considerable exactness.

It contains fourteen figures, one of which is in the air. The first figure (to our left in facing the sculpture) carries a spear, and is in the full medium habit, like the leaders of the guards at Persepolis:

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his hair is in a similar fashion, and bound with a fillet. The second figure holds a bent bow in his left hand; he is in much the same dress, with the addition of a quiver slung at his back by a belt that crosses his right shoulder, and his wrists are adorned with bracelets. The third personage is of a stature much larger than any other in the group, a usual distinction of royalty in oriental description; and, from the air and attitude of the figure, I have no doubt he is made to designate the king. The costume, excepting the beard not being quite so long, is precisely that of the regal dignity, exhibited in the bas-reliefs of Nakshi-Roustam, and Persepolis: a mixture of the pontiff-king and the other sovereign personages, the robe being the ample vesture of the one, and the diadem the simple band of the other: a style of crown which appears to have been the most ancient badge of supremacy on either king or pontiff. But as persons of inferior rank also wore fillets, it seems the distinction between theirs and their sovereign's consisted in the material or color. For instance, the band, or cydaris, which formed the essential part in the old Persian diadem, was composed of a twined substance of purple and white; and any person below the royal dignity presuming to wear those colors, unsanctioned by the king, was guilty of a transgression of the law, deemed equal to high treason. The fillets of the priesthood were probably white or silver; and the circlets of kings, in general, simple gold. Bracelets are on the wrists of this personage, and he holds up his hand in a commanding or admonitory manner, the two fore-fingers being extended, and the two others doubled down in the palm: an action also common on the tombs at Persepolis, and on other monuments just cited; his left hand grasps a bow of a different shape from that held by his officer, but exactly like the one on which the king leans in the bas-relief on the tomb at Nakshi-Roustam. This bow, together with the left foot of the personage I am describing, rests on the body of a prostrate man, who lies on his back, with outstretched arms, in the act of supplicating for mercy. This unhappy personage, and also the first in the string of nine which advance towards the king, are very much injured; however, enough remains of the almost defaced leader, when compared with the apparent condition of the succeeding eight, to show that the whole nine are captives. The hands of all are tied behind their backs, and the cord is very distinct which binds the neck of the one to the neck of the other, till the mark of bondage reaches to the last in the line. If it were also originally attached to the leader, the cord is now without trace there; his hands, however, are evidently in the same trammels as his

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followers. The second figure in the procession has his hair so close to his head, that it appears to have been shaven, and a kind of caul covers it from the top of the forehead to the middle of the head. He is dressed in a short tunic, reaching no further than the knee; a belt fastens it round the waist; his legs are bare. Behind this figure is a much older person, with a rather pointed beard and bushy hair, and a similar caul covers the top of his head. He too is habited in a short tunic, with something like the trowser or booted appearance on the limbs, which is seen on some of the figures at Persepolis. In addition to the binding of the hands, the preceding figure, and this, are fastened together by a rope round their necks, which runs onward, noosing all the remaining eight in one string. This last described person has the great peculiarity attached to him, of the skirt of his garment being covered entirely with inscriptions in the arrow-headed character. Next follows one in a long vestment, with full hair, without the caul. Then another in a short, plain tunic, with trowsers. Then succeeds a second long vestment. After him comes one in a short tunic, with naked legs, and apparently a perfectly bald head. He is followed by another in long vestments. But the ninth, and last in the group, who also is in the short tunic and trowser, has the singularity of wearing a prodigious high-pointed cap; his beard and hair are much ampler than any of his companions, and his face looks of a greater age. In the air, over the heads of the centre figures, appears the floating Intelligence, in his circle and car of sunbeams, so often remarked on the sculptures of Nakshi-Roustam and Persepolis.

Above the head of each individual in this bas-relief is a compartment with an inscription in the arrow-headed writing, most probably descriptive of the character and situation of each person. And immediately below the sculpture, are two lines in the same language, running the whole length of the group. Under these again the excavation is continued to a considerable extent, containing eight deep and closely written columns in the same character. From so much labor having been exerted on this part of the work, it excites more regret that so little progress has yet been made toward deciphering the character.

The design of this sculpture appears to tally so well with the great event of the total conquest over Israel, by Salmaneser, king of Assyria, and the Medes, that I venture to suggest the possibility of this bas-relief having been made to commemorate that final achievement. Certain circumstances attending the entire captivity of the ten tribes,

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which took place in a second attack on the nation, when considered, seem to confirm the conjecture into a strong probability. The first expedition into Samaria, the country of the ten tribes, was led thither by Arbaces, (the Tiglath-pileser of the Scriptures,) twenty years anterior to the one to which I would refer this bas-relief. Arbaces undertook the first invasion at the instigation of Ahaz, king of Judah; who subsidized the Assyrian monarch, to avenge him by arms on his harassing neighbors, Pekah, king of Israel, and Rezin, king of Syria, who had confederated against him. Arbaces completely reduced the latter kingdom, slaying its king in battle, and making slaves of its people. He then entered those parts of the dominions of Pekah which bordered on Syria; and laying waste the whole east of Jordan, carried away captive the chief of the people inhabiting the towns of Reuben, Gad, and Manasseh. Having marched back with his spoil, he planted the Israelites in Media, and his Syrian prisoners on the banks of the Tigris. Soon after this fatal invasion, Pekah, king of Israel, was destroyed in a conspiracy by Hosea; who, having murdered his master reigned in his stead. About this time Arbaces (Tiglath-pileser) died, and was succeeded by his son Salmaneser, who, as soon as he was settled on his throne, went over into Syria, and thence falling upon the remainder of Israel, made a treaty with Hosea, allowing him to be king, and sparing the people, on condition that he paid him tribute, and acknowledged his country the vassal of Assyria. This took place about ten years after the expedition of Tiglath-pileser. But in the course of a very few years more, Hosea was spirited up by So-Sabacan, king of Egypt, to attempt throwing off the yoke of Assyria, by refusing to pay the customary tribute. In chastisement of this rebellion, Salmaneser marched a large army into Samaria, and overthrowing all opposed to him, took Hosea captive, shut him up, and bound him, and carried Israel away into Assyria, and placed them in Halah, and in Habor, by the river of Gozan, and in the cities of the Medes. (2 Kings, xviii. 11.) In turning from this account in the Scriptures, to the sculpture on the rock, the one seems clearly to explain the other. In the royal figure, I see Salmaneser, the son of the renowned Arbaces, followed by two appropriate leaders of the armies of his two dominions, Assyria and Media, carrying the spear and the bow. Himself rests on the great royal weapon of the east, revered from earliest time as the badge of supreme power, *Behold I do set my bow in the cloud.* Besides he tramples on a prostrate foe; not one that is slain, but one who is a captive; this person not lying stretched out and motionless, but extending his arms in supplication. He must

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have been a king, for on none below that dignity would the haughty foot of an eastern monarch condescend to tread. Then we see approach nine captives, bound, as it were, in double bonds, in sign of a double offence. We may understand this accumulated transgression on recollecting that on the first invasion of Israel, by Tiglath-pileser, he carried away only part of three tribes; and on the second, by Salmaneser, he not only confirmed Hosea on the throne, but spared the remaining people. Therefore on this determined rebellion of king and people, he punishes the ingratitude of both, by putting both in the most abject bonds, and bringing away the whole of the ten tribes into captivity; or at least, the principal of the nation, in the same manner, probably, as was afterwards adopted by Nebuchadnezzar of Babylon, with regard to the inhabitants of Judea: he carried away all from Jerusalem, and all the princes, and all the mighty men of valor, even ten thousand captives; and all the craftsmen and smiths; none remained, save the poorest sort of the people of the land. (2 Kings, xxiv. 14.) Besides, it may bear on our argument, to remark, that including the prostrate monarch, there are precisely ten captives, which might be regarded as the representatives, or heads, of each tribe, beginning with the king, who, assuredly would be considered as the chief of his; and ending with the aged figure at the end, whose high cap may have been an exaggerated representation of the mitre worn by the sacerdotal tribe of Levi: a just punishment of the priesthood at that time, which had debased itself by every species of idolatrous compliance with the whims, or rather wickedness of the people, in the adoption of Pagan worship. Hence, "Having all walked in the statutes of the heathen, the Lord rejected Israel, and delivered them into the hand of the spoilers." Doubtless, the figure with the inscription on his garments, from the singularity of the appendage, must have been some noted personage in the history of the event; and, besides, it seems to designate a striking peculiarity of the Jews, who were accustomed to write remarkable sentences of old, in the form of phylacteries, on different parts of their raiment. What those may mean, which cover the garment of this figure, we have no means of explaining, till the diligent researches of the learned may be able to decipher the arrow-headed character, and then a full light would be thrown on the whole history by expounding the tablets over every head. If the aerial form above were ever intended to represent the heavenly apparition of a departed king, which is the opinion of some, that of the great Arbaces might appear here with striking propriety, at the final conquest of rebellious Israel. Should the discoveries of

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time prove my conjecture at all right, this bas-relief must be nearly two hundred years older than any which are ascribed to Cyrus at Persepolis or Pasargadæ."*

As we advance to the Assyrian monarchy, the Scripture accounts agree with the profane ones rectified, and when we descend still lower to the period of Nabonasser and the kings of Babylon and Persia, who are posterior to this era, and are recorded in Ptolemy's canon or series of them, we find the agreement of sacred and profane history much more exact, there being certain criteria in profane history for fixing the facts related in it. And it is remarkable, that not only the direct relations of the historical books, but also the indirect mention of things in the prophecies, correspond with the true chronology, which is an unquestionable evidence of their genuineness and truth. The history contained in the Old Testament is throughout distinct, methodical and consistent; while profane history is utterly deficient in the first ages, and full of fictions in the succeeding ages; and becomes clear and precise in the principal facts, *only* about the period when the Old Testament history ends: so that the latter corrects and regulates the former, and renders it intelligible in many instances which must otherwise be given up as utterly inexplicable. "How then," says Mr. Horne, "can we suppose the Old Testament history not to be genuine and true, or a wicked imposture to be made, and not only to continue undiscovered, but even to increase to a most audacious height in a nation, that of all others, kept the most exact accounts of time!"

Infidels object to the credibility of the Old Testament writings on account of the statements contained in them concerning the great fertility of the land of Palestine. But these statements are confirmed by the unanimous testimony of ancient writers, as well as of most, if not all, the travelers who have visited the country. And as Mr. Keith remarks: "As the fruit of the land was of old shown unto the Israelites, a similar evidence may be adduced from the 'gleanings of the grapes,' though the vintage is done." "Galilee," says Malte Brun, "would be a paradise, were its inhabitants an industrious people under an enlightened government. Vine stocks are to be found here a foot and a half in diameter, forming, by their twining branches, vast arches and extensive ceilings of verdure. A cluster of grapes, *two or three feet in length*, will give an abundant supper to a whole family."† And from

* Sir Robert Kerr Porter's Travels in Georgia, &c., vol. ii. pp. 154—162.
† Malte Brun's Geography, vol. i. p. 148.

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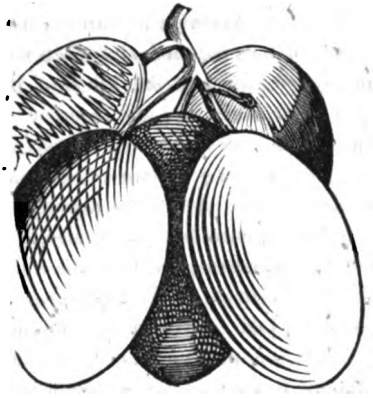
the opposite side of Palestine, Laborde gives us the following exhibition of a few of the grapes of an *enormous* cluster.



Finally, the Jews themselves bear a forcible testimony to this day, in all countries of the world, to the truth of their ancient history. If that history be spurious, or in any considerable degree altered, upon what principle can their present state be accounted for? How is it that, notwithstanding the many persecutions and oppressions, to which, for long ages, and on account of their religion, they have been subjected, they still persist in their attachment to that religion, and to those laws and predictions which *condemn* them? What could produce among them universally that sense of guilt and conviction that they are under the malediction of the offended Deity, which is exhibited in the following note, handed to the writer by a Jew, during the discussion which led to the publication of this work, and which was called forth by an assertion of Mr. Olmsted, that the Israelites who left Egypt could not have believed in the performance of the miracles stated in the Mosaic writings, otherwise they would not have rebelled against the government of God, as they are represented to have done: "In an age of reason, with all the experience of the past before our eyes, are we not *now* continually rebelling, and the subjects of divine wrath?" Admit the truth of their history, and their condition, their attachment to their religion, their laws and their prophecies, are easily explained. Deny it, and they present, in every aspect in which they can be viewed, an inexplicable mystery.

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CHAPTER IV.

It must be evident to every candid reader who has carefully perused the preceding pages of this work, that the truth of the sacred history, so far as the great leading facts are concerned, is established by proofs the most satisfactory and convincing. But the most strenuous efforts of the adversaries of the Christian faith have been exerted to show that the books of the Old Testament, especially those ascribed to Moses, were written at a period far later than that to which they are commonly assigned, although they cannot agree among themselves as to the period. Some assert that they were written by Ezra, after the return from the Babylonish captivity; and, according to them, Ezra was the inventor of the ceremonial law, which, Mr. O. has asserted, he forced upon them "at the point of the bayonet." But nothing can be more absurd than to suppose that the Israelites could have been induced, at any period of their history, to submit to the requisitions of that law, unless they had been fully assured of the truth of those things which are recorded by Moses. We are not ignorant of the fact, that to this it is replied by the Infidel, In that history such a high antiquity is ascribed to the Israelites as a nation, that their vanity induced them to receive it, although they were convinced it was false, even as heathen nations received the fables of their poets, on account of their pride being flattered by the tracing up of their origin to the gods. Those who urge this, forget that the Egyptians, the Babylonians, the Assyrians, and the Canaanites were the bitter enemies of the Israelites, and the objects of their aversion, and at the period when Ezra is said to have palmed the Old Testament upon them. Now this history gives to these nations a much higher antiquity than it does to the Israelites, which, instead of flattering their vanity, was calculated to wound it, and so to prejudice their minds as to render its reception by them impossible, unless they were convinced of its truth.

There are also certain facts stated in that history, so mortifying to their pride, that they could have received it only from a conviction of their truth, and which never would have been stated by an author writing a fable, and for the purpose of flattering their vanity. Their progenitor, Jacob, is stated by deception to have supplanted Esau, the progenitor of their enemies, the Edomites. While yet but a single family, in their cruelty to the Shechemites, and to one of their

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own brethren, they are represented as a nest of traitors and murderers. While in Egypt, they are represented as a nation of abject slaves; and every astonishing deliverance effected for them, seems to rise up in a striking light, only to throw a darker shade upon the national character and conduct. Is it reasonable to suppose that a writer of fiction would give such a narrative as this? that in this way he would attempt to touch the strings of the heart? that he would try to excite national pride by giving it a mortal wound in almost every fact he related? If such an one could succeed in palming a fiction upon the Israelites, they must have been differently constituted from all the other human beings that have ever lived upon the earth; and the necessary conclusion must be, either the Israelites were convinced of the truth of their history as contained in the Scriptures, or when they adopted them as true, at the same time knowing them to be false, they must have been a nation of idiots.

The books of the Old Testament bear such marks upon them as clearly prove that one man could not have written them, nor any set of men living at the same period of time. It is true, that the Hebrew language, in which the Old Testament was written, was the language of an ancient people, who had little intercourse with their neighbors; and the language of these neighbors had great affinity with theirs, for this reason; it would not change so rapidly as those of the moderns do, owing to the fact that different nations are variously intermingled. Yet as no language continues altogether stationary, it is evident that between the time Moses is represented to have lived, and that of Malachi, some changes must have taken place in the Hebrew language, and critical Hebrew scholars have proved that the character and style of the language of the different books of the Old Testament differ; which shows that the different parts of it were composed at different and distant periods, and by different persons. Therefore if the Old Testament be a fiction, it is the production not of one, but of many impostors, who lived in different ages of the world, and who by means incomprehensible by man, entered into a conspiracy to impose upon posterity.

Whether true or false, the books of the Old Testament bear marks of great antiquity. The Hebrew language, in which they are written, ceased to be spoken as a living language, soon after the Babylonish captivity. Now to suppose that the Old Testament was written after it had become a dead language, is to suppose, if not an impossibility, at least that which would be exceedingly difficult to accomplish. Therefore, all the books contained in it, must be, at least,

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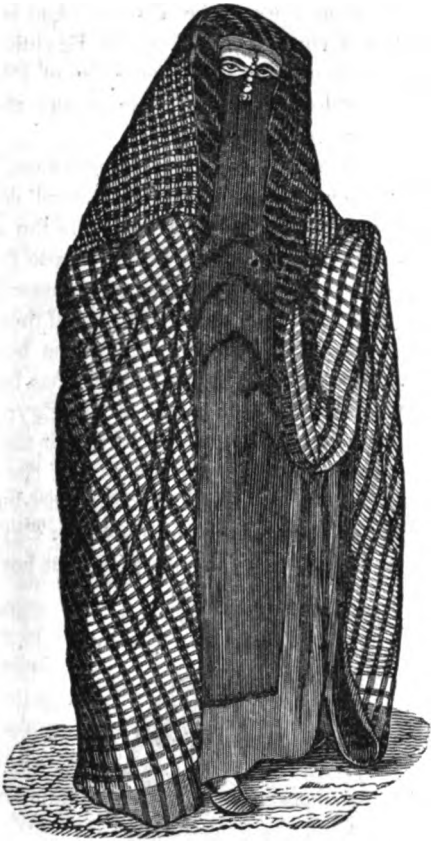
near y as ancient as the Babylonish captivity, and, as has been shown, since they could not all have been written in the same age, some must be considerably more ancient; which, upon the supposition that the history contained in them is false, brings us back to a succession of impostors.



That the book of Genesis is of great antiquity, and can by no possibility be the production of an impostor who lived subsequent to, or even at the time of the Babylonish captivity, every candid reader must see from the following illustration, which is presented because it can be appreciated by all. In Genesis xii. 10—15, there is the following narrative: "And there was a famine in the land, (of Canaan) and Abram went down to Egypt to sojourn there, for the famine was grievous in the land. And it came to pass, when he came near to en-

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ter into Egypt, that he said unto Sarai his wife, Behold, now I know that thou art a fair woman to look upon; therefore it shall come to pass when the Egyptians shall see thee, that they shall say, This is his wife; and they will kill me, but they will save thee alive. Say, I pray thee, thou art my sister, that it may be well with thee for my sake; and my soul shall live because of thee. And it came to pass, that when Abram was come into Egypt, the Egyptians beheld the woman that she was very fair. The princes also of Pharaoh's house saw her, and commended her before Pharaoh, and the woman was taken into Pharaoh's house."

Now, when it is remembered, that for many ages, in all eastern countries where polygamy obtains, and as a natural consequence of that practice, the women have veiled their faces in the manner represented on the preceding page, the rash Infidel, whose forte lies in eagerly seizing upon passages which to us are necessarily obscure, on account of our ignorance of the peculiar customs of those early times, would urge that all the statements contained in the book of Genesis must be false because the writer, in this instance, has betrayed his ignorance of the customs and peculiar dress of the Egyptians; and he would maintain that neither the common people nor the princes could have formed any opinion concerning the beauty of Sarai, as her face must have been covered by a thick veil; and it is conceded, that had she been veiled according to the present custom of the Egyptian women, they could have made no discovery concerning her beauty.

The ancient paintings of the Egyptians have already been adverted to, and this supposed difficulty is removed, and the antiquity and exactness of the Mosaic writings are confirmed by these monuments,

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for on the opposite page is a representation of the manner in which an Egyptian woman was dressed in the first ages shortly after the flood. From this it appears that they exposed their faces, and thus the scriptural narrative is shown to be agreeable to the manners and customs at the date to which the narrative refers.

Could such a proof be brought in favor of the antiquity and minute accuracy of any other book, it would be deemed conclusive; and upon every principle of sound reason, it must be considered as a satisfactory proof of the great antiquity of the book of Genesis; especially when it is remembered, as already stated, that among women the custom of veiling the face was, and must have been an accompaniment of polygamy, which to some extent obtained, even during the lifetime of Abraham, but which, as men became more corrupt, gradually increased, until in the days of Solomon, princes had hundreds of wives and concubines. And in his age, as a consequence of that practice, the custom of exposing the female face, which universally obtained during the ages immediately after the flood, must have been abolished in all those countries where polygamy was practised. Here then we have an exactness which could not be found in the writings of an impostor, who lived when polygamy had reached maturity.

The very great number of particulars, of time, place, persons, &c., mentioned in the Old Testament, when duly considered, independently of the agreement of these particulars with history, and with one another, is a proof that its books cannot be the forgeries of a later age of the world. A statement of the principal heads under which these particular circumstances may be classed, will enable the reader to appreciate the force of this internal evidence. In the book of Genesis, there are mentioned the rivers of paradise; the generations of the antediluvian patriarchs; the deluge, with the circumstances attending it; the place where the ark rested; the names of the first patriarchs, from whom all the nations of the earth are descended; the building of the tower of Babel; the confusion of tongues; the dispersion of mankind; the shortening of human life, after the deluge; the sojournings of Abraham, Isaac, and Jacob, with many particulars concerning the state of Canaan and its inhabitants, and the neighboring countries; the destruction of Sodom and Gomorrah; the state of the land of Edom, both before and after Esau's time; the descent of Jacob with his family into Egypt, with the exaltation of Joseph there; and the state of Egypt before the time of Moses.

In the book of Exodus there are mentioned the plagues of Egypt; the institution of the passover; the passage through the Red sea, with

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the destruction of Pharaoh and his host there; the miracle of manna; the victory over the Amalekites; the delivery of the law, with all the solemnities which attended it; the worship of the golden calf, and the very minute descriptions of the tabernacle-priest's garments; the ark and its contents, &c.

Leviticus contains a collection of ceremonial laws with all their particularities, and an account of the deaths of Nadab and Abihu.

The book of Numbers contains the first and second numberings of the several tribes with their genealogies; the peculiar offices of the three several families of the Levites; many ceremonial laws; the journeyings and encampments of the people in the wilderness during forty years, with the relation of some remarkable events which happened during this period; as the searching of the land, the rebellion of Korah, the victories over Arad, Sihon, and Og, with the division of the kingdoms of the two last among the Gadites, Reubenites, and Manassites; all of which are described with the several particularities of time, place and persons.

The book of Deuteronomy contains a recapitulation of many things comprised in the three last books, with a second delivery of the law, chiefly the moral one by Moses, upon the borders of Canaan, just before his death.

In the book of Joshua, there is recorded the passage over the Jordan; the conquest of the land of Canaan in detail, and the division of it among the tribes, including a minute geographical description.

The book of Judges recites a great variety of transactions of a public nature. In all, the names of times, places and persons, both among the Israelites and the neighboring nations, are noted with particularity and simplicity.

In the book of Ruth is a very particular account of the genealogy of David, with several incidental circumstances.

The books of Samuel, Kings, Chronicles, Ezra and Nehemiah, contain the transactions of the kings before the captivity, and governors afterwards, all delivered in the same circumstantial manner. And here the particular account of the regulations, sacred and civil, established by David; the building of the temple of Solomon; the genealogies given in the beginning of the first book of Chronicles, and the list of the persons who returned, sealed, &c., after the captivity, in the books of Ezra and Nehemiah, deserve especial notice in the light in which we are now considering things.

The book of Esther contains a like account of a very remarkable event, with the institution of a festival to commemorate it.

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The book of Psalms mentions many historical facts in an incidental way; and this with the books of Job, Proverbs, Ecclesiastes and Canticles, allude to the manners and customs of ancient times, in various ways.

In the Prophecies there are some historical relations; and in the other parts the indirect mention of facts, times, places and persons, is interwoven with the predictions in the most copious and circumstantial manner.

Mr. Horne, treating on this subject says, "We do not find that forged or false accounts of things superabound in particularities. There is always some truth where there are considerable particularities related, and they always seem to bear some proportion to one another. Thus, there is a great want of the particulars of time, place and persons in Manetho's account of the Egyptian dynasties; Ctesias' of the Assyrian kings, and those which the technical chronologers have given to the ancient kingdoms of Greece; and agreeably thereto, these accounts have much fiction and falsehood, with some truth; whereas Thucydides' history of the Pelopennesian war, and Ceasar's of the war in Gaul, in both which the particulars of time, place and persons are mentioned, are universally believed to be true to a great degree of exactness.

Secondly; a forger or a relator of falsehoods would be careful not to mention so great a number of particulars, since this would be to put into his reader's hands, criteria whereby to detect him. Thus we may see one reason of the fact mentioned in the last paragraph, and which, in confirming that fact, confirms the proposition here to be proved.

Thirdly; a forger or relator of falsehoods, could scarcely furnish such lists of particulars. It is easy to conceive how faithful records, kept from time to time by persons concerned in the transactions, should contain such lists; nay, it is natural to expect them in this case, from the local memory which takes strong possession of the fancy in those who have been present at transactions; but it would be a work of the highest invention, and greatest stretch of genius, to raise from nothing, such numbers of particularities, as are almost every where to be met with in the Scriptures.

Fourthly; if we could suppose the persons who forged the books of the Old and New Testaments, to have furnished their readers with the great variety of particulars above mentioned, the two reasons here alleged against it, we cannot however, conceive but that the persons of those times when the books were published, must, by the help of

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these criteria have detected and exposed the forgeries or falsehoods. For these criteria are so attested by allowed facts, as at this time and this remote corner of the world, to establish the truth and genuineness of the Scriptures, as may appear even from this chapter, and much more from the writings of commentators, sacred critics, and other learned men, who have given the historical evidences for revealed religion in detail, and, by parity of reason they would suffice even now to detect the fraud, were there any; whence we may conclude, a fortiori, that they must have enabled the persons who were upon the spot, when the books were published, to do this, and the importance of many of the particular records, as well as many of the precepts, observances and renunciations enjoined, would furnish them with abundant motives for this purpose." *

But further, the five books of Moses contain a system of ceremonial and moral laws, which, according to the testimony of history, as has been already seen, were observed by the Israelites from the time of their departure out of Egypt, till their dispersion at the taking of Jerusalem. These laws, therefore, must have been as ancient as the settlement of Palestine by the Israelites. It is conceded that matters of private concern may easily be counterfeited; but it is different with the constitution and laws of a country. Who has ever heard of a forged code of laws being brought to light after a long interval and palmed upon a nation as the work of their ancient legislators, which they were bound to adopt as the rule of their civil and political institutions, especially if thereby a yoke was to be wreathed about their necks which would be hard to bear? And was not such the nature of the ceremonial law? Many of the institutions, both of the ceremonial and moral laws, were burdensome and hazardous to a nation, unless secured by an extraordinary providence correspondent to them. Their ritual was both burdensome and expensive. They were required to leave their ground untilled one year out of every seven. Every fiftieth year they were commanded to give liberty to their slaves and return mortgaged land to the original owners. All the males were required three times a year, at the stated festivals, to repair to Jerusalem, leaving the country open to the invasion of the inveterate enemies by whom they were surrounded. That the Israelites should often, in part, throw off such a yoke as this, and for a time rebel against the divine authority of their law, although that authority was sufficiently evidenced, is easily accounted for. But

* Horne, vol. i. page 50.

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that Ezra, or any other person, could forge such a code of laws, and wreathe around the necks of the Israelites so burdensome a yoke, is an impossibility. Should any one of the most talented and popular men of this Union, or any combination of them, write a book and say in it, that this nation many centuries ago, were in a state of bondage in Canada; that they had been miraculously brought through lake Erie into this land; that to commemorate what then transpired, three great national feasts had been established, and that all the males of this nation must henceforth, three times a year, repair to Washington to keep these feasts, who amongst us would not laugh at the silly absurdity of imagining that such a book, however talented and popular the authors, should be received by the nation, and cause us all, now for the first time, to believe that the miraculous escape had really transpired, and influence us all, from this time henceforth, three times a year, to repair to Washington to keep these feasts? Therefore, in order to believe the assertion of the Infidel, that Ezra, or any other person, forged the law of Moses, and palmed it and its burdensome ritual upon the Israelites, we must first suppose them to have been a nation of simpletons; that they were not the creatures of habit as we are; and in a word, that they were destitute of every feeling of humanity which we have; for he not only influenced them to submit to that law, but he also persuaded them that they had committed a great transgression of it, by intermarrying among the neighboring nations; "and he commanded them to make confession unto the Lord God of their fathers, and to do his pleasure; and to separate themselves from the people of the land, *and from the strange wives.* Then all the congregation answered and said with a loud voice, As thou hast said, so must we do." And it is said of those who were guilty, "and they gave their hands that they would put away their wives;" and it is further added, that "some of them had wives by whom they had children."* Therefore, it must be obvious to every man of common sense, that the laws of Moses, and the books in which they are contained, could not have been forged by Ezra or any of his contemporaries, and palmed upon the Israelites as the work of an ancient lawgiver, of whom and of his laws, they previously had no knowledge.

Mr. Olmsted treating of this subject says, "A majority of our people are fully persuaded that, in the time of the Judges and Kings, the Bible, just as we now have it, was read to the Jews in their syna-

* Ezra, chap. x.

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gogues every sabbath day. If they will reflect but a moment, they will become convinced, that a great part of the Bible could not possibly have been written at that early period. They should also be aware, that synagogues are not once mentioned in the Old Testament. These small temples, in which the law was taught, were first erected during the interval of five hundred years. The inner court of the temple was the only place at which a Jew was permitted to worship. Nehemiah, in his 8th chapter, says, that Ezra, and the other priests, caused the people to understand the book, by reading it to them every sabbath day. No such practice of teaching existed before the captivity. They were *made* to *understand* the law; consequently, they were *ignorant* of it before. They were also told, by Nehemiah and Ezra, that the first day of the seventh month was holy unto the Lord, and that they must not weep nor mourn. "For all the people wept when they heard the words of the law." From all this it appears that these Jews, the whole body of them, knew nothing of one of their great feasts, until taught out of Ezra's book. Nehemiah expressly tells us, that the feast of tabernacles was wholly unknown to all these Jews, and had not been kept from the time of Joshua. How did Nehemiah know that it was kept in Joshua's day?

If there had been a written history of the Jews, from the time of Moses till the restoration, such a history as Nehemiah intimates there was, in which this feast and the reason of its institution were found; or if they had had the law of Moses as we now find it, it is impossible to believe that this feast would have been discontinued for a single year; for the same reasons that induced the Jews to hold this feast in Nehemiah's time, would have been in continual operation. The conclusion is, that no such history or law had existed among the Jews. This feast must have been instituted *then*, viz. in the days of Nehemiah. How could he have known, I repeat, that this feast of tabernacles was held in Joshua's time? He must have learned it either from a written history, or tradition. If there were either, then, as before argued, this feast could not have been discontinued for a single year. The same argument applies to the assertion of the author, or authors, of Kings and Chronicles, that *such* a passover as Josiah's had not been held since the days of the Judges. Truth cannot exist amidst such confusion.

It is fair to presume that, if Nehemiah had given us an account of the assembling of the people on the fourteenth day of the first month, he would have told us, that he and Ezra informed the chiefs of the fathers, the priests, and the Levites, and all the people, by reading

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from the law, that that day was the feast of the *passover*; for there is no more reason why they should have *forgotten* one than the other. Both are found in the same chapter in the Pentateuch, and are said to have been instituted at the same time by Moses. Here is another strong argument that the feast of the passover was not uninterrupted. But I ask, if it be not wonderful, and past belief, that all the Jews, except Ezra and Nehemiah, should have totally forgotten any one of their great feasts during the seventy years' captivity? Jeremiah, it is said, was corresponding with them: Daniel was with them during the whole term; for, it is said, he lived till the restoration. Many old men returned who had seen the first temple. Can it be believed, that all these fathers had forgotten their great feasts? If the people of these United States were to be taken captive over the Rocky Mountains, and kept there for seventy years, would those who were but little boys when taken, forget the fourth of July, or what is called Sunday? No one can believe it for a moment. The case supposed is in point. That a lone individual might, if taken when a child, and not suffered to hold any communication with any other individual of his nation, forget its institutions, I think, is very probable; but that a whole people, who were suffered to hold, and did hold communication with each other after their captivity, many of whom became dignitaries in the greatest empire of the globe, and one of their females an empress—the capital of which empire was not more than one or two hundred miles from their own—should all but *two* forget their great feasts in the course of seventy years, is beyond belief."

From the narrative it appears, that after the Jews had returned from the captivity of Babylon, and had made the necessary preparations, they returned to the observance of the ceremonial law. And, on the first day of the seventh month, which was the first day of the civil year, and on which was the feast of trumpets, they were assembled together *to keep this feast*, and to hear the law expounded—as required by the law itself; and we are informed that Ezra the scribe, or *expounder of the law*, stood upon a pulpit of wood, which they had made for the purpose; and he opened the book in the sight of all the people, (for he was above all the people,) and when he opened it all the people stood up. And Ezra blessed the Lord, the great God; and all the people answered, Amen! amen! with lifting up their hands, and they bowed their heads and worshiped the Lord with their faces to the ground.* Is it not very remarkable, that such a vast assembly should

* Nehemiah, chap. vi.

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manifest so much reverence for a law, of the existence of which they had no knowledge, as simultaneously to arise, the moment the book containing it was opened in their presence? And is it not passing strange, that they all should perform so solemn an act of worship to that God, who now for the first time, they were informed, was the author of that law? All the circumstances of the case prove, that the great body of them must have known that such a law was in existence, and that Jehovah was its author. But, that many of them were ignorant of some of the particular requisitions of it, is highly probable. Nor is this to be wondered at; seeing, that for the space of seventy years, they had been in captivity, and must have generally lost the knowledge of the Hebrew language, in which the law was written.

In the narrative, we are further informed, that after Ezra had opened the book, and blessed the people; thirteen others, whose names are given, and the Levites, also, commenced instructing the people out of the book of the law; for, it is said, "they read in the *book of the law* of God distinctly, and gave the sense, and caused them to understand the reading." The assembly must have been very large, and the persons thus employed must have placed themselves in different places among the vast crowd, so that all might have an opportunity of being instructed. As they are all represented not only as giving the sense, but, as reading in *the book of the law*; therefore there must have been many copies present on that occasion, out of which they were taught, and not out of Ezra's book only, as Mr. Olmsted intimates. Dr. Clarke, in his notes on the passage, says, "they analyzed, dilated, and expounded at large, showing the import and general meaning of every word;" and "showed its value and utility, and how intimately concerned they were, in all that was revealed." The result of these teachings was, that the assembly were affected, even to weeping. Nehemiah, Ezra, and the Levites, who taught the people, said unto them, "this day is holy unto the Lord your God, mourn not, nor weep." From this circumstance, Mr. Olmsted infers, "that these Jews, the whole body of them, knew nothing of one of their great feasts, until taught out of Ezra's book." But were they not assembled for the express purpose of keeping that feast, although many of them might be ignorant of the fact, that mourning and weeping were inadmissible on such an occasion; yet their very assembling together, is a clear evidence that they could not but have known that such a feast was enjoined in the law of Moses; for who ever before heard of so great an assembly being collected together, and acting as they are represented to have done, without

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having any knowledge of the purpose for which they were thus congregated? Moreover, it is utterly impossible, that the whole body of them were ignorant of the existence of that feast, at least the scribes and the Levites, who read in *the book of the law*, and instructed the people, must have possessed a knowledge of the existence of the law. They must have, previously, carefully studied it; for on the occasion in question, they had to translate it from the ancient Hebrew into the Chaldee dialect, that so it might be understood by the people. If the scribes and Levites possessed copies of the law, and made that law their study, as they must have done, the natural inference is, that the people at large must have had a general knowledge of the law; although, owing to their captivity, they might have been ignorant of many of the minor particulars of it. Mr. Olmsted, however, asserts, that "Nehemiah expressly tells us that *the feast of tabernacles was wholly unknown to all these Jews*." Let the reader turn to the eighth chapter of Nehemiah and search, but he will search in vain for any such assertion. That cause is certainly a worthless one, which has to be sustained by reckless assertion, to give it no harsher name. Are we to be told that the following passage contains that assertion? "And they found written in the law, which the Lord commanded by Moses, that the children of Israel should dwell in booths in the feast of the seventh month." With the same truth, when the statement is made to us, that the fourth day of July is a day of public rejoicing, in commemoration of the declaration of the independence of the United States, it may be maintained this is an assertion, that previously we were ignorant of any such day of public rejoicing. The passage contains no assertion concerning the knowledge or ignorance of the Jews upon any subject; but it informs us of what was found written in the book of the law, and this passage was their authority for keeping this feast.

In the narrative, it is stated that "ALL the congregation of them that were come again out of the captivity, made booths, and sat under the booths; for since the days of Joshua, the son of Nun, unto that day had not the children of Israel done so, and there was very great gladness." This passage Mr. Olmsted construes into another assertion of Nehemiah, viz. that this feast had not been kept from the time of Joshua. A proper attention to the import of the passage, and a little candor might have convinced Mr. O. that it does not imply that no feast of tabernacles had been kept from the days of Joshua; but, that from his days none had been *so heartily and piously celebrated*. On this occasion, it was kept by ALL the congregation of Israel; there

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were no absentees; but all, without exception, heartily celebrated *this* feast. Mr. Olmsted, however, will fasten upon Ezra the authorship of the previous history of the Jews, and the invention of the law; and he maintains, "that no such history or law existed among the Jews" previous to his time. But Ezra, himself, bears testimony against him: for he informs us that at the time of the dedication of the temple, in the sixth year of Darius, the priests and Levites were settled in their different functions, "as it is written *in the book of Moses.*"* Now, this could not have been done, had there been no written copies of the law among the Jews; and this was about sixty years before Ezra came to Jerusalem. Ezra, therefore, could not have been the author of the law; neither could he have corrupted it; for we are informed, that many of the old men who had seen the first temple wept when they saw the second; and had he made any material alterations in it, they would most certainly have detected them. Besides, the enemies of the Jews, the Samaritans, received the five books of Moses; and those of them, who still reside in Palestine, profess to possess the identical copy written by Moses. On this account they sought to join themselves with the Jews in building the temple; for Ezra informs us that "they came to Zerubbabel and to the chief of the fathers, and said unto them, Let us build with you, for we seek your God as you do; and we do sacrifice unto him since the days of Esar-hadden, king of Assur, who brought us up hither."† So inveterate was the enmity of that people, that they took every advantage against those who returned from the captivity, and they used every means to prevent the re-establishment of their religion. Therefore, had there been the least reason to suppose that Ezra had corrupted, not to say fabricated, the law, they would have been certain to have seized upon this as a ground of crimination.

As, already stated, many of the Jews, by the requisitions of the law, were compelled to put away their wives, and some of them the mothers of their children, and had Ezra corrupted the law, it is not to be supposed that those, who were put to so severe a trial, could have been induced to have kept silence; but they, as well as the Samaritans, would most certainly have complained to the king of Persia, who would have called Ezra, and the others who might have been implicated, to an account for their conduct. That the law could not have been invented by Ezra is also evident from the fact that, even the heathens, themselves, knew of its existence; for Artaxerxes, in

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* Ezra, vi. 15—18. † Ibid. iv. 7.

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the decree which he made in favor of Ezra, says, "Artaxerxes, king of kings, unto Ezra, the priest, a scribe of the law of the God of heaven, perfect peace; and at such a time, I make a decree, that all they of the people of Israel, and of his priests and scribes, in my realm, which are minded of their own free will to go up to Jerusalem, go with thee. Forasmuch as thou art sent of the king, and of his seven counsellors, to enquire concerning Judah and Jerusalem, *according to the law of thy God*, which is in thy hand."*

Mr. Olmsted infers, that not one of the Jews knew any thing of the great feasts appointed by the Levitical law; and expresses his wonder, that even Daniel should be ignorant of these feasts, provided such a law existed in his day. That Daniel could not have been ignorant of the feasts in question, and that the law did exist in his day, and was firmly believed by him to have been the law of Moses, we have the most satisfactory evidence, even the testimony of Daniel himself; for he incidentally mentions it in his solemn prayer and supplication: "Yea, all Israel have transgressed thy law, even by departing, that they might not obey thy voice; therefore the curse is poured out upon us, and the oath that is written in the law of Moses the servant of God, because we have sinned against him. And he hath confirmed his words which he spake against us, and against our Judges that judged us, by bringing upon us a great evil: for under the whole heaven hath not been as hath been done upon Jerusalem. As it is written in *the law of Moses*, all this evil is come upon us."† Daniel, therefore, not only knew that such a law existed, but it is evident, that he was intimately acquainted with all the writings of Moses; for he here refers not only to the law, but the predictions of the great lawgiver. This mention of the law by Daniel is incidental, and, for that very reason, it is an irresistable evidence of its existence. And Mr. Olmsted is evidently altogether mistaken, when he supposes, "that a whole people who were suffered to hold, and did hold communications with each other after their captivity, many of whom became dignitaries in the greatest empire of the globe, and one of their females an empress—with the exception of Nehemiah and Ezra—had, in the space of seventy years, forgotten their great feasts:" and, from which he infers, that no such law could have existed.

The law could not have been fabricated by Daniel, nor by any of the captives during their residence in Chaldea; for Daniel refers to the book of the prophecies of Jeremiah, as in the hands of the cap-

* Ezra vii. 12—14. † Daniel ix. 11—13.

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tives in Babylon, and as the source of his own information, with respect to the duration of the captivity. Now, it is evident, from the whole tenor of these prophecies, the greatest part of which were written before the commencement of the captivity, that the law of Moses was acknowledged, even by those who most flagrantly transgressed it, as existing at the time that Jeremiah foretold the desolations of Jerusalem. For he frequently declared, that the calamities threatened, would come upon them, because of their transgressions of the law. He made this appeal to the law, as confirmed to their fathers by many signs and wonders. This he did, not in a corner, but at the gates of Jerusalem, that his warnings might be heard by all who entered the city, or went out from it; by the kings, princes, and people who came hither for judgment.* Had he appealed to a law which they had never seen, those whose measures he opposed could have been at no loss for a reply. His warnings, it would appear, were, in one instance, attended with so good an effect, that king Zedekiah commanded the liberation of the Hebrew servants which the law enjoined. To this, both the princes and the people, at first, unanimously agreed; which they never would have done if they had not believed that the law, which bound them so to do, was of divine authority. When, through covetousness, they afterwards reclaimed their bond servants, though Jeremiah accused them of a wilful transgression of the covenant made with their fathers, there is not the slightest evidence that they attempted to vindicate their conduct by a denial of his assertion; nay, although the whole prophecies of Jeremiah were read to all the people assembled at Jerusalem, on a day of public fasting, and afterwards to the princes; but, on the contrary, all were filled with fear. So that there is not a shadow of evidence to support Mr. Olmsted's assertion, that the law was invented, and the historic books forged by Ezra, after the return from the Babylonish captivity.

From the account given of the finding of the book of the law in the temple, when it was repaired during the reign of Josiah, some have inferred that this was the period when the Mosaic writings were forged and the law invented, and, through the authority of the king, imposed upon the people. But the very denunciations of awful judgments, which, in the book, are represented as impending over the nation, were, of themselves, sufficient to prevent the people from receiving the imposture. Besides, at that time, the majority of them

* Jeremiah xvii. 19—22; xxxii. 20—23.

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were warmly attached to idolatry, which had been firmly established during the wicked reign of Manasseh; and this was sufficient to influence them to prevent any innovation, had there been the smallest reason to suspect imposition.

It is utterly impossible that a state trick could have been practised by Josiah; for all the priests of Baal, and of the high places, who were put down by Josiah, would have resisted such an attempt, and exposed the imposture: and could they have so much as insinuated, that the book of the law was an imposition, they could have easily formed a strong party among the people. But of this, we have not the smallest intimation. So far from this having been done, although the priests of the high places did not come up to the altar of the Lord at Jerusalem,* yet we are told, that Josiah made all that were present in Israel to serve, even to serve the Lord their God; and that all his days, they departed not from following the Lord, the God of their fathers.†

Is it argued that, previous to the finding of the book of the law, neither Josiah, nor any of the people, had a knowledge of the law of Moses? But where were the priests and Levites? They must have known of the existence of that law; for, during the prevalence of idolatry, in the reigns of the wicked kings who immediately preceded Josiah, being unable to bear the profanation of the temple, they had taken the ark of the covenant, and carried it from place to place, to preserve it from the hands of these impious princes. But Josiah commanded them to bring it back: "And said unto the Levites, that taught all Israel, which were holy unto the Lord, Put the holy ark in the house which Solomon, the son of David, king of Israel did build: it shall not be a burden upon your shoulders: serve now the Lord your God, and his people Israel."‡ Besides, let those who urge the finding of the book of the law in the temple, as an argument against its greater antiquity, remember that on the same authority on which they believe this, they are also bound to believe that the book of the law was well known throughout Judah, in the reign of Jehosaphat, nearly three centuries before; for, "in the third year of his reign, he sent to his princes, even to Ben-hail, and to Obadiah, and to Zechariah, and to Nethaneel, and to Michaiah, to teach in the cities of Judah. And with them he sent Levites, even Shemaiah, and Nethaniah, and Zebadiah, and Asahel, and Shemiramoth, and Jehonathan, and Adonijah, and Tobijah, and Tob-adonijah, Levites; and

* 2 Kings, xxii. 9. † 2 Chron. xxxiv. 3. ‡ 2 Chron. xxxv. 3.

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with them Eli-shama, and Jehoram, priests. And they taught in Judah, *and had the book of the law of the Lord with them*, and went about throughout all the cities of Judah, and taught the people."* This important fact, it appears, was so well known, that not only in the year of the reign in which it took place, but the orders and names of the missionaries employed, are particularly recorded in the Jewish annals.

A forgery of the books could not have been effected any time after the revolt of the ten tribes; for the perpetual enmity which existed between them and the Jews, would have influenced the former to expose the fraud; and nothing would have tended more directly to countenance and support their apostasy, than such a charge. But it is an unquestionable fact, that the books of Moses, which are still found in the Samaritan language, were in the hands of the ten tribes at the time of their revolt. The books existed during the reign of Solomon: for he regulated the whole of the temple service according to the law contained *in the books of Moses*; and it is not to be supposed that they were forged by him. For a considerable time, and in many respects, he apostatized from the service of God; therefore, he would not attempt to impose on others a fictitious law, with which he did not himself comply. And had he made the attempt, it must have proved a failure; Jereboam the son of Nebat, would have urged the forgery as the cause of his rebellion, or, at any rate, for his establishment of false worship in Israel. But the very circumstances attending Jeroboam's apostasy from the worship of God, contain a strong confirmation of the truth of the history contained in the books of Moses. "Jeroboam said in his heart, Now shall the kingdom return to the house of David; if this people go up to do sacrifice in the house of the Lord at Jerusalem, then shall the heart of this people turn again unto their Lord, even unto Rehoboam king of Judah."† Now, had Solomon forged the books of Moses, these would not have been his cogitations; but he would have impeached the memory of Solomon. But this he knew could not succeed with even the revolted tribes, because it was too gross to be believed by them. Therefore he utters not a word against the law of Moses. He even acknowledges that Jerusalem was the place chosen by God for his worship. He argues only from conveniency, and he devises means to attract the senses of a carnal people. "The king took counsel, and made two calves of gold, and said unto them, It is too much for you to go up to

* 2 Chron. xvii. 7—9. † 1 Kings, xii. 26, 27.

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Jerusalem: behold thy gods, O Israel, which brought thee up out of the land of Egypt. And he set the one in Bethel, and the other put he in Dan."* This man, though an enemy to the Jewish religion, acknowledges the truth of the deliverance of Israel from Egypt by a divine hand. He addressed the people, as one fully covinced, not only that *they* believed the miraculous works recorded in the writings of Moses, but as though he himself believed they were incontestibly true. And his object was not to detach them altogether from the worship of Jehovah, but to cause them to worship him by the use of those images. He does not attack the authority of Moses, but he imitates the temporary apostasy of Aaron. He erects the very emblem which Aaron framed in the wilderness, and thus confirms the scriptural account of that matter. He seems to have acted under a firm belief of the truth of the history of that apostasy, for he takes advantage of the hankering after the abominations of Egypt, which the Israelites appear still to have felt, and thus he entraps them in their ancient snare. When he had set up his two idols, he uses the very words of Aaron, as though he had been quoting from the sacred records; "These be thy gods of Israel, which brought thee up out of the land of Egypt."

The books of Moses existed in David's reign, for he regulated the tabernacle service and worship by the law contained in them, and his psalms abound with allusions to their contents. But they could not have been forged by him, as they contained many commandments which David violated. Besides, had he forged them, Jeroboam could not but have been apprised of the fact, and he would certainly have exposed the imposture. The truth is, the reign of David was too unsettled, and he had too many enemies to make any such attempt. Some Saul, some Shimei, or some Absalom would have discovered and proclaimed the fraud. The law existed during the reign of Saul, the favorite of the Infidel, because the enemy of David; for Samuel, in the instructions given to the king, in the name of Jehovah, referred to the history of Amalek, as recorded in the books of Moses.† It will not be supposed that he was guilty of this forgery. But his conduct on his return from the war with the Amalekites shows, that he had no suspicion that it was forged by any one. When Samuel declared to him, in the presence of his army, that God had rejected him, on account of his disobedience to the law, had

* 1 Kings, xii. 28, 29.
† 1 Samuel, xv. 2. Compare with Exod. xvii. 8—14; Deut. xxv. 17—19.

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he the smallest suspicion that the books of Moses were forged, his answer was at hand; he had only to declare that the whole was an imposture. Were there the smallest ground for the charge, the people who had been accessory to his guilt, and who, according to his account were his instigators, would most certainly have supported him. But he makes no reflection on the divine authority of the law. So far from this, his language is, "I have sinned, for I have transgressed the commandment of the Lord, and thy words; because I feared the *people* and obeyed their voice."*

The books of the law could not have been forged during the regency of the Judges who preceded Samuel. During that period, Israel was far more ready to depart from the worship of JEHOVAH, than to bind themselves to it by new ties. By their apostasies, they were continually subjecting themselves to the yoke of their enemies. In these circumstances, it is not to be supposed, that they would have received supposititious books, every page of which condemned their conduct, and denounced against them that very vengeance which they felt.

The law existed in Joshua's time, for it is mentioned by him: "Then Joshua built an altar unto the Lord God of Israel in Mount Ebal, as Moses, the servant of the Lord, commanded the children of Israel, *as it is written in the book of the law of Moses.*"† Again, in Joshua it is said: "Be strong and of a good courage: for unto this people shalt thou divide for an inheritance the land which I sware unto their fathers to give them. Only be thou strong and very courageous, that thou mayest observe to do according to *all the law which Moses, my servant, commanded thee:* turn not from it to the right hand or to the left, that thou mayest prosper whithersoever thou goest. *This book of the law* will not depart out of thy mouth, but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein."‡

It is also, in the same book, said: "Be ye therefore very courageous, to keep and to do all that is written *in the book of the law of Moses.*"

If the forgery of the books was committed by Joshua; or although not altogether destitute of truth, was the history of the events recorded highly exaggerated, their falsehood must have been well known in the days of David and Solomon, for Jesse, the father of David, was only the great grandson of Salmon, one of those who,

* 1 Samuel, xv. 34. † Josh. viii. 30—31. ‡ Ibid. i. 6—8.

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according to their records, witnessed the wonders done in the wilderness at Jordan, and in Canaan: he married Rahab, who was saved at the destruction of Jericho.

It is possible that an individual, through ignorance, weakness, or credulity, may believe concerning his great grandfather, what never transpired. But that a whole nation should be brought to believe, not a single fact of a most extraordinary character, but a series of such facts, said to have happened only four generations before, if the whole were a fiction, is in itself a supposition far transcending the bounds of credulity.

No imposture could have been practised upon the Israelites during the sojourn in the wilderness. In the sacred records the whole nation, almost an infinite multitude, are represented as witnessing the miracles wrought preceding the deliverance from Egypt; and particularly the final miracle that achieved their deliverance, in memory of which the passover was instituted, with the strongest injunctions to acquaint their children with the cause of that observance, and to *mark that night throughout all their generations.* The whole people are represented as witnessing the passage of the Red sea, and it is stated that they sang a hymn which Moses composed on that occasion, and which was to be preserved for the use of their children. The whole people are represented as witnessing the dreadful promulgation of the law from Sinai, with which they were also to acquaint their children; and the feast of pentecost was annually to be observed on the day in which the law was given. The very tables on which the ten commandments were written were deposited in the ark, and remained there until at least the building of Solomon's temple, most probably until its destruction by Nebuchadnezzar. The people are represented as witnessing the many miracles wrought during the space of forty years in the wilderness—the pillar of fire and cloud, the manna, the quails, &c. A sample of the manna remained to future generations, and they were directed to relate what they saw to their children. They are represented as witnessing the framing and building of the ark and the tabernacle, and they are all said to have contributed to it. They are represented as having seen the cloud fill and rest upon it, and to have assisted at the services performed there; to commemorate which, as well as their journeyings in the wilderness, the annual feast of tabernacles was appointed, which for succeeding years they used to explain to their children.

It is true, that the religion which Moses called the Israelites to embrace, was not absolutely new to them; because their fathers had

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worshiped the same being, who was now announced as *the God of the nation;* but the most of them must, in a great measure, have forgotten him during their sojourn in Egypt; and they must have been tinctured with the idolatries of the people among whom they had so long lived, and whose servants they had been. Therefore, especially, if they are judged by their conduct, the great majority of them were no better than heathens; consequently, the change they were required to make, was almost as great as though Moses had undertaken to convert the Egyptians themselves. The greatness of the change is manifest, from an examination of the religion they were required to embrace. They were required to renounce the gods of Egypt, and all the gods of the nations around them, and to worship Jehovah alone. Jehovah and the people are represented as having entered into a solemn covenant, by which the people became bound to preserve and observe the law, and all that was contained in it; and Jehovah became bound to be the God of the Israelites, to protect and to prosper them.

The particulars of this covenant on the part of Jehovah were, to give the people the land of Canaan, to preserve and to protect them in it, to give them victory over his and their enemies, to prosper them in all their labors, to give them the increase of their fields and flocks, and to make them a great, happy, and flourishing people; *but on condition that they kept and obeyed his law.*

The particulars on the part of the people were, to serve Jehovah, and no other God, and that *in the way described in the law,* to preserve, observe, and obey the law carefully and exactly; and if they failed or transgressed, to submit to its severe penalties, which, in many instances, to individuals transgressing, was death; and to the nation at large, destruction, captivity, dispersion, blindness, madness, &c., besides the forfeiture of all the good promises.

The law, by the command of God, was to be put in writing, as well as all the directions for making the ark, the cherubim, the tabernacle, the priests' garments, &c., and all the rules of government, judicature, &c., with every other circumstance revealed, for directing the faith and conduct of the nation. The law was to be preserved in the most careful manner. The priests, who were to judge in questions relating to it, were to be well versed in it. *The ruler was to write out a copy of it for himself, and to peruse it continually.* The people were to write out passages of it, and to wear them, by way of signs, upon their hands, and frontlets between their eyes, and to write them on the posts of their doors, &c. They were also

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to teach their children the most notable parts of it; and particularly, to instruct them in the miracles attending the deliverance from Egypt, as they sat in their house, as they walked by the way, as they lay down, and as they rose up.

Their system of observances, instead of being moulded after the idolatrous forms to which, in Egypt, they had been accustomed, was contrived *in express opposition* to the Egyptian usages, and those of all the other nations around them, and it was calculated to effect a complete separation, and to distinguish them from all other people and nations. The rites enjoined were multiplied to a great number, and were to be practised, not only in the sanctuary, but in the whole detail of life. These required constant attention and circumspection, and must have been felt to be extremely inconvenient. And, as already observed, while their ritual subjected them to great expense, there were also certain injunctions, altogether different from any thing that ever obtained among any other nation, and which were so peculiar in their character, that, *upon the principles of political wisdom*, it is altogether unaccountable how any legislator should have proposed them, or any people should have submitted to them.

Is it possible, that any legislator of a sound mind, would have dared to propose such enactments upon his own authority, or that any nation whatever would have acquiesced in them? The texture of the whole law is such, that we cannot conceive it possible for it to have been the contrivance of an imposter; nor for the Israelites, if left to themselves, to have adopted it. Upon the supposition that the law was a human invention, how did the Israelites come to adopt it? Did its inventor refer to the astonishing and miraculous events already stated, as evidence of the truth of his assertions; when at the same time the people knew these events never transpired? This would have exposed him to the contempt of the whole nation, and would have secured the rejection of his law. He who believes that any man induced the Israelites to adopt this law, merely by stating that it was the will of God they should do it, and confirmed the divine authority of the injunction by referring them to miracles which they knew had never been performed, must himself be as void of common sense as he supposes them to have been. Would not this have been the reply of every Israelite? It is very plain to me that you cannot be the minister of Jehovah; for as an evidence of the authority of your mission, you say I heard his voice, which I know I never did. You speak of a certain cloud filling and resting upon the tabernacle. I never witnessed such a scene; neither I nor any of the people wit-

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nessed what you described as having transpired at Mount Sinai. And as to those stupendous miracles, by which you say Jehovah attested your mission, I now hear of them for the first time. Thus, it must be manifest to every candid mind, that it was impossible for a fraud to have been practised upon the Israelites during their sojourn in the wilderness. But the reception of the law is a proof that this people were satisfied it emanated from the God of their fathers; and consequently is a proof that they witnessed the miracles in Egypt, at the Red sea, and in the wilderness.

The preceding chain of evidence must be considered decisive, that the Pentateuch was written in the age in which Moses lived; and from the books themselves, it appears that they were written by him. For after he had "told the people *all* the words of the Lord, and *all* the judgments, he "took the book of the covenant and read in the audience of the people; and they said, *all* the Lord hath said will we do and be obedient."* When he thus wrote the book of the covenant, he did according to the express command of God. "The Lord said unto Moses: write then these words: for after the tenor of these words, I have made a covenant with thee and with Israel." He also wrote the account of the discomfiture of Amalek; for after the history of this event, it is declared, that the Lord said unto Moses, "Write this for a memorial in a book, and rehearse it in the ears of Joshua, for I will utterly put out the remembrance of Amalek from under heaven."† It is by no means probable that Moses wrote the history of this war, and yet used no means for recording other transactions of no less importance; or, that he should be expressly commanded to write this account, and receive no such command in other instances, although it might not seem necessary to mention the circumstance on every occasion. The very narrative of this writing bears internal evidence, that it was written in connexion with the preceding part of Exodus. Joshua, Aaron, and Hur are here introduced without a single hint with respect to the offices or stations of these persons. This supposes that, in the apprehension of the writer, they were well known to the reader, having been particularly described in the preceding part of the book. "The rod of God" is also mentioned without any reason being assigned for the designation, which it is not probable Moses would have done, had he not already given a particular account of it.

He also wrote the journeyings of the Israelites "by the command

* Exodus, xxiv. 3, 4. 7. † Ibid. xvii. 14.

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of the Lord."* After this statement there immediately follows a compendious view of these. But it is unnatural to suppose that nothing more is meant, than that he wrote this summary. These journeyings had already been particularly described, in connexion with the rest of their history, in the book of Exodus and in the preceding part of the book of Numbers. Thus, when it is said, "Moses wrote their goings out," according to their journeys, it seems most natural to conclude, that he speaks of what he had already done; and that he afterwards proceeds to give a short itinerary, compiled from the larger account already written, and blended with the rest of the history. The propriety of this abstract being given here, appears from the consideration that their journeys in the wilderness were now terminated; they were encamped in the plain of Jordan, and had only to cross this river, to obtain possession of the promised land.

In Deuteronomy it is said, "Moses wrote the law, and delivered it to the priests, the sons of Levi, and unto all the elders of Israel. And Moses commanded them, saying: "At the end of every seven years, in the solemnity of the year of release, in the feast of tabernacles, when all Israel is come to appear before the Lord thy God, in the place which he shall choose, thou shalt read this law before all Israel in their hearing. And it came to pass, when Moses had made an end of writing *the words* of this law in a book, until they were finished, that Moses commanded the Levites, which bare the ark of the covenant of the Lord, saying: Take this book of the law, and put it in the side of the ark of the covenant of the Lord your God, that it may be there for a witness against thee. Gather unto me all the elders of your tribes, and your officers, that I may speak these words in their ears, and call heaven and earth to record against them. And Moses spake in the ears of all the congregation of Israel *the words* of this song, until they were ended."†

It appears from this passage, that the term *law*, as used in the Pentateuch, is not confined to the precepts, statutes and judgments given to the Israelites, but that it includes other things, delivered by the ministry of Moses for their instruction; for there can be no doubt that the prophetical song referred to, was added by Moses himself to what was formerly written in that book, which was to be laid up beside the ark. He had already written the preceding part of the book, and delivered it to the priests. Afterwards he received a command from God to *write* this song, which he immediately obeyed: for it is

* Numbers, xxiii. 2. † Deut. xxxi. 9—11; 24—30. Ibid. xxxi. 19.

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said: "Moses, therefore, wrote this song the same day." It appears that he demanded the book of the law from the priests, and wrote it therein. This is not implied in what is afterwards said of his "making an end of writing the words of this law in a book," although it had already been declared, that he "wrote this law;" but when it followed, that he "commanded the elders to be gathered, that he might speak these words in their ears," it undoubtedly respects "*these words*" which he had newly written in the book of the law, afterwards expressly designated, "*the words of this song.*"

There is every reason to believe that "the book of the law," in which Moses wrote his song, was the very same with that in which he had formerly wrote the history of Israel's victory over Amelek; for this was written not merely for present use, but for a memorial in succeeding generations. Now, as there was only one book committed to the care of the priests and elders—only one book laid up beside the ark; we must suppose, either that "Moses disobeyed God in using no means of preserving this history, and making it a memorial, or that it was included in the same book which contained the law, strictly so called, his song, and whatever else he wrote. As he also wrote the journeys of the children of Israel, the same care was not exercised about *this* writing, unless it was included in the same book. It cannot be rationally imagined, that Moses could write all this law, without intermixing history in various instances with precepts or threatenings; for many of these immediately respected facts, which had recently taken place, and were delivered in consequence of those facts. Besides, their propriety could not be so well perceived by posterity, unless the facts themselves were related, together with the precepts or threatenings; nor would the motives to obedience have been equally strong. Among these we may reckon the ordinance, that no priest should drink wine or strong drink before entering into the tabernacle, which was delivered in consequence of the judgment inflicted on Nadab and Abihu.* Can it be believed that Moses would barely record the ordinance, without taking the least notice of the mournful occasion? It was one of the ordinances of God, that the Israelites should vex the Midianites; and it is not to be supposed, that Moses would barely record the ordinance, without taking the least notice of the occasion, and of this we have a particular account in the preceding part of the chapter. Many such examples might be given, but these may suffice.

* Leviticus, x. 1—10.

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It should be observed of the Pentateuch, there is no certain evidence that it was originally divided into five books. It seems that the seventy interpreters have not translated their Hebrew titles, but have given them new ones in Greek, expressive of the principal subjects treated of in each. But if the books had been originally thus divided, it was natural to speak of them all as one; because they were contained in one volume or book, which was laid up beside the ark. The Jews of all ages, believed that the Pentateuch was written by Moses, and by divine inspiration. Any Jew who did not believe this, was considered an apostate from their religion. One of the articles of their creed required this, and is thus expressed: "The whole law, from the very first word, *Bereschit*, (that is, *In the beginning*) to the last words, *In the sight of all Israel*," were written by Moses from the "mouth of God." That they believed this at the period of the Babylonish captivity is evident; for it is said of Ezra, that "he was a ready scribe in the law of Moses, which the Lord God of Israel had given."* This they believed during the reign of Josiah: for it is said, "Hilkiah found a book of the law of the Lord by Moses." There is reason to suppose, that this is the very book which Moses laid up beside the ark. It has been urged that the original phrase signifies that it was in the handwriting of Moses. That by *the book of the law*, the Jews understood the Pentateuch is evident from the language of Josephus in relation to this circumstance, for he says that the high priest discovered the sacred *books* of Moses.

With respect to the sacrificial service enjoined by Josiah, it is said, "They removed the burnt offerings that they might give according to the divisions of the families of the people, to offer unto the Lord *as it is written in the book of Moses*."† The orders here referred to are in Leviticus, chapter iii. 4—10. In the account of the reformation under Hezekiah, there is a reference to what is contained in Leviticus, Exodus and Numbers, under the general designation of what "is written in the law of the Lord."‡ "Jahoiada appointed the officers of the house of the Lord, by the hand of the priests, the Levites, whom David had distributed in the house of the Lord, to offer the burnt offerings of the Lord, *as it is written in the law of Moses*."§ In the days of David, the different books of the Pentateuch were called the "*law of Moses*." The ordinances

* Ezra, vii. 6. † 2 Chron. xxxv. 12. ‡ 2 Chron. xxxi. 2, 3.
§ 2 Chron. xxiii. 18.

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here referred to are recorded in Exodus, Leviticus, and Numbers.* Elsewhere we are informed that David "left Zadok, the priest, and his brethren before the tabernacle of the Lord, to offer burnt offerings unto the Lord, upon the altar of the burnt offering continually, morning and evening, and to do according to all that is written *in the law of the Lord* which he commanded Israel."† The institutions, with respect to the morning and evening sacrifices, are to be found in Exodus,‡ and Numbers,§ but not in Deuteronomy. From these proofs it is evident that this expression, "*written in the law* of the Lord," has the same meaning with that of David, when he speaks of "the charge of the Lord, as it is written *in the law of Moses.*"

In the days of Joshua, this designation, "the book of the law of Moses," was used with the same extent as in the succeeding ages; for it is said, that "he read all the words of the law, the blessings and cursings, according to all that is written *in the book of the law* of Moses." Nay, it is added, "There was not a word of all that Moses commanded, which Joshua read not before all the congregation of Israel."‖

From this it is evident that Moses had committed to writing every thing concerning the law, and that all this was contained in what was called "the book of the law of Moses." And so fully were the Israelites convinced that Moses not only wrote the book of the law, but that he did it by divine inspiration, that they also called it "the book of the law of God," these expressions being used as synonymous.

As the book of Genesis is almost wholly historical, it is not to be expected there should be so many references to it as to the rest of the Pentateuch. But that the Jews included it in what they called the book of the law is evident; for Paul certainly expresses the conviction of all his brethren, the Pharisees, when he he says, "Tell me, ye that desire to be under the law, do ye not hear the law? For it is written that Abraham had two sons; the one by a bond-woman, the other by a free woman."¶ The stress of his argument here is laid on the acknowledged creed of the Jews, that all the five books of Moses, *including Genesis*, constituted the book of the law of Moses.

That the book of Genesis was included in the book of the law of Moses, is confirmed by Josephus; for treating of the Jewish records,

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* Exodus, xxviii. 1. † 1 Chron. xvi. 39—41. ‡ Exodus, xxix. 38.
§ Numbers, xxviii. 3—4. ‖ Joshua, viii. 34, 35. ¶ Gal. iv. 21, 22.

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he says, "We have twenty-two books, which include the history of all former times, and are justly regarded as divine; five of them proceed from Moses." Genesis, therefore, must have been included.

Besides, the great events recorded in Genesis must be viewed as the very foundation of the peculiar dispensation which was given to the Israelites. And although the principal facts might, and indeed must have been known to the descendants of Jacob by tradition, yet as the book of God was ultimately designed for the use of all nations, it was therefore highly proper that its history should commence with time itself. At the period in which Moses lived, corruption had made a very great and general progress. Hence, it was necessary that the history of Creation should be recorded by an unerring hand, that the memory of it might not be lost among the fables of the heathens. It was also necessary that mankind should be supplied with a faithful account of the Fall. The history of promised Redemption was also necessary, that men might expect a Saviour; and that thereby, when he should appear they might be able certainly to distinguish the person as especially made known by his exclusive character, "the seed of the woman." To this it may be added, that so close is the connexion between the conclusion of Genesis and the beginning of Exodus, that it cannot reasonably be supposed they were written by different hands. The history in the latter, evidently proceeds on the ground of what had been previously written in the former concerning the departure of the Israelites into Egypt—concerning Joseph and Pharaoh; and if it is not a continuation of the history recorded in Genesis, nothing can be more strange and abrupt than the beginning of Exodus.

It is conceded, that we have no testimony from contemporary authors that Moses was the writer of the Pentateuch; but this does not render the evidence defective, for if there were any at that remote period, which is highly improbable, their works and their memory have perished. Sumner, in his Treatise on the Records of Creation, says, "The Jews as a nation were always in obscurity, the certain consequence, not only of their situation, but of the peculiar constitution and jealous nature of their government. Can it then reasonably be expected that we should obtain positive testimony concerning this small and insulated nation from foreign historians, when the most ancient of those whose works remain lived more than a thousand years posterior to Moses? Can we look for it from the Greeks, when Thucydides has declared, that, even respecting his own countrymen, he could procure no authentic record prior to the Trojan war? or from

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the Romans, who had scarcely begun to be a people when the empire of Jerusalem was destroyed, and the whole nation reduced to captivity?" The profane testimony which can be produced serves only to show what was the prevailing opinion among the heathen; and when we find them not only recording many of the facts written in the Mosaic history, but speaking of Moses by name, and referring to his law, the conclusion must be that no doubt was entertained that he was the lawgiver of the Jews, or that his writings were genuine.

Chalcidius, a celebrated Platonic philosopher, called Moses "*the prophet.*" Numenius, another philosopher of the same school, "*the wisest of men.*" Artapanus makes him the Mercury of the Greeks, who was called Theyth or Theut by the Egyptians. He says, "Moses, the child of a Jewess, but adopted by the daughter of Palmanothes, king of Egypt, delivered many things extremely useful to the human race. On this account, he not only conciliated the affections of the people, but from the priests easily acquired honor equal to what is given to the gods, so that they called him *Hermes*, that is, Mercury, or the *interpreter*, on account of his interpretation of sacred letters." Eupolemus says that "Moses was the first wise man, and that he first taught the Jews letters; that the Phenicians received these from the Jews, and the Greeks from the Phenicians." Diodorus Siculus acknowledges that Moses was the first legislator; he says, "According to that ancient institution of life, which took place in Egypt, under the gods and heroes in those fabulous times, it is related, that the first who persuaded the people to use written laws, and to live according to them, was Moses, a man celebrated for the greatness of his soul and for the regularity of his life." Alexander Polyhester, so denominated because of his vast erudition, evidently refers to the book of Genesis when he says, "Cleodemus, the prophet, called Malchus, in his book concerning the Jews, relates the same thing as Moses, their legislator, that many sons were born to Abraham, three of whom were named Aser, Assur, and Afra." According to Josephus, the Egyptians esteemed Moses to be a wonderful and divine man, and were willing to have him thought a priest of their own, which certainly was a proof of their high opinion of him, though mixed with other fabulous relations. Numenius, the Pythagorean philosopher of Apamea, in Syria, called Moses a man most powerful in prayer to God, and said, "What is Plato, but Moses speaking in the Attic dialect?" which sentiment, whether just or not, is yet a proof of the high opinion entertained of Moses by this philosopher.

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In no age has there existed a more violent enemy to Christianity than Porphyry. Yet this man, after having loaded Moses and the prophets with reproaches, inadvertently leaves a testimony to the truth of the Scriptures. Speaking of Sanconiathon, the Phenician writer, he says that he manifests the strictest regard to truth in the history which he gives of the Jews, as having received the commentaries on this subject from Jerombaal, priest of the god Jeuo. This history he dedicated to Abelbal, king of Berytus, which was approved both by him and by others whom he had used as his advisers in investigating the truth. These persons, he further says, lived before the time of the Trojan war, and were nearly of the same age with Moses, as appears from the succession of the Phenician kings. He adds, that Sanconiathon flourished in the time of Semiramis. Eusebius has observed, that, even supposing Moses had not lived before Sanconiathon, this testimony gives him very high antiquity, for Semiramis lived eight hundred years before the Trojan war.

It has been already observed, that the Jerombaal here referred to, is generally supposed to have been Gideon, who was called Jerubbaal; *Jeuo* or *Jao*, is just the name of *Jehovah*, as it would be written by a Greek. Porphyry's testimony to the statement of Sanconiathon, that he had been supplied with commentaries of the Jews by Jerombaal, proves that at this early period, they were not only acquainted with writing, but had a sacred history of their nation; and although it does not amount to a proof, yet it amounts to a strong presumption, that this history was written by Moses, because he is mentioned in immediate connexion, and evidently as preceding the Phenician historian. From the notice taken of Moses, in connexion with these circumstances, it appears extremely probable that these had been ascribed to him by Sanconiathon.

To the preceding demonstration of the genuineness of the Mosaic writings, the following objection may be urged. We will admit the force of the arguments, and grant that Moses actually wrote a book called the book of the law; but how can we ascertain that it was the book now current in his name? and unless you can show this to be at least probable, your evidence is of no value. "To illustrate the force or weakness of this objection," says Mr. Horne, "let us apply it to some ancient Greek author, and see whether a classical scholar would allow it to be of weight. It is true that the Greek writers speak of Homer as an ancient and celebrated poet; it is true also that they have quoted from the works which they ascribe to him, various passages that we find at present in the Iliad and Odyssey; yet still there is a possibility that

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the poems which were written by Homer, and those which we call the Iliad and Odyssey, were totally distinct productions. Now an advocate for Greek literature would reply to this objection, not with a serious answer, but with a smile of contempt; and he would think it beneath his dignity to silence an opponent who appeared to be deaf to the clearest conviction. But still more may be said in defence of Moses than in defence of Homer; for the writings of the latter were not deposited in any temple, or sacred archive, in order to secure them from the devastations of time, whereas the copy of the book of the law, as written by Moses, was intrusted to the priests and the elders, preserved in the ark of the covenant, and read to the people every seventh year. Sufficient care therefore was taken, not only for the preservation of the original record, but that no spurious production should be substituted in its stead. And that no spurious production ever has been substituted in the stead of the original composition of Moses, appears from the evidence both of the Greek Septuagint, and of the Samaritan Pentateuch. As these agree with the Hebrew, except in some trifling variations, to which every work is exposed by length of time, it is absolutely certain that the five books, which we *now* ascribe to Moses, are one and the same work with that which was translated into Greek in the time of the Ptolemies, and what is of still greater importance, with that which existed in the time of Solomon. The Jews could have had no motive whatever, during the period which elapsed between the age of Joshua and that of Solomon, for substituting a spurious production instead of the original as written by Moses; and even had they been inclined to attempt the imposture, would have been prevented by the care which had been taken by their lawgiver. We must therefore conclude that our present Pentateuch is the identical work that was delivered by Moses.

Besides the external evidence which has been produced in favor of the books in question, equally convincing arguments may be drawn from their contents. The very mode of writing in the four last books discovers an author contemporary with the events which he relates; every description, both religious and political, is a proof that the writer was present at each respective scene; and the legislative and historical parts are so interwoven with each other, that neither of them could have been written by a man who lived in a later age. For instance, the frequent genealogies which occur in the Pentateuch form a strong proof that it was composed by a writer of very early date, and from original materials. The genealogies of Jewish tribes were not mere arbitrary lists of names, in which the writer might insert as

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many fictitious ones as he pleased, retaining only some few more conspicuous names of existing families, to preserve an appearance of their being founded in reality: but they were a complete enumeration of all the original stocks, from some one of which every family in the Jewish nation derived its origin, and in which no name was to be inserted whose descendants or heirs did not exist in possession of the property, which the original family had possessed at the first division of the promised land. The distribution of property by tribes and families proves, that some such catalogues of families as we find in the Pentateuch must have existed at the very first division of the country; these must have been carefully preserved, because the property of every family was unalienable, since, if sold, it was to return to the original family at each year of Jubilee. The genealogies of the Pentateuch, if they differed from this known and authentic register, would have been immediately rejected, and with them, the whole work. They therefore impart to the entire history all the authenticity of such a public register; for surely it is not in the slightest degree probable, that the Pentateuch should ever have been received as the original record of the settlement and division of Judea, if so important a part of it as the register of the genealogies had been known to exist long before its publication, and to have been merely copied into it from pre-existing documents.

Again, we may make a similar observation on the geographical enumerations of places in the Pentateuch, the accounts constantly given of their deriving their names from particular events and particular persons, and on the details of marches and encampments which occur first on the progress of the direct narrative, when only some few stations distinguished by remarkable facts are noticed, and afterwards at its close, where a regular list is given of all the stations of the Jewish camp. All this looks like reality; wherever the Pentateuch was published, it would have been immediately rejected, had not the account it gives of the origin of these names, and of the series of these marches, been known to be true by the Jews in general; for the book states that many of these names were adopted in consequence of these events, from the very time they took place; and it also states that the entire nation was engaged in these marches. Now the memory of such circumstances as these cannot long exist without writing. If the Pentateuch was not what it pretends to be, the original detail of these circumstances, it could not have been received; for if it was published long after the events, and there was no pre-existing document of these details, which it delivers as things well

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known, how could it be received as true? If it was copied from a known pre-existing document, how could it be received as being itself the original? Besides, it is natural for the spectator of events to connect every circumstance with the place where it happened. An inventor of fiction would not venture upon this, as it would facilitate the detection of his falsehood; a compiler long subsequent would not trouble himself with it, except in some remarkable cases. The very natural and artless manner in which all circumstances of this nature are introduced in the Pentateuch, increases the probability of its being the work of an eye-witness who could introduce them with ease, while to any body else it would be extremely difficult and therefore unnatural, since it would render his work much more laborious, without making it more instructive.

All these things bespeak a writer present at the transactions, deeply interested in them, recording each object as it was suggested to his mind by facts, conscious he had such authority with the persons to whom he wrote, as to be secure of their attention, and utterly indifferent as to style or ornament, and those various arts which are employed to fix attention and engage regard, which an artful forger would probably have employed, and a compiler of even a true history would not have judged beneath his attention.

The frequent repetitions, too, which occur in the Pentateuch, and the neglect of order in delivering the precepts, are strong proofs that it has come down to us precisely as it was written by Moses, at various times, and upon different occasions, during the long abode of the Israelites in the wilderness. Had the Pentateuch been re-written by any later hand, there would in all probability have been an appearance of greater exactness; its contents would have been digested into better order, and would not have abounded with so many repetitions. To these considerations we may add, that no other person than Moses himself could write the Pentateuch; because, on comparing together the different books of which it is composed, there is an exact agreement in the different parts of the narrative, as well with each other as with the different situations in which Moses, its supposed author, is placed; and this agreement discovers itself in *coincidences so minute, so latent, so indirect, and so evidently undesigned*, that nothing could have produced them but reality and truth, influencing the mind and directing the pen of the legislator.

The account which is given in the book of Exodus of the conduct of Pharaoh towards the children of Israel, is such as might be expected from a writer who was not only acquainted with the country at

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large, but had frequent access to the court of its sovereign; and the minute geographical description of the passage through Arabia, is such as could have been given only by a man like Moses, who had spent forty years in the land of Midian. The language itself is a proof of its high antiquity, which appears partly from the great simplicity of the style, and partly from the rise of archaisms, or antiquated expressions, which in the days even of David and Solomon were obsolete. But the strongest argument that can be produced, to show that the Pentateuch was written by a man born and educated in Egypt, is the use of Egyptian words, which never were nor never could have been used by a native of Palestine; and it is a remarkable circumstance, that the very same thing which Moses had expressed by a word that is pure Egyptian, Isaiah, as might be expected from his birth and education, has expressed by a word that is purely Hebrew."*

SECTION I.

INFIDELS object against the credibility of the books of Judges, Kings, and Chronicles, that they are anonymous, therefore of no authority. They also assert of the books of Joshua and Samuel, that they are not their genuine writings, therefore they also, being anonymous, are without authority. There is a great difference between the authenticity and the genuineness of a book. The term authentic is applied to any record which relates what are facts or truths; but the term genuine is applied to a book when it is known by whom it was written, but has no reference whatever to its being a book containing facts or truths. A work may be truly genuine, that is, every word contained in it may be written by the person whose name it bears, yet it may consist altogether of falsehoods. Infidels, however, in their zeal against the Scriptures, wantonly confound the term genuine with the word authentic. If a book contains the truth, it is not important who wrote it; therefore the fact of its being anonymous does not destroy its authority. Doomsday-book is anonymous, and it was written upwards of seven hundred years ago, yet the English courts of law do not hold it to be without authority as to the matters of fact related in it. The American Almanac, the Reviews, &c. are all anonymous, yet they are not considered of no authority. On the contrary, they are now admitted, and in after ages they will be

* Horne's Introduction to the Study of the Scriptures, pp. 59—62.

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received as authoritative evidence of the civil, military, and literary history of America and Europe. Therefore, with the exception of such books as, by the writers of the Scriptures themselves, are ascribed to certain individuals, it is of no importance who wrote the historical books of the Old Testament.

All the objections of any importance, in relation to the authority of the books named above, the reader will find fully answered in the replies to the objections urged against the genuineness of the Pentateuch, with one exception, that is, an objection against the genuineness of the book of Joshua, founded on the occurrence in that book in several instances of the term *unto this day*. Thus, in chap. viii. 28, it is said, "And Joshua burned Ai, and made it an heap forever, a desolation *unto this day*;" and in the 29th verse of the same chapter, where speaking of the king of Ai, whom Joshua had hanged and buried at the entering of the gate, it is said, "And he raised thereon a great heap of stones, which remaineth *unto this day*." From this Mr. Paine infers, that the book must have been written long after the death of Joshua. When it is considered that Joshua lived twenty-four years after the burning of Ai, if he wrote his book in the latter part of his life, and no evidence can be adduced to the contrary, with every propriety he might say, Ai is still in ruins, or Ai is in ruins *to this very day*. A young man who had witnessed the funeral of Gen. Washington, twenty years after that, speaking of the fact, might with propriety say, his remains are in a tomb on the bank of the Potomac *to this day*. But what utterly destroys the force of Mr. Paine's objection is, that in the narrative of the destruction of Jericho it is said, "Joshua saved Rahab the harlot alive, and her father's household, and all that she had; and she dwelleth in Israel *even unto this day*," that is, unto the day or time when this passage of the book of Joshua was written.

Of the Pentateuch, Mr. Paine says: "The style and manner in which those books are written, give no room to believe, or even to suppose they were written by Moses, for it is altogether the style and manner of another person speaking of Moses. In Exodus, Leviticus and Numbers, (for every thing in Genesis is prior to the time of Moses, and not the least allusion is made to him therein,) the whole, I say, of these books is in the third person; it is always, *the Lord said unto Moses*, or *Moses said unto the Lord*: or *Moses said unto the people*, or *the people said unto Moses*; and this is the style and manner that historians use, in speaking of the persons whose lives and actions they are writing. It may be said that a man

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may speak of himself in the third person; and therefore it may be supposed that Moses did; but supposition proves nothing; and if the advocates for the belief that Moses wrote those books himself, have nothing better to advance than supposition, they may as well be silent." To this it has been justly observed in reply, that Zenophon, Cæsar, and Josephus use this manner of writing, when they relate the very transactions in which they were themselves the principal agents or parties. It is true that supposition proves nothing; but facts prove a great deal; and the writer of the Pentateuch evidently introduces Moses as "speaking of himself in the third person." The prophetical benediction of Israel is recorded in this manner: "And this is the blessing wherewith Moses, the man of God, blessed the children of Israel before his death." "And he," that is Moses, "said, the Lord came from Sinai, and rose up from Levi unto them; he shined forth from mount Paran, and he came with ten thousands of saints: from his right hand went a fiery law for them. Yea, he loved the people; all his saints are in thy hand, and they sat down at thy feet; every one shall receive thy words. Moses commanded us a law, even the inheritance of the congregation of Jacob. And he was king in Jeshurun, when the heads of the people and the tribes of Israel were gathered together," &c. Now without doing the greatest violence to language, we must necessarily suppose, that all that here follows the introduction is given, as contained in the address of Moses to the people.

As we have undoubted testimony that this manner of speaking was very ancient, no good reason can be given why it should not also be used in writing. Jacob, in his blessing, speaks sometimes in the first, and sometimes in the third person. The same mode of expression is attributed to Balaam; "Balaam lifted up his eyes, and he took up his parable and said, Balaam, the son of Beor, hath said, and the man whose eyes are open hath said," &c. Can any one doubt that Matthew and John wrote the Gospels ascribed to them, merely because they speak of themselves in the third person?

Mr. Paine proceeds: "But granting the grammatical right that Moses might speak of himself in the third person, because any man might speak of himself in that manner, it cannot be admitted as a fact in those books, that it is Moses who speaks, without rendering Moses truly ridiculous and absurd: for example, Numbers, chap. xii. ver. 3: "*Now the man Moses was very meek, above all men which were on the face of the earth.*" If Moses said this of himself, instead of being the meekest of men, he was one of the most vain and

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arrogant of coxcombs; and the advocates of those books may now take which side they please, for both sides are against them; if Moses was not the author, the books are without authority, and if he was the author, the author was without credit, because to boast of *meekness* is the reverse of meekness, and is *a lie in sentiment*."

The objection here urged by Mr. Paine, certainly comes with an ill grace from one, who was so careful to inform mankind of his great consequence, both as a political and as a theological writer, as appears from the following passages: "I wrote Common Sense the latter end of the year 1775, and published it the 1st of January 1776. INDEPENDENCE was DECLARED the 4th of July following. I was seized with a fever. It was then that I remembered with renewed satisfaction, and congratulated myself most sincerely, on having written the former part of the Age of Reason. I have produced a work that no Bible believer, though writing at his ease, and with a library of church books about him can refute." Any reader can decide whether this language or that attributed to Moses, discovers "one of the most vain and arrogant coxcombs," especially if it be considered that he who was at such pains to record his own excellencies, and the great benefit resulting to society from his labors, did not give an equal evidence of his credibility by recording one of his errors.

The apparent self-praise in the statement of Moses, even had he made it, is no more an objection to his credibility, than his unexampled impartiality in recording his errors. They both must be attributed to inspiration; for if that self-love, which is natural to all men, and which prompts the generality of writers to draw a veil over their faults, did not hinder Moses from recording his own obstinacy, unbelief, sinful wrath, and judicial exclusion from the land of promise; it is unnatural to suppose that he was under the influence of this principle when he was expressing the singular meekness of his temper; especially as he must have viewed it as a gift of God, qualifying him for his arduous work, and therefore as no proper ground for boasting. But nothing is more common than for the adversaries of revelation to separate one part of its evidence from the other, although essentially connected.

But it appears that Moses made no such statement as attributed to him by our translators. Dr. Adam Clarke in his comment on the passage says, "The word is not rightly understood; *anav*, which we translate meek, comes from *anah*, to act upon, to humble, depress, afflict, and is translated so in many places of the Old Testament, and in this sense it should be understood here: "Now this man Moses

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was *depressed* or *afflicted* more than any man (*haadamah*) of that land. And why was he so? Because of the great burden he had to bear in the care and government of this people, and because of their ingratitude and rebellion against God and himself."

It has been urged as a very important objection, that the name of *Dan* is found in Genesis, chapter xiv. 14; whereas the town formerly denominated Laish, was not called Dan till about the time of Samson.

Mr. Paine says, "In the 14th chapter of Genesis, the writer gives an account of Lot being taken prisoner in a battle between the four kings against five, and carried off; and that when the account of Lot being taken came to Abraham, he armed all his household and marched to rescue Lot from the captors; and he pursued them unto Dan.

To show in what manner the expression of *pursuing them unto Dan* applies to the case in question, (the historical and chronological evidence,) I will refer to two circumstances, the one in America, the other in France. The city now called New-York, in America, was originally New Amsterdam; and the town in France, lately called Havre Marat, was before called Havre de Grace. New Amsterdam was changed to New-York in the year 1664; Havre de Grace to Havre Marat in 1793. Should, therefore, any writing be found, though without date, in which the name of New-York should be mentioned, it would be certain evidence that such a writing could not have been written before, and must have been written after New Amsterdam was changed to New-York, and consequently not till after the year 1664, or at least during the course of that year. And in like manner, any dateless writing with the name of Havre Marat, would be certain evidence that such a writing must have been written after Havre de Grace became Havre Marat, and consequently not till after the year 1793, or at least during the course of that year.

I now come to the application of those cases, and to show that there was no such place as *Dan*, till many years after the death of Moses; and consequently, that Moses could not be the writer of the book of Genesis, where this account of pursuing them unto *Dan* is given.

The place that is called Dan in the Bible was originally a town of the Gentiles, called Laish; and when the tribe of Dan seized upon this town, they changed its name to Dan, in commemoration of Dan, who was the father of that tribe, and the great grandson of Abraham.

To establish this in proof, it is necessary to refer from Genesis to

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the 18th chapter of the book called the book of Judges. It is there said *that they* (the Danites) came unto Laish, to a people that were quiet and secure, and they smote them with the edge of the sword, and burned the city with fire; and they built a city, and dwelt therein, and they called the name of the city Dan, after the name of Dan their father, howbeit the name of the city was Laish at the first.

This account of the Danites taking possession of Laish and changing it to Dan, is placed in the book of Judges immediately after the death of Samson. The death of Samson is said to have happened eleven hundred and twenty years before Christ, and that of Moses fourteen hundred and fifty-one before Christ; and therefore, according to the historical arrangement, the place was not called Dan till three hundred and thirty-one years after the death of Moses.

According to the chronological arrangement, the taking of Laish, and giving it the name of Dan, is made to be twenty years after the death of Joshua, who was the successor of Moses, and by the historical order as it stands in the book, it is made to be three hundred and six years after the death of Joshua, and three hundred and thirty-one after that of Moses; but they both exclude Moses from being the writer of Genesis, because according to either of the statements, no such place as Dan existed in the time of Moses; and therefore, the writer of Genesis must have been some person who lived after the town of Laish had the name of Dan; and who that person was, nobody knows; and consequently the book of Genesis is anonymous and without authority."

The evidence that the Pentateuch was written by Moses, would not be in the least degree weakened by the supposition that the Dan mentioned in Genesis, had been originally Laish; for after Laish came to be little known, the word Dan might have been inserted in the margin, and afterwards by some transcriber, it might have been transferred to the text.

But there is no necessity for this supposition. The Infidel cannot prove that there was not a place or rivulet of the name of Dan, in the days of Abraham. We are told that the Jordan is formed by the union of two springs, the uppermost arises in Mount Lebanon, about twelve miles north of Cæsarea Philippi. One of these springs was "Jor," and the other "Dan," which name gave rise to the word JORDAN: on the latter of these the town of Dan was situated, which had been formerly called *Laish*. There can be no doubt that in the time of Moses, this river was called *Jordan;* and from the silence of other parts of Scripture with respect to this Dan, it can be no

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more inferred that it did not exist, than that there was no such place as *Hobah*, mentioned in the next verse, because the name occurs no where else in the Scriptures.

Mr. Paine proceeds to urge another objection against the antiquity and genuineness of the Pentateuch, which has been considered the most formidable of all. He says, "In the 36th chapter of Genesis, there is given a genealogy of the sons and descendants of Esau, who are called Edomites; and also a list, by name, of the kings of Edom; in enumerating of which, it is said, verse 31, "And these are the kings that reigned in Edom, before there reigned any king over the children of Israel."

Now were any dateless writings to be found, in which speaking of any past events, the writer should say, these things happened before there was any congress in America, or before there was any convention in France, it would be evidence that such writings could not have been written before, and could only be written after there was a congress in America or a convention in France, as the case might be; and consequently, that it could not be written by any person who died before there was a congress in the one country, or a convention in the other.

Nothing is more frequent, as well in history as in conversation, than to refer to a fact in the room of a date; it is most natural so to do, because a fact fixes itself in the memory better than a date; secondly, because the fact includes the date, and serves to excite two ideas at once; and this manner of speaking by circumstances implies as positively that the fact alluded to is *past*, as if it was expressed. When a person speaking upon any matter says, it was before I was married, or before my son was born, or before I went to America, or before I went to France, it is absolutely understood, and intended to be understood, that he has been married, that he has had a son, that he has been in America, or been in France. Language does not admit of using this mode of expression in any other sense; and whenever such an expression is found any where, it can only be understood in the sense in which only it could have been used.

The passage therefore that I have quoted, "that these are the kings that reigned in Edom, before there reigned *any* king over the children of Israel," could only have been written after the first king began to reign over them; and consequently, that the book of Genesis, so far from having been written by Moses, could not have been written till the time of Saul at least. This is the positive sense of the passage; but the expression, *any* king, implies more kings than one, at least it

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implies two, and this will carry it to the time of David; and if taken in a general sense, it carries itself through all the time of a Jewish monarchy.

Had we met with this verse in any part of the Bible that *professed* to have been written after kings began to reign in Israel, it would have been impossible not to have seen the application of it. It happens then that this is the case; the two books of Chronicles, which gave a history of all the kings of Israel, are *professedly*, as well as in fact, written after the Jewish monarchy began; and this verse that I have quoted, and all the remaining verses of the 36th chapter of Genesis, are, word for word, in the first chapter of Chronicles, beginning at the 43rd verse.

It was with consistency that the writer of the Chronicles could say, as he has said, 1 Chronicles, i. xliii. *These are the kings that reigned in Edom, before there reigned any king over the children of Israel*, because he was going to give, and has given a list of the kings that reigned in Israel; but as it is impossible that the same expression could have been used before that period, it is as certain as any thing can be proved from historical language, that this part of Genesis is taken from Chronicles, and that Genesis is not so old as Chronicles, and probably not so old as the book of Homer, or as Æsop's fables, admitting Homer to have been, as the tables of chronology state, contemporary with David, or Solomon, and Æsop to have lived about the end of the Jewish monarchy."

Because in Genesis it is said, "These are the kings that reigned in Edom before there reigned any king over the children of Israel," and the same passage is found in 1 Chronicles, it has been inferred by Mr. Paine, that this part of Genesis has been taken from Chronicles, and therefore Genesis is not so old as Chronicles. But if the two passages are compared, it will appear far more natural to conclude that the genealogy in Genesis was first written, and that the other is an abridgment of it; for the former is more than double the size of the latter. Dr. Clarke supposes, that the words in Genesis, chap. xxxvi. 31, might have been at a very early period, written in the margin of an authentic copy to make out the regal succession of Edom, prior to the consecration of Saul; which words being afterwards found in the margin of a valuable copy, from which others were translated, were supposed by the copyist to be a part of the text, which having been omitted by the mistake of the original writer, had been since added. Mr. Horne is also of the same opinion, and the supposition can affect neither the genuineness, authenticity or

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inspiration of the book. But this supposition is unnecessary, for it was in the highest degree consistent with the design of Moses to give a particular account of the Edomites. He had already recorded the prophecy delivered to Rebekah, that "the one people should be stronger than the other, and that the elder should serve the younger." In the passage he shows that the Edomites formed a considerable nation, under a regal government, while the Israelites, so far from having any rulers of their own race, were in a state of slavery in Egypt; thereby the completion of the prophecy was made to appear the more remarkable. The term *before there reigned any king over the children of Israel*, may merely signify, before they had any regular government of their own. For, says Mr. Richardson, to whom this article is deeply indebted, "the word rendered *king* is sometimes used to denote a judge or governor." Thus in the history of Judges it is said, "In these days there was no king in Israel, but every man did that which was right in his own eyes."

It is evident that the term is here used to denote a *judge;* for there had never been a king in Israel in any other sense. The reason added shows incontestably that nothing more is intended than that they had no *chief ruler* of any kind. That the meaning of the passage objected against, viz: "And these are the kings that reigned in the land of Edom before there reigned *any king over the children of Israel*," evidently is, that the persons mentioned had governed Edom before Israel had *any judge* or chief ruler; and that this is the true meaning of the passage is confirmed by the language of Moses himself; for in Duteronomy, chap. xxxiii. 5, he calls himself "king in Jeshurun."

Mr. Jamieson very satisfactorily accounts for the language in another way. He says, "The writer has already said that God had declared to Jacob, as he had already done to Abraham, "Kings shall come out of thy loins." But by giving a particular account of the priority of the descendants of Esau as to temporal dignity, he in effect shows the Israelites how God was pleased to try their faith in his promise.

From the number of governors mentioned in this chapter, it cannot justly be inferred that their succession extended to a much later period than that in which Moses is said to have wrote; for according to the judgment of some learned writers, a considerable number of their rulers preceded Esau. The Horites, whose dukes are here named, existed as a nation in the time of Abraham. There is no evidence that the kings mentioned after them had any affinity to Esau.

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It has been supposed that the Horites were first governed by different independent chiefs called *dukes*, but that being easily conquered while in this divided state by Chedorlaomer, king of Elam, they united under a monarchical government, and that when Esau's posterity increased, this form of government was changed and the former restored. It would appear, however, that for a considerable time at least, the country was divided into two districts, that the one was called the land of Seir, and that the other received the name of the land of Edom, after being possessed by the posterity of Esau. The chiefs of the Horite race were sovereigns of Seir; and it seems probable that the kingly government existed at the same time in the country afterwards called Edom. But though it were possible to prove that all these kings were the descendants of Esau, it would not follow that they did not all reign before the time of Moses. They are only eight in number, and it was not until two hundred and thirty-six years after the death of Isaac that Moses entered on the work of judging Israel. As to the dukes of the family of Esau, it is evident that we have only two descents of them. In the first there were fourteen; each governing his own territory at the same time—and eleven in the second. I shall only further observe, that had Genesis been written after Chronicles, the writer, as a Jew, would undoubtedly have paid as great a compliment to his own nation as to the Edomites, and would therefore have carried down the genealogy of the family of Jacob as far as that of Esau." *

Mr. Paine founds an argument, that Moses did not write the Pentateuch, on these words, "And the children of Israel did eat manna *until they came to a land inhabited;* they did eat manna until they came unto the borders of the land of Canaan."

"Whether the children of Israel ate manna or not, or what manna was, or whether it was any thing more than a kind of fungus or small mushroom, or other vegetable substance common to that part of the country, makes nothing to my argument; all that I mean to show is, that it is not Moses that could write this account, because the account extends itself beyond the life and time of Moses. Moses, according to the Bible, dies in the wilderness, and never came upon the borders of the land of Canaan; and, consequently, it could not be he who said what the children of Israel did, or what they ate when they came there. The account of eating manna, which they tell us was written by Moses, extends itself to the time of Joshua, the successor

* Jamieson's Sacred History, pp. 86, 87.

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of Moses, as appears by the account given in the book of Joshua, after the children of Israel had passed the river Jordan, and came unto the borders of the land of Canaan. Joshua, chap. v. ver. 12. "And the manna ceased on the morrow, after they had eaten of the old corn of the land; neither had the children of Israel manna any more, but they did eat of the fruit of the land of Canaan that year."

The language of Moses is, "And the children of Israel did eat manna forty years, until they came to a land inhabited; they did eat manna until they came unto the borders of the land of Canaan." There is nothing in this language which Moses could not say with propriety. It was incumbent on him, as a faithful historian, not only to relate the miraculous sustenation of Israel, but to tell how long it had continued to his certain knowledge. Before he had finished his writings, they had been *forty years in the wilderness*, and all this time they had been fed with manna. So far from thinking it unnatural that Moses should refer to the duration of the miracle, it would have been surprising if he had mentioned it in any other way, for the duration of it afforded a much more convincing proof of its reality than if it had been performed only once or twice. When it is said that this continued "until they came to a land inhabited," it does not follow that the writer means to say that it immediately ceased. The preposition *until* is often used in a very different sense, by both sacred and profane writers. The design of the passage is not to specify the precise time that the manna continued with the Israelites, but to show that God had miraculously fed them forty years, while they had no ordinary means of support. The contrast is stated not properly between Canaan and that whole country, whether desert or cultivated, which lay between Egypt and it; but between *a land inhabited*, where food might have been procured, and *the wilderness*, where they could find none. This appears most clearly from the connexion between the 35th and 32d verses: "Moses said, this is the thing which the Lord God commandeth, fill an *omer* of it, to be kept for your generations, that they may see the bread wherewith *I have fed you in the wilderness*, when I brought you forth from the land of Egypt." "And the children of Israel did eat manna forty years, *until they came to a land inhabited.*" Then the writer returns to illustrate what he hath said in verse 32, concerning the quantity to be laid up: "Now an omer is the tenth part of an ephah," verse 36.

The passage bears internal evidence of having been written before the Israelites entered Canaan. Had the passage been written after

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the Israelites were settled in the land of Canaan, the language would most likely have been, They did eat manna until they came *into the land of Canaan.* But instead of this, the reading is, "until they came *unto the borders of the land of Canaan.*"

Mr. Paine makes a misstatement, and takes an unfair advantage of his readers, when he says, "Moses, according to the Bible, dies in the wilderness, and never came *upon* the borders of the land of Canaan." But he certainly did come *unto* those borders, for before he finished his writings, he was in the plains of Moab, by Jordan, near Jericho.* Before his death he uses similar language in regard to the miraculous support, with that in the verse under consideration. He addresses the Israelites as having now finished their perigrinations in the wilderness, and as being come to a land inhabited. He speaks as if the miraculous supply of manna had been at an end, because he knew it was to cease in a very short time. "Thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, and he fed thee with manna." And again, "Who led thee through that great and terrible wilderness, who fed thee in the wilderness with manna."

Mr. Paine maintains, that such language could not be applicable to the Israelites during the life of Moses, by comparing it with that in Joshua, chap. v. 12. "And the manna ceased on the morrow, after they had eaten of the old corn of the land, neither had the children of Israel manna any more, but they did eat of the fruit of the land of Canaan that year." But the language is very different, for it is said expressly that the manna *ceased.* Here we do not read merely of *a land inhabited,* but of *the land of Canaan.* The phraseology supposes that the people were come, not unto the *borders* of the land of Canaan, but to *the land itself.* From the other passage there is no reason to conclude, that the writer meant to insinuate that the Israelites had no more manna, for he mentions no substitute. But here we are informed that they made use of corn instead of it.†

Two objections have been founded by Mr. Paine on what is said in Deuteronomy, chap. iii. 11; he says: "But a more remarkable instance than this occurs in Deuteronomy; which, while it shows that Moses could not be the writer of that book, shows also the fabulous notions that prevailed at that time about giants. In the third chapter of Deuteronomy, among the conquests said to be made by Moses, is an account of the taking of Og, king of Bashan, ver. 11.

* Numbers, xxxiii. 50. † Jamieson's Sacred History, p. 88.

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"For only Og, king of Bashan, remained of the race of giants; behold his bedstead was a bedstead of iron; is it not in Rabbath, of the children of Ammon: nine cubits was the length thereof, and four cubits the breadth of it, after the cubit of a man." A cubit is one foot nine 888-1000ths inches; the length therefore of the bed was sixteen feet four inches, and the breadth seven feet four inches; thus much for this giant's bed. Now for the historical part, which, though the evidence is not so direct and positive as in the former cases, it is nevertheless very presumable and corroborating evidence, and is better than the *best* evidence on the contrary side.

The writer, by way of proving the existence of this giant, refers to his bed as an *ancient relic*,* and says, is it not in Rabbath (or Rabbah,) of the children of Ammon? meaning that it is, for such is frequently the Bible method of affirming a thing. But it could not be Moses that said this, because Moses could know nothing about Rabbah, nor of what was in it. Rabbah was not a city belonging to this giant king, nor was it one of the cities that Moses took. The knowledge, therefore, that his bed was at Rabbah, and of the particulars of its dimensions, must be referred to the time when Rabbah was taken, and this was not till four hundred years after the death of Moses; for which see 2 Sam. chap. xii. ver. 26: "And Joab, (David's general) fought against Rabbah of the children of Ammon, and took the royal city."

The first objection is, that the statement given by Moses countenances fabulous notions about giants. To this it is replied, that the existence of persons of an extraordinary size, is a fact well attested by profane, as well as by sacred history; and instances are not wanting in the present day, of individuals, who are of such a stature, that in comparison with them, the rest of mankind are pigmies; and this objection requires no other reply.

The other objection is, that the passage could not have been written by Moses, because he knew nothing about Rabbah, nor of what was in it. Mr. Paine, in this instance, gives a striking evidence of the eagerness with which the enemies of Revelation grasp at every straw to save their sinking cause, and of the wretched shifts to which they resort to deceive the unwary. A greater display of gross ignorance of the subject, or of daring presumption, could not have been given, than is contained in the assertion, that as Rabbah did not

* Moses does not say the bedstead was an ancient relic.

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belong to Og, nor yet was it taken by Moses, therefore it was impossible for Moses to have any knowledge of what was in it. From this mode of reasoning, those who had never read the Mosiac history would infer, that Rabbah either had no existence when Moses wrote, or that it was many hundreds of miles distant from the scene of his conquests. The kingdom of Og, however, was separated from Bashan only by the river Jabbok; and Jazer, one of the cities conquered by the Israelites, was within a few miles of Rabbah. The inheritance of the children of Gad, as well as that of Reuben, extended to the river Jazer. On this river Rabbah was situated; therefore, it was in the vicinity of the scene of the operations of Moses. Yet we are gravely told that Moses could have no knowledge of Rabbah or what was in it. In Holy-Rood palace at Edinburgh, there is preserved the bedstead of the unfortunate Mary Queen of Scots; and on the floor of the room in which it is contained, are shewn stains, said to have been made by the blood of the murdered Rizzio. This is known to many who have never been within thousands of miles of Holy-Rood. But, the Infidel calls upon us to renounce our faith in the genuineness and authenticity of the books of Moses; and, for this reason, that it was impossible for Moses to know of the existence of a very remarkable curiosity, viz: Og's bedstead, in a town a few miles distant from the scene of his operations; and that, because he never saw it with his own eyes. To sustain himself, the Infidel, in this instance at least, must have recourse to a miracle, and that is, that the waters of the river Jabbok, which intervened between Moses and Rabbah, possessed as wonderful virtues as those ascribed to Lethe. And if it did not obliterate from his mind all memory of the past, yet it prevented any increase of knowledge from the future; and of what took place beyond it, he "could know nothing."

It is equally absurd to assert that the particulars here recorded could not be known until the time of David. From the history of the siege of Rabbah, there is every reason to suppose that the city was totally destroyed by him; and if this were so, no man afterwards would write concerning Og's bedstead, "Is it not in Rabbah?" when Rabbah itself had no existence. But could it even be proved that this verse had been written in the age of David, it would not necessarily follow, that the whole of the Pentateuch was of as late a date; nor yet would it weaken the evidence of the Scriptures, in respect to the existence of giants, which is declared in a variety of other places. But its effect would be directly the contrary; for it would prove that the extraordinary size of this king, was admitted

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by a neighboring nation, four hundred years after the death of Moses; and that they still preserved his bedstead as a proof of the fact; unless it can be supposed that the Ammorites were so friendly to the religion of the Israelites, as to make this bed at some later period, for the express purpose of confirming their sacred history. Besides, it is very strange that the circumstance should be considered worthy of so much attention in the days of David, while it could not come to the knowledge of Moses, or attract any attention in his time.

An argument against the genuineness and authenticity of the Pentateuch has been founded on the fact that the death of Moses is recorded in the writings attibuted to him.

"The writer of the book of Deuteronomy, whoever he was, (for it is an anonymous work,) is obscure, and also in contradiction with himself in the account he has given of Moses.

After telling that Moses went to the top of Pisgah (and it does not appear from any account that he ever came down again) he tells us, that Moses died *there* in the land of Moab; but as there is no antecedent to the pronoun *he*, there is no knowing who *he* was that did bury him. If the writer meant that *he* (God) buried him, how should *he* (the writer) know it? or why should we (the readers) believe him? since we know not who the writer was that tells us so, for certainly Moses could not himself tell where he was buried.

The writer also tells us, that no man knoweth where the sepulchre of Moses is *unto this day*, meaning the time in which this writer lived; how then should he know that Moses was buried in a valley in the land of Moab? For, as the writer lived long after the time of Moses, as is evident from his using the expression of *unto this day*, meaning a great length of time after the death of Moses, he certainly was not at his funeral; and on the other hand, it is impossible that Moses himself could say, that *no man knoweth where the sepulchre is unto this day*. To make Moses the speaker, would be an improvement on the play of a child that hides himself and cries *nobody can find me*; nobody can find Moses.

This writer has no where told us how he came by the speeches which he has put into the mouth of Moses to speak, and therefore we have a right to conclude, that he either composed them himself, or wrote them from oral tradition."

At the risk of exciting the laughter of the Infidel, in reply to this objection, it is by no means impossible that Moses, before going up to Mount Pisgah, wrote the account of his own death and all the circumstances attending it. If he was so guided by the Holy Spirit,

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that he was enabled to foretell the future history of the Jews throughout all ages, he certainly, under the same divine influence, could record his own death. And if it yet be shown that he was inspired of God to foretell future events, as a consequence it will follow that it is not incredible that Moses should, before his departure, record in his writings what was to transpire at his death as though it had already occurred.

But it is not necessary to the truth of the sacred Scriptures that *every word* of a book should have been written by the person whose name it bears. And it is most probable that the last chapter of Deuteronomy was added by Joshua; especially as it would seem, that with the exception of the concluding verses, he wrote the whole of that book which bears his name, in the very volume which Moses had delivered to the priests, to be laid up beside the ark. For we are informed, that after Joshua had made a covenant with the people, and set them as a statute and an ordinance in Shechem, he *wrote these words in the book of the law of God.* Had Mark Antony or any of the ancient Romans appended to Cæsar's Commentaries an account of his death, would this have been an evidence that the whole body of the work was spurious? He that would maintain such an absurdity would render himself ridiculous. Why then should the recording of the death of Moses, by Joshua or any of the ancient Jews, invalidate the claims of the Pentateuch as the genuine writings of Moses, especially when not only the whole nation of Israel claim him as their great lawgiver, but we have such overwhelming testimony to show that he did write those books which are ascribed to him.

Having, by a connected and decisive chain of evidence, established the credibility, antiquity, and genuineness of the Old Testament Scriptures, the necessary conclusion in every uncontaminated mind must be, that the wonderful and miraculous events detailed in them did transpire, and consequently the Old Testament contains a Revelation from God. But it may be objected that Moses must have borrowed his history from the creation to his own times, from the prevailing traditions. This is impossible, for in the very first sentence he wrote, he aimed a death blow at one of the most cherished dogmas of the day in which he lived, "In the beginning God created the heaven and the earth." The popular doctrine then was, that matter is eternal, that it had no beginning and can have no end. This doctrine he denies; and maintains that the world had a beginning and that God was its creator. They believed that the sun and moon were objects of adoration. But in the details of creation he asserts that

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they were *made*, the sun to give light by day, and the moon by night. They believed that the earth had been destroyed by a deluge, that thereby it might be renewed; he taught that it was destroyed on account of the wickedness of mankind.

But it may be said, if he did not borrow the prevailing traditions, then he must have invented his history. This also was improbable; for others were as familiar with the traditions as he was. For instance, if when he stated to the Israelites that they were descended from Abraham, they knew it to be false, it would have been impossible for him to have persuaded them that it was true. The truth is, Moses told his contemporaries nothing but what they knew before. In the language of a philosophical writer, "He found the truth covered with a drapery of falsehood and superstition, and stripping these away, he only preserved it in its naked simplicity and beauty, that man might wander no longer in the thick darkness with which he was surrounded."

The question may now be asked, whence then did Moses derive the materials for his history? To this enquiry the following very satisfactory answer is given by Mr. Horne. "There are only three ways in which these important records could have been preserved and brought down to the time of Moses, viz: writing, tradition and divine revelation. In the antediluvian world, when the life of man was so protracted, there was comparatively little need for writing. Tradition answered every purpose to which writing in any kind of characters could have been subservient; and the necessity of erecting monuments to perpetuate public events could scarcely have suggested itself; as during those times there could be little danger apprehended of any important fact becoming obsolete, its history having to pass through very few hands, and all these friends and relatives in the most proper sense of the terms; for they lived in an insulated state, under a patriarchal government. Thus it was easy for Moses to be satisfied of the truth of all he relates in the book of Genesis, as the accounts came to him through the medium of very few persons. From Adam to Noah there was but *one* man necessary to the correct transmission of the history of this period of sixteen hundred and fifty-six years. Adam died in the year of the world nine hundred and thirty, and Lamech, the father of Noah, was born in the year eight hundred and seventy-four; so that Adam and Lamech were contemporaries for fifty-six years. Methuselah, the grandfather of Noah, was born in the year of the world six hundred and eighty-seven, and died in the year sixteen hundred and fifty six, so that he

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lived to see both Adam and Lamech (from whom doubtless he acquired the knowledge of this history,) and was likewise contemporary with Noah, for six hundred years. In like manner Shem connected Noah and Abraham, having lived to converse with both, as Isaac did with Abraham and Joseph, from whom these things might be easily conveyed to Moses by Amram, who was contemporary with Joseph. Supposing then, all the curious facts recorded in the book of Genesis to have had no other authority than the tradition already referred to, they would stand upon a foundation of credibility superior to any that the most reputable of the ancient Greek and Latin historians can boast.

Another solution of the question, as to the source whence Moses obtained the materials for his history, has been offered of late years by many eminent critics, who are of opinion that Moses consulted monuments or records of former ages, which had descended from the families of the patriarchs, and were in existence at the time he wrote. This opinion was first announced by Vitringa, and was adopted by Calmet; who, from the genealogical details, the circumstantiality of the relations, the specific numbers of years assigned to the patriarchs, as well as the dates of the facts recorded, concludes that Moses could not have learned the particulars related by him with such minute exactness, but from written documents or memoirs. Of this description, he thinks, was the book of Jasher, or of the Upright, which is cited in Joshua x. 13. and 2 Sam. i. 18.; and he attributes the difference in names and genealogies observable in various parts of Scripture, to the number of copies whence these numerations were made. Calmet further considers the notice of a battle fought during the sojourning of the Israelites in Egypt, which occurs in 1 Chron. vii. 20—22, as derived from the same source. The hypothesis of Vitringa and Calmet has been adopted in this country by the learned editor of Stackhouse's history of the Bible; who, regarding the current opinion of the late invention of writing as a vulgar error, thinks it probable that the posterity of Shem, and perhaps also of Japheth, kept regular records of all the remarkable events that occurred, as well as memoirs of all those members of their several families who were distinguished for virtue and knowledge; and that there is no reason to suppose that similar records were not kept, in some families at least, before the flood. Dr. Gleig further conceives that the art of writing was communicated among others to Noah and his sons by their antediluvian ancestors, and that it has never since been wholly lost; and that if this were the case, there probably were in the

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family of Abraham books of Jasher, or annals commencing from the beginning of the world; and if so, Moses might have found in them an account of the events which constitute the subject of the book of Genesis.

On the continent this hypothesis was adopted by M. Astruc, who fancied that he discovered traces of *twelve* different ancient documents, from which the earlier chapters of Exodus, as well as the entire book of Genesis, are compiled. These, however, were reduced by Eichhorn to two in number, which he affirms may be distinguished by the appellations of Elohim and Jehovah given to the Almighty. The hypothesis of Eichhorn is adopted by Rosenmüller, (from whom it was borrowed by the late Dr. Geddes,) and is partially acceded to by Jahn. To this hypothesis there is but one objection, and we apprehend it is a fatal one; namely, the total silence of Moses as to any documents consulted by him. He has, it is true, referred in Numbers xxi. 14. to the "Book of the wars of the Lord;" but if he had copied from any previously existing memoirs into the book of Genesis, is it likely that such an historian, every page of whose writings is stamped with every possible mark of authenticity and integrity, would have omitted to specify the sources whence he derived his history? Should the reader, however, be disposed to adopt the hypothesis of Vitringa and Calmet, without the refinements of Eiechhorn and his followers, this will not in the smallest degree detract from the genuineness of the book of Genesis. It was undoubtedly composed by Moses, and it has been received as his by his countrymen in all ages. But it is not necessary to suppose that he received by inspiration an account of facts which he might easily have obtained by natural means. All that is necessary to believe is, that the Spirit of God directed him in the choice of the facts recorded in this work, enabled him to represent them without partiality, and preserved him from being led into mistakes by any inaccuracy that might have found its way into the annals which he consulted. "If this be admitted, it is of no consequence whether Moses compiled the book of Genesis from annals preserved in the family of Abraham, Isaac, and Jacob, or wrote the whole of it by immediate inspiration; for, on either supposition, it is a narrative of divine authority, and contains an authentic account of facts which constitute the foundation of the Jewish and Christian religions, or to use more accurate language, the one great but progressive scheme of revealed religion."

A certain class of Infidels urge that no dependence is to be placed in the text of the Old Testament Scriptures, seeing that they have for

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many centuries been copied from age to age, and from manuscript to manuscript; and the result, say they, is, that it has been found that the variations of the manuscript have been at least *thirty thousand*. Had this objection been made in the days of Anthony Collins and the Free-thinkers, to reply might have caused some degree of embarrassment, because the field was then unexplored, and the facts were not completely developed. But since that period those who have investigated this objection have been enabled to pronounce it but a vain pretext, and the rationalists themselves have acknowledged that it must be renounced. Recent scientific researches have placed the faithfulness with which the Scriptures have been transmitted to us in a strong light. Herculean labors have been pursued during the last century, to reunite all the *variations* which could be furnished by the detailed examination of all the manuscript Scriptures preserved in the several libraries of Europe, by the study of the oldest versions, by a comparison of the innumerable quotations of the sacred books in all the writings of the Christian fathers; "and this immense labor," says the learned Gaussen, "has exhibited a result admirable for its insignificance—imposing, shall I say, by its diminutiveness."

Father Houbigant indefatigably labored in this investigation, and the result was four folio volumes. John Henry Michaelis devoted thirty years to the same study. The famous Kennicott spent ten years in the study of five hundred and eighty-one Hebrew manuscripts. And finally Professor Rossi collected six hundred and eighty manuscripts of the Old Testament writings. And the result of these prodigious labors is, that the hopes of the enemies of Revelation from this quarter have been overthrown. Michaelis says, "They have thenceforward ceased to hope any thing from these critical researches, at first earnestly recommended by them, because from them they had expected discoveries which no one has made." It appears that the learned rationalist, Eichhorn, himself also acknowledges that the different readings of the Hebrew manuscripts collected by Kennicott offer scarcely sufficient compensation for the labor they have cost. M. Gaussen, to whom we are indebted for the substance of these remarks, says, "These very failures, and this absence of discoveries, have been for the church of God a precious discovery. She looked for it; but she rejoices to owe it to the very labors of her enemies, and to the labors which they designed for the overthrow of her faith." "In truth," says a learned man of our day, "if we except these brilliant negative conclusions to which they have come, the direct result obtained by so many lives of men consumed in these

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immense researches, appears to be a nullity; and we might say, that time, talent, and science, have been foolishly spent in arriving there." But, we repeat, this result is immense by its nothingness, and almighty in its impotence. When we reflect that the Bible has been copied during three thousand years, as no book of human composition has ever been, and will never be; that it has undergone all the catastrophes and all the captivities of Israel; that it has been transported for seventy years into Babylon; that it has seen itself so often persecuted or forgotten, so interdicted or burned, from the days of the Philistines to those of the Seleucidæ; when we recollect, that since the days of our Saviour, it has had to traverse the first three centuries of imperial persecutions, when they threw to the wild beasts the men that were convicted of possessing the sacred books; then the seventh, eighth, and ninth centuries, when false books, false legends, and false decretals, were every where multiplied; the tenth century, when so few men could read, even among the princes; the twelfth, thirteenth, and fourteenth centuries, when the use of the Scriptures in the language of the people was punished with death; when they mutilated the books of the old fathers; when they retrenched and falsified so many ancient traditions, and the very acts of emperors, and those of councils: then we understand how necessary it has been that the providence of God should always have held its powerful hand outstretched, to hinder, on the one side, the Jewish church from impairing the integrity of that word which recounts their revolts, which predicts their ruin, which describes Jesus Christ; and on the other, to secure the transmission to us in all their purity, by the Christian churches, (the most powerful sects of which, and especially the Roman, have prohibited to the people the reading of the Scriptures, and have in so many ways substituted the traditions of the middle ages for the word of God,) of those Scriptures which condemn all their traditions, their images, their dead languages, their absolutions, their celibacy; which say of Rome, that she shall be the seat of a frightful apostasy, where shall be seen "the man of sin, sitting as God in the temple of God, making war on the saints, forbidding to marry, and commanding from meats which God has made;" which say of images, "thou shalt not worship them;" of unknown tongues, "thou shalt not use them;" of the cup, "drink ye all of it;" of the Virgin, "woman, what have I to do with thee?" and of marriage, "it is honorable in all."

Now, although all the libraries containing ancient copies of the sacred books have been called to testify; although the elucidations given

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by the fathers of all ages have been studied; although the Arabic, Syriac, Latin, Armenian, and Ethiopic versions have been collated; although all the manuscripts of all countries and ages, from the third to the sixteenth century, have been collected and examined a thousand times, by innumerable critics who sought with ardor, and as the recompense and glory of their fatiguing vigils, some new text; although the learned men, not satisfied with the libraries of the West, have visited those of Russia, and carried their researches even to the convents of Mount Athos, of Asiatic Turkey and of Egypt, to search there for new copies of the sacred text; "they have discovered nothing," says a learned writer already quoted, "not even a solitary reading which could cast doubt upon any passage before considered certain. All the variations, almost without exception, leave untouched the essential thoughts of each phrase, and affect only points of secondary importance," such as the insertion or omission of an article or a conjunction, the position of an adjective before or after a substantive, the greater or less exactness of a grammatical construction.

Do we ask for a standard for the Old Testament? The famous Indian manuscript, recently deposited in the library of Cambridge, may furnish an example. It is now about thirty-three years since the pious and learned Claudius Buchanan, in visiting the western peninsula of India, saw in the hands of the black Jews of Malabar, (believed to be the remnants of the tribes scattered at Nebuchadnezzar's first invasion,) an immense scroll composed of thirty-seven skins, died red, forty-eight feet long, twenty-two inches wide, and which, in its perfect condition, must have been ninety English feet long. The Holy Scriptures had been copied on it by different hands. There were left a hundred and seventeen columns of beautiful writing; and nothing was wanting but Leviticus and a part of Deuteronomy. Buchanan procured this ancient and precious monument which had been used in the worship of the synagogue, and he has recently deposited it in the Cambridge library. There are features which give satisfactory evidence that it was not a copy of a copy brought there by European Jews. Now Mr. Yeates has recently examined it with great attention, and has taken the pains to compare it, word for word, letter for letter, with our Hebrew edition of Van der Hooght. He has published the results of these researches. And what has he found? Even this; "that there do not exist between the text of India and that of the West more than forty petty differences, of which not one is sufficiently serious to make the slightest change in the meaning and in the interpretation of our ancient text; and that these forty differences consist

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in the addition or retrenchment of an *i* or a *v*, letters whose presence or absence in Hebrew cannot change the power of a word. We know who were the Masorites, or teachers of tradition among the Jews, men whose whole profession consisted in copying the Scriptures; we know how far these men, learned in minutiæ, carried their respect for the letter; and when we read the rules of their profession, we understand the use which the providence of God, who had confided his oracles to the Jewish people, knew how to make of their reverence, of their rigor, and even of their superstition. They counted in each book, the number of the verses, that of the words, that of the letters; they would have said to you, for example, that the letter *a* recurs forty-two thousand three hundred and seventy-seven times in the Bible; the letter *b* thirty-eight thousand two hundred and eighteen times; and so of the rest; they would have scrupled to change the situation of a letter evidently misplaced, they would merely have advised you of it in the margin, and have supposed that some mystery was connected with it; they could have told you the middle letter of the Pentateuch, and the middle letter of each of the books that compose it; they would never suffer an erasure to be made in their manuscripts; and if any mistake was made in copying, they would reject the papyrus or the skin which was stained, to renew their work upon another scroll; for they were equally forbidden to correct a fault, and to preserve for their sacred scroll, a parchment or a skin that had undergone any erasure.*

* Gaussen on the Inspiration of the Scriptures.

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CHAPTER V.

OBJECTIONS STATED AND ANSWERED.

HAVING, by clear evidence and plain reasoning, proved the credibility and antiquity of the Old Testament Scriptures, the subject might be safely left with the candid and honest reader. But as a number of objections urged by Infidels, have necessarily been omitted; that every weapon of the enemy may be wrested from him, it may be well, before passing to the consideration of the claims of the New Testament Scriptures, first to notice the most important of these objections.

Mr. Olmsted maintains, that the writer of the first chapter of the book of Genesis must have been a polytheist; he says: "This is apparent from the translation, as we have it, "Let *us* make man in our image;" but the most decisive expression is, "behold the man is become as *one* of us." You tell us that the doctrine of the trinity is taught here, but you have no more authority for saying that the doctrine of three in one is here taught, than of fifty in one. The author does not say how many there were of *us*; for Trinitarians do not say *us* or *them*, and you dare not say *one* of them, or *one* of *us*, when speaking of either person of what you call your Godhead, for fear of incurring the charge of polytheism from your opponents, the Unitarians. It is folly to deny that the expression imports plurality. If an individual should hold to me the following language, "we did all we could to thwart his views and mar his prospects, for fear he would become as rich as *one* of us," I should be very much surprised, and so would you, if that individual should tell me, that he had been talking about his individual self, and intended to include no other. It would certainly be taking an unwarrantable liberty with language. If the expression "one of us," conveys the idea of unity, or does not convey that of plurality, the Bible, which you say is a Revelation from God, must be the most unintelligible book in the world—must be any thing but a revelation.

One reason you assign, (though your God no where assigns it, nor the author for him) why all three of the persons in your trinity were required to make man, is, that he was the masterpiece of God's workmanship; that God the Father *alone* could make the sun, moon, and stars; but when he wished to make *man*, he called upon the

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other *two*. Hence, the expression "let *us* make man," you intimate, if not directly assert, is found but in this place, in the book of Genesis. You certainly must forget that this God of Genesis is represented as going down to Babel to see what the Babelites were doing, and when starting, as saying to the persons of his court, "Let us go down, and there confound their language." Here was an event according to your own reasoning, as important as the creation of man, and much more so than the creation of this and all other worlds. The serpent is also made to say, "Ye shall be as Gods," and he is good authority; at least the author is responsible in this particular for what he puts in the mouth of this dramatis personæ. Add to all this, the Hebrew scholars tell us that the first verse should read, "In the beginning the *Gods* made the heaven and the earth." The writer therefore must have been a polytheist. But the author of Exodus, and the other books of the Pentateuch, must have been a monotheist. There are no *we's* and *us's* in reference to God in them, but it is throughout *I* and *me*. "I am that I am is my name;" "say that *I am* hath sent me unto you;" "thou shalt have no other God before me;" "see now that I —, I am he, and there is no other God with me," are expressions decisive of this point."

Mr. Olmsted here says, that we are informed by Hebrew scholars, the first verse of the book of Genesis should read, "In the beginning the *Gods* made the heaven and the earth." So far is this from being true, all commentators are agreed that the passage should be rendered, "In the beginning *God* created" not the *heaven*, but "the *heavens* and the earth." It is true that the original word used to signify the Deity, is in the plural form; but it is joined to a verb in the singular number, and consequently implies plurality in unity. Dr. Clarke, commenting on the passage, says, "The original word *Elohim*, God, is certainly the plural form of *E*, or *Eloah*, and has long been supposed by the most eminently learned and pious men, to imply a *plurality* of persons in the Divine Nature. As this plurality appears in so many parts of the sacred writings, to be confined to *three* persons, hence the doctrine of the Trinity, which has formed a part of the creed of all those who have been deemed sound in the faith, from the earliest ages of Christianity. Nor are the *Christians* singular in receiving this doctrine, and in deriving it from the first words of divine Revelation. An eminent Jewish rabbin, Simeon ben Joachi, in his comment on the sixth section of Leviticus, has these remarkable words: "Come and see the mystery of the word Elohim; there are *three degrees*, and each degree by itself *alone*, and yet, notwithstand-

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ing they are all *one*, and *joined together* in *one*, and are not divided from each other."—See Ainsworth. He must be strangely prejudiced indeed who cannot see that the doctrine of a Trinity, and of a Trinity in unity, is expressed in the above words. The verb *bara*, he created, being joined in the singular number with this plural noun, has been considered as pointing out, and not obscurely, the *unity* of the divine persons in this work of creation. In the ever blessed Trinity, from the infinite and indivisible unity of the persons, there can be but one will, one purpose, and one infinite and uncontrollable energy."*

Mr. Olmsted further maintains that the writer of the first chapters of Genesis must have believed God to have been a corporeal being. He says: "He (Moses) most assuredly intends to tell us that God was in human shape. His God must have been corporeal. His notion was that God was a very great man. He tells us also that God created man in his likeness, and then tells us that Adam begat Seth in his likeness. If Seth was like Adam, which you will admit, then Adam must have been in the likeness of God. If you still insist that the first and fifth chapters were written by the same person, this argument is still stronger, for the phraseology is the same throughout; the words likeness and image, being used in both cases. The first chapter has it, "Let us make man in our own image, after our likeness." The fifth has it, "And Adam lived an hundred and thirty years and begat a son in his own likeness, after his image." Mr. O. also says: "The second verse of the fourth chapter is direct and positive to the point, that his God was a huge man; for he tells us he had sons who cohabited with women, aye, and married them and begat giants." This objection has already been noticed in the section on the style of the Scriptures, but it may be well here to give it a further notice.

That he who, in the very first sentence of his writings, aims a death-blow at the polytheism which universally obtained in the age in which he lived, viewed the Creator of the *heavens* and the earth as a corporeal being, is an impossibility. The evident meaning of Moses therefore is, that the image and likeness are intellectual. The mind, or soul of Adam, was formed after the nature and perfections of God. The human mind is still endowed with extraordinary capacities; it was and must have been more so when first created. The Infidel who does not believe in the existence of mind or soul may not appreciate the saying, "it is the mind which makes the man;" never-

* Clarke's Commentaries, vol. i, pp. 25, 26.

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theless, it is not the less true on that account; and God is here represented as producing a spirit or mind formed after the perfections of his own nature, and in language suited to the capacities of those, especially those of primitive times; it is said, "God breathed into his (Adam's) nostrils the breath of life, and he became a living *soul*." In this passage God is represented as forming the body of man out of the dust; but the soul or mind is represented as having proceeded from God himself. God is the fountain whence the spirit of man issued, and the stream must resemble the fountain. God is holy, just, wise, good, and perfect; so must the soul be that sprang from him. The *soul* of man, therefore, was created after the image of God, which Paul tells us "consisted in righteousness and true holiness." Therefore, when man was created, he was wise in his mind, holy in his heart, and righteous in his actions, and this is the dictate of reason and common sense.

Where it is said, "Adam begat a son in his likeness, after his own image," the evident meaning is, that this son of Adam was not in the image and likeness of God, after which Adam was created. He by his fall lost that image; he had become imperfect, sinful, corrupt, and mortal; therefore it was impossible for him to beget a pure and holy offspring, unless it is possible for a *bitter* fountain to send forth sweet waters; or that a cause can produce effects totally dissimilar from itself. Seth, therefore, was begotten in the image and likeness of his father, Adam; i. e. imperfect, sinful, corrupt, and mortal; and the reason for the passage here objected to by Mr. O. is obvious; from Seth through Noah, all the human family are descended, and the obvious and natural inference to be drawn from what is here said, is, that all men are affected by that moral taint which Seth received from his father, Adam.

Had Mr. Olmsted consulted some Hebrew scholar, he might have learned that the last clause of the 26th verse of chapter iv. where it is said, "Then began men to call upon the name of the Lord," in the original, signifies that they called upon the name of the Lord in an idolatrous manner. So that here we have an account of the origin of idolatry. The sons of God, signify the true worshipers of God, by which term they are distinguished from the sons of Cain, who were idolaters. This is not the only passage of the Scriptures in which the true worshipers of God are thus denominated: they are so called in Job, chapter i. verse 6; ii. verse 1; xxxviii. verse 7; Hosea, i. verse 10; John, i. verse 12; and in many other places. In the passage objected against by Mr. O. we are informed that the sons of God,

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or his true worshipers, being taken with the beauty of the daughters of the idolaters, the descendants of Cain, made matches with them, thereby *they* were corrupted, and the result was, that all manner of impiety, impurity, and violence filled the whole earth. This Moses here notices that he might give the reason why the whole posterity of Seth, except Noah and his family, were destroyed by the deluge as well as the race of Cain, for they had defiled themselves with their affinity and were corrupted by their vicious practices. It may be objected that this does not remove the difficulty preferred by Mr. O. when he says, these sons of God begat giants; but there is no such statement in the Scriptures. The language is, "There were giants in the earth in those days; and also after *that*, when the sons of God came in unto the daughters of men, and they bare children unto them, the same became mighty men, which were of old, men of renown." The giants therefore are not represented as the fruits of these marriages, but the mighty men, the men of renown. Dr. Clarke informs us that by the term giants, is meant "those who had apostatized, or fallen from the true religion." The original word, which is translated *giants*, is nephilim, according to Dr. Clarke derived from *naphal*, "he fell." He further informs us, that by following the Septuagint our translators render the "term *giants*, without any reference to the meaning of the word, which we generally conceive to signify persons of *enormous stature*.. But the word, when properly understood, makes a very just distinction between the sons of men and the sons of God; these were the *nephilim*, the fallen *earth-born* men, with the animal and devilish mind. Those were the *sons of God*, who were born from above; children of the kingdom, because children of God." He also says, "It may be necessary to remark here, that our translators have rendered seven different Hebrew words by the one term *giants*, viz. *nephilim*, *gibborim*, *enachim*, *rephaim*, *emim*, and *zamzummim*; by which appellatives are probably meant in general, persons of great knowledge, piety, courage, wickedness, &c., and not men of enormous stature, as is generally conjectured."*

Some of the statements concerning Cain have been urged by Infidels, as affording evidence that the Mosaic writings are unworthy of credit. The narrative of the rejection of his offering and the acceptance of that of Abel, say they, is a silly fable, and is disparaging to the character of God. This difficulty will vanish when the nature and design of the sacrifices are considered, which were *eucharistical*,

* Dr. Adam Clarke in loc.

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and expiatory; the former consisted of the fruits of the earth, and was simply an offering of gratitude; by this offering Cain acknowledged God as the Lord of the universe and the dispenser of secular blessings; but he offered no expiatory sacrifice, which consisted in a living animal, the life of which God accepted instead of that of the offender; the crime of Cain consisted in his refusal to acknowledge he was a sinner, therefore his offering was rejected.

Dr. Kennicott contends that the original, which our translators render *Abel, he also brought of the firstlings of his flock*, should have been rendered, *Abel brought it also*, "that is, the gratitude offering; and beside this he brought also the first born of his flock," and it was by this alone he acknowledged himself a sinner and expressed his faith in the promised Messiah. Hence the meaning of that passage, chap. iv. 7, "If thou doest well, shalt thou not be accepted? And if thou doest not well, sin lieth at the door:" evidently is, If thou art so righteous as to need no atoning sacrifice, thou shouldst be accepted; as thou art not, sin will lay in the way, till thou hast removed it by an atoning sacrifice or sin-offering.

It is also objected to the Mosaic narrative, that Cain is represented as being afraid that some one would kill him; which, say they, was an impossibility, seeing that according to Moses he and his father Adam were the only men then upon the earth. It should be observed that the death of Abel took place in the one hundred and twenty-eighth or one hundred and twenty-ninth year from the creation of Adam. Now supposing that Adam and Eve had no other sons than Cain and Abel at that period, yet as they had daughters married to these sons, their descendants must have been numerous. Supposing them to have been married in the nineteenth year from the creation of Adam and Eve, they might have had eight children by the twenty-fifth year; in the fiftieth year, there might have been sixty-four persons upon the earth; in the ninety-eighth, four thousand and ninety-six: and in the one hundred and twenty-second year they would amount to thirty-two thousand seven hundred and sixty-eight. If to these we add the other children descended from Cain and Abel, their children and their children's children, we shall have in the aforesaid one hundred and twenty-eight years, four hundred and twenty thousand one hundred and sixty-four men, without reckoning the women, or such as are under the age of seventeen.

Against this it may be urged, that there is no evidence that the antediluvians began to have children before they were *sixty-five* years of age. Granting this to be true, yet even according to the supposi-

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tion that they had no children before they had reached that age, which however is extremely improbable, yet, in the year one hundred and thirty of the world, there must have been a number sufficient to found several villages, and to excite the apprehensions under which Cain is represented at this time to have labored.*

The passage, "Cain went out from the presence of the Lord, and dwelt in the land of Nod," has been construed into an intimation that he removed to a country inhabited by men who did not belong to the family of Adam. But Dr. Clarke informs us, that *Nod* signifies the same as *Nad*, a vagabond; and eminent commentators render the passage, "*And Cain went out from the presence of the Lord, from the east of Eden, and dwelt a vagabond on the earth.*" The book of Jasher has it, "Cain went out from the presence of the Lord, from the place where he was, and he went moving and wandering in the land towards the east of Eden, he and all belonging to him." Although this book is not of divine authority, yet as it bears evident marks of having been written long before the destruction of Jerusalem, the passage shows what was the understanding of the ancient Jews on this subject.

Infidels cavil at the curse pronounced by Noah upon Canaan, the son of Ham, and represent it as idle language spoken under the impulse of momentary irritation, exhibiting the innocent as suffering for the guilty, and therefore unworthy of a place in a book professing to be a revelation from God. There is nothing in the narrative that warrants the belief that the curse pronounced upon Canaan was the result of irritation. The details given by Moses are very brief, and although the account of Noah's blessings and curses are subjoined to the history of his exposure, we are no more bound to believe that the one event occurred immediately upon the other, than the planting of the vineyard and the distilling of the wine were both the operations of a single day. Noah's conduct, no doubt, corresponded with that of Jacob towards his sons, whom he blessed before his death. Moreover, Ham deserved a severe rebuke, and the curse pronounced by Noah fell upon the offender himself. Whatever might have been the character of Ham, the vices of the Canaanites could not but be their plague. The wretched slavery of that people was not inflicted in consequence of their father's crime, but their slavery was *foretold* as a punishment on their ancestor, who, had he been a good and righteous man, might have been spared the foresight of so much misery.

* See Dodd and Adam Clarke, in loc.

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It is well for a father's peace that he does not know what his sons will yet suffer on account of their wickedness. Milton makes his Adam cry,

> "O, visions ill foreseen! * * *
> * * * Let no man seek
> Henceforth to be foretold what shall befall
> Him or his children. Evil, he may be sure,
> Which neither his foreknowledge can prevent:
> And he the future evil shall no less
> In apprehension than in substance feel,
> Grievous to bear."

For Shem and Japheth to know that their own piety and obedience should be in a manner perpetuated to their descendants was a reward for their dutiful reverence to their father; and it was Ham and Canaan's curse to be foretold that their descendants would be unhappy slaves. So that both the blessings and the curse fell upon the heads of those that deserved them.

Infidels sneer at the account given by Moses of the building of the tower of Babel, its design, and above all the diversity of languages, which last, say they, can be easily accounted for by natural causes. In a previous section of this work a sufficiency of collateral testimony has been adduced to convince every unbiassed mind of the actual existence of the tower of Babel, and that it was built at the time specified by Moses. Infidels affect to understand Moses as intimating that the design of the builders of this tower was that thereby mankind might be enabled to ascend up into heaven; and this they infer from the words, "And they said, Go to, let us build us a city, and a tower whose top may reach unto heaven." It should be observed, that the language of the Scripture is frequently figurative, even when it describes historical events, and that the expression, "whose top may reach to heaven," even if the rendering of the passage be correct, need not be understood literally, for elsewhere the same kind of language is employed with reference to cities of Canaan, and evidently to denote no more than that they were surrounded with lofty, and probably strong walls.

Mr. Hutchinson, a critical Hebrew scholar of the last century, maintained, that the design of the builders was to erect *a temple for the worship of the host of heaven;* and in support of this interpretation, he says that "*verosho bash shamayim*" should be translated, not *whose top* may reach unto heaven, as there is nothing for *may reach* in the Hebrew, but *its head* or summit *to the heavens*, i. e. to the heavenly bodies: and, to confirm the truth of his position, he says, that previously to this time the descendants of Noah were all agreed

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in *one* form of religious worship; and the reason he assigns for this is, that *resaphah achath* signifies *and of one lip*. According to him they had *one litany*, and as God confounded their litany, they began to disagree in their religious opinions, and branched out into sects and parties, each associating with those of his own sentiment, and thus their tower or temple was left unfinished.

Archbishop Tennison, and many other able writers, have also maintained that the tower of Babel served the double purposes of a place of defence, and a temple. The archbishop contends that the shape of the edifice was pyramidical, and that it was so formed in order to assimilate it to the flame, which always ascends conically; and that it was erected in honor of the sun, as the god who dried up the waters of the great flood; there is at least nothing improbable in this; and as Nimrod was the founder of the Zabian idolatry, as all antiquity seems to indicate, the notion is highly probable.

Dr. Clarke, in his notes on the passage in question, says, "It is probable that their being *of one language and one speech, implies* not only a sameness of language, but also a *unity* of sentiment and design, as seems pretty clearly intimated in chap. xi. verse 6. Being therefore strictly united in all things, coming to the fertile plains of Shinar, they prepared to settle themselves there, instead of spreading themselves over all the countries of the earth, according to the design of God; and in reference to this purpose they encouraged one another to build a *tower*, probably a *temple*, to prevent their separation, "lest," say they, "we be scattered abroad upon the face of the whole earth;" but God, miraculously interposing, confounded or frustrated their rebellious design, which was inconsistent with his will; (see Deut. xxxii. 8.; Acts xvii. 26,) and partly by confounding their language, and disturbing their counsels, they could no longer keep in a united state; so that agreeing on nothing but *the necessity of a separation*, they went off in different directions, and thus became scattered abroad upon the face of the earth."

We come now to the last objection, viz., the denouncing the idea that a diversity of language was originally brought about by a miracle. The whole of the arguments against the Mosaic account, amount simply to this, that the cause of the variety of languages in the world is grounded in reason and nature; in the difference of climates; in the unsettled temper of mankind; in the necessary mutability of sublunary things; in the rise and fall of empires; in that constant change, in short, which is continually going on throughout the whole compass of human affairs. Therefore, it is useless to have recourse to

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miracles in a case where it is evident no miracle is necessary, for it is only necessary to suppose that all languages sprang from one common root, and that they are no more than different forms or dialects of the same tongue, which the lapse of time, assisted by certain individual causes, has produced.

However plausible this theory may appear, to say nothing of other grounds of objection, it seems scarcely to be supported by experience. Not to affix a higher value than they deserve, to the numerous, and as it were radical contrarieties, which abound between the constitution of the eastern and western and the northern tongues, it may be observed that languages vary but little, even in the lapse of many centuries, unless those who speak them be either over-run, or drawn into close and intimate connexion with states which employ other languages. The Roman language, for example, was brought to considerable perfection before the time of Plautus; and though some obsolete words may occasionally appear in his writings, yet any man who understands Latin, may read with ease every work which appeared in that language, from the days of Plautus down to the time of Theodoric the Goth; this comprises a period of no less than seven hundred years, and but for the interruption of the barbarians from the north, there is little doubt but that the Latin would have continued unchanged during many ages after. It may also be safely asserted, that had not the Turks when they overran Greece, brought darkness and ignorance along with them, the Greek might have continued to this day, much as it was in the days of Homer, since we see from that poet's works, and the commentaries of Eustathius upon them, that it remained for upwards of two thousand years without undergoing any material alteration. On the supposition that all mankind made use of the same language from the beginning, and that no miraculous interference has taken place in order to confound it, it would be impossible to account for the first origin of these dialects, which we find corrupting and introducing varieties into others. A mere change of place will not cause language radically to change, unless it be aided by other causes; for it is known that the Greeks of Asia Minor spoke a dialect of the same language that was spoken by the Greeks of Europe. The French of Louisiana speak a dialect of the same language with the French of Paris. Few expressions are used in this country, which are not employed in the vicinity of London. Therefore there must have been more than a natural cause for the diversity of speech which we find among men; and that cause is satisfactorily stated only in the book of Genesis.

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But from what has been said it is not to be understood that God obliterated in a moment all trace of the original language from the minds of those who were engaged in building the tower of Babel, and that there was substituted in its room other languages differing radically and entirely from one another. Moses by no means asserts this, but the text implies that God interposed, not with the formation or ground-work of the language, but with the articulation of those who employed it; and improper articulation renders a language quite as unintelligible to those by whom it is spoken correctly, as if the language itself were absolutely strange to them; and among persons of the violent and irrascible temper which seems to have possessed the builders of Babel, such misunderstandings would soon lead to quarrels. That changes in the pronunciation of the original language were produced by divine interference cannot well be doubted; and as such a commencement would gradually lead to greater and more important contrarieties, it sufficiently accounts for facts which without it must be absolutely inexplicable. It does not follow from the statement of Moses, that four or five *original* tongues must all have started up in a moment. The different nations which were settled in the vicinity of the original seat of mankind, whether descended from Ham, Shem, or Japheth, all spoke languages, which at an era far removed from the time of the dispersion, were essentially the same. Therefore it must be obvious that the Mosaic history deserves implicit credit, for it satisfactorily accounts for a phenomena inexplicable without it, and yet it asserts no more than what the experience of every man may confirm.*

To all that has been stated it may be replied, that language is a human invention, and that the nations of the earth from the *beginning* have spoken different languages. It is maintained that both oral and written language is to be attributed to a supernatural revelation; for how could man himself have invented articulate speech? Nothing is more evident than that children learn to speak by imitation; and where there is no opportunity of imitation, the use of articulate speech cannot be acquired; and the reason is obvious, for its structure is too complicated and artificial. Therefore a previous use of language must have been indispensably necessary, in order to the construction of the most simple language of the most barbarous tribes. Besides, if language be a human invention, how comes it to pass that the oldest languages are more complete in their structure than those

* See Dr. Gleig's History of the Bible.

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which have been more recently formed.* And why, as we mark the progress of improvement, are we not carried back to some early and rude state of this invention? Its use is so necessary, and the difficulty of forming it so obvious, that the very nature of the case should convince us that language must be of divine origin, and that conviction must be confirmed by a perusal of the Mosaic history, for there we learn that *laws* were given to the progenitors of the human race through the medium of language. Dr. Spring says, "That the researches of the most accredited philologists go far to support this opinion. The more critically modern as well as ancient languages are investigated, the more are they found to resemble each other in their roots and primary forms, and the more clearly are referable to one common stock. The languages which prevailed in all the south of Europe, after the destruction of the Roman empire, were a barbarous mixture of the Latin with the different languages of the northern invaders. The modern languages of Europe have all evidently been derived from the Roman—the Roman from the Greek—and the Greek from the Phenician. Goguet, in his origin of laws, arts and sciences, remarks that "the comparison of the Phenician and Greek alphabet would alone be sufficient to convince us of this. It is visible that the Greek characters are only the Phenician letters turned from right to left." Authorities might be greatly multiplied to show that the Phenicians spoke a dialect of the *Hebrew*. The Chaldee, Syriac, and Samaritan are also dialects of the Hebrew without any considerable deviation, or many additional words.

There is a striking similarity also between the Ethiopic and the Hebrew; between the Hebrew, the Arabic and the Persic. There are strong analogies between the Sanscrit and the Hebrew, and between the Hebrew and the Coptic; while the Coptic is identified with the ancient Egyptian. Dr. Lightfoot, whom Adam Clarke pronounces to have been the first scholar in Europe, is of opinion that the original tongue was Hebrew; that this was the language spoken in Canaan before the time of Joshua; that it was the language of Adam and the language of God. God, says he, was the first founder of it."†

Connected with the destruction of Sodom and Gomorrah, is the narrative of Lot's wife being converted into a pillar of salt. Infidels have sneered at this, and they maintain that a book containing such a

* Sir W. Jones says of the Arabic language; "As it is unquestionably one of the most ancient in the world, so it yields to none ever spoken by mortals in the number of its words and the precision of its phrases."

† Dr. Spring's Obligation of the World to the Bible.

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statement cannot be a revelation from God. It is conceded that many ridiculous opinions, both in ancient and modern times, have been advanced on the manner in which the change was effected. Some have even pretended to have seen her as a heap of salt: others as a complete human being as to shape and proportion of parts, but only petrified. The statement of Moses is very short, and the Lord Jesus Christ endorsed his veracity by a reference to the judgment inflicted upon her, as a warning to the disobedient and backsliding. Luke xvii. 32. "Remember Lot's wife."

That God could, in a moment, convert this disobedient woman into a *pillar* or *mass of salt* or any *other substance*, no one who believes that there is a God can deny: or that by persisting in remaining in that place until the brimstone and fire descended from heaven she might be *struck dead with lightning*, and *indurated and petrified* is not impossible. Moreover, the term, pillar of salt, may be designed to be understood *metaphorically*, and that this was the design of Moses, appears from the fact that the term salt is often used in the Scriptures as an emblem of incorruption, durability, &c. A perpetual covenant is called a covenant of salt. In Numbers xviii. 19, it is said, "It is a covenant of salt for ever before the Lord unto thee and to thy seed with thee." So that the meaning of Moses is that Lot's wife was converted into an everlasting monument against unbelief and disobedience.

The conduct of Lot, both in Sodom and after his escape, Infidels assert was both immoral and incestuous, therefore it is disparaging to the moral character of God to represent such an one as he, as a servant of the Most High. But his conduct in both of the instances objected against may be readily explained. His strange offer with respect to his daughters, is to be accounted for from the considerations that the rights of hospitality among eastern nations were held most sacred; he who had taken a stranger under his roof was bound to defend him at the expense of his own life; under the influence of those high notions, which none but an Asiatic mind can properly appeciate, he appears from the impulse of the moment and from anxious solicitude for the safety of his guests, to have made the hasty and unwarrantable proposal, and his conduct indicates the excessive agitation under which he labored rather than a disregard to the honor of his children. As regards the transaction in the case, the patriarch may be exculpated from all blame.

As to his daughters, the narrative clearly states that they were ignorant of the real extent of the calamity, which had befallen the cities of

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the plain. It is evident that they regarded themselves and their father as placed in the same predicament with Noah and his family after the flood, and acting upon this conviction, their only object seems to have been to prevent an utter extinction of the human species. This is the motive Moses represents them as acting from, and although they erred, yet it is not to be attributed to corruption of heart, but to an error of the judgment. Therefore they are not to be reprobated as they would deserve to be, if their conduct had been dictated by sinful passion, or had resulted from the action of vitiated minds.

Infidels eagerly seize upon the misconduct of Abram when he practised a deception upon the king of Egypt, by representing his wife Sarai as his sister; and also a similar proceeding of the patriarch in after life, as an unanswerable argument against the possibility of such an one as he being the special favorite of God, and the Bible being a divine revelation. But these men overlook the fact that the Scriptures show men as they really were,—sinful and corrupt; and Moses no where represents Abraham as an absolutely perfect being, but he records this undeniable fact as folly, to call it by no harsher term; and he exhibits his faithfulness as a chronicler in exposing the weaknesses of his hero. They do not consider, that however the facts against which they object may weigh against the virtue and good sense of Abraham, they cannot by any possibility, be construed into an argument against the credibility of the sacred record. To contend that because Abraham's faith failed him in two memorable instances, therefore he was unworthy the favor God showed towards him and the blessings he received, is most absurd; Abraham, like other characters in history, can be justly compared only with the men with whom he was contemporary; and if we except Melchizedek, he was undeniably the most faithful, the most upright, the most religious, the most just of all the persons with whom he came in contact. Besides, as Abraham was chosen, not for his own sake, but to serve a particular purpose, having reference to the benefit of all mankind, and not to be accomplished till after many generations, a few blemishes in his moral character would not, in any respect, affect the end of his adoption; which, as it could be served only by one out of the millions of men then alive, might just as well be served by Abraham as by any other person.

It is worthy of special remark, that Infidels, blinded and bewildered as they are, often adduce as arguments against the Scriptures, what are really arguments in their favor. Not only the crimes of Abraham already mentioned, but those of Jacob, David and others, are

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commented on, and with an air of triumph the question is proposed, Could these have been men "after God's own heart?" Nothing is more manifest than that the very recording of the faults and crimes of the most eminent men whose names are mentioned in Scripture, is an evidence of the truth of the sacred record. Had the writers of the Bible been mere human biographers, anxious to pass off their heroes as the special favorites of God, they would not have ascribed to them actions which a righteous God must both disapprove and punish; for if they possessed any discernment whatever, they could not but have foreseen the objections which such ascriptions would excite; therefore, had they only been inventing a tale, they would have assiduously avoided what was almost certain to bring discredit on their narratives; so that there is a manifestation of great honesty in the record given of the transgressions of the most eminently pious men whose names are mentioned in the Scriptures. This should influence Infidels to pause before they seize on such narratives, as an argument against the credibility of the Bible.

To render a recurrence to this argument of the Infidel unnecessary, it may be well here, further to investigate its nature, and expose its fallacy, as applied not merely to Abraham, but also to the crimes which the sacred historians represent both Jacob and David as having committed. If the Infidel could prove, that the crimes committed, were suffered to pass with impunity, there would be fair ground to object. Thus, could he show that David was visited with no chastisement for the heinous sins of murder and adultery, there would be some reason in his impugning the sacred narrative as at variance with the known principles of God's moral government. But if after the perpetration of these crimes, the days of the king of Israel were days, according to the Scriptural representations, of unvariable trouble and distress, it cannot be said that the crimes entailed no punishment, and that therefore the history is opposed to what we know of God's retributive dealings.

Let us also consider the case of Jacob, whose conduct in practising a fraud upon his father Isaac, has long been a standing subject of cavil with Infidels. The conduct of both Rebekah and Jacob for the purpose of diverting the blessing from Esau, cannot be justified. When the Infidel urges, that when at the promptings of Rebekah, Jacob, disguised in the raiment of Esau, imposed on his father Isaac, whose eyes were dim with age, both were guilty of great wickedness, he is right; but when he maintains, that as Jacob succeeded in his fraud, God is represented as sanctioning villany, he has arrived at a

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false conclusion—so far from this, the whole history is full of evidence of God's retributive justice. Isaac first transgressed in designing to bestow upon Esau the blessing which he knew God had promised to Jacob, for he attempted to divert the divine purpose and decree; but the narrative shows that not only was his attempt frustrated, but the crime of the patriarch was signally punished, for he was not only deceived by his wife and son, a chastisement which must have been very grievous, but in after life he had to experience the mortifying reflection, that to his transgressions was to be traced the difficulties and heart-burnings which prevailed in his family—thus Isaac, the first transgressor, was punished. The crime of Rebekah and Jacob consisted of using an unlawful mode of preventing an unlawful design: both offended, and both were punished. Jacob it appears was Rebekah's favorite son; and it is most likely that it was a mother's fondness that moved her at all hazards to secure to him the blessing. But what was the consequence? Her happiness was not thereby promoted; so far from this, disappointment and distress ensued. The immediate consequence of her success was, that Jacob had to flee from his father's house, and to become a sojourner in a strange land, and he returned not to his home until his mother was dead, so that Rebekah was punished, for she saw not again the son of her affections.

It is true that Jacob gained the blessing, for it was originally designed for him; but he was punished for the fraud which his impatience and fearfulness influenced him to practice; and although he obtained it, it was accompanied with sorrow and affliction. Esau, in this matter, had not sinned, therefore he remained in his father's house, in the undisturbed enjoyment of its comforts and abundance. But Jacob had to become a wanderer and an outcast, with no couch but the ground, and no pillow but the stones; and in after life how signally did the even-handed justice of Almighty God return to him the anguish which he caused to others. When he was deceived by Laban, who gave him Leah in place of Rachel on whom his affections were set, he was partially requited for the imposition he had practised upon his father Isaac. This recompense, however, did not come up to the height of his offence. In after life his own children deceived him, as he had deceived his father, for they cheated him into the belief that Joseph was dead, and he must mourn for Joseph, even as Rebekah had mourned for himself, and be separated from him through many weary years. He who attentively reads the history of Jacob, cannot but perceive, that in the family troubles and sorrows

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which continually harassed him, he was fully punished for the fraud which he practised on his father Isaac.

Infidels represent the command of God to Abraham to sacrifice Isaac, as a command to commit murder, and therefore it constitutes a proof that the Scriptures are unworthy of credit. This command may be satisfactorily vindicated, either by regarding it as a symbolical action, or, without this consideration, by resolving it into the divine sovereignty over the lives of his creatures; for the supreme Lord and giver of life has a right to take it away, and to command it to be taken away, whenever and in whatsoever manner he pleases. To offer a human victim to him without his express warrant, would be to commit *murder*, but to do so by his command would be an act of obedience. As the Almighty has a right to command, so his perfections lead us to infer that he will command nothing but what is worthy of himself. The design of God, however, was to prove Abraham, in order that his faith, love, and obedience might be manifest, and *not*, in fact, that he should offer up Isaac. Abraham, moreover, confidently believed that when he was sacrificed, Isaac should be raised up from the dead: that he must have had such a confidence is obvious from the narrative of God's previous dealings with him. He knew that previously to the birth of Isaac both he and his wife were *dead* to all the purposes of procreation; that his birth was a kind of life from the dead; that the promise of God was most positive, "*In Isaac shall thy seed be called;*" that this promise could not fail; hence he acted under the conviction that it was his duty to obey the command of God, and that it was as easy for God to restore him to life after he had been a burnt-offering, as it was for him to give him life at the beginning. Therefore he fully intended to offer his son, and as confidently expected to have him restored to life again. If he had not been upheld by such a conviction, what agony must his heart have felt at every step of the journey, and through all the circumstances of this extraordinary business? What must his affectionate heart have felt at the questions asked by his innocent and amiable son? What must he have suffered while building the altar—laying on the wood—binding his lovely boy—placing him on the wood—taking the knife—and stretching out his hand to slay the child of his hopes. So far from this narrative being a proper subject for cavil, every view we take of it interests the heart, and exalts the character of this father of the faithful. Moreover it should be borne in mind, that no violence was offered unto Isaac. Josephus supposes that he was then twenty-five years of age, some rabbins that he was thirty-six. Dr. Clarke

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says, "it is more probable he was now thirty-three." But allow that he was only, as stated by Josephus, *twenty-five*, how easily, if so disposed, could he have resisted; for it cannot be supposed, that an old man of at least one hundred and twenty-five years of age, could have bound, without his consent, a young man in the very prime and vigor of life; so that Isaac must have been influenced by the same motives that governed his father Abraham. It cannot, therefore, be said, that the *superior strength* of the father *prevailed*, but the *piety, filial affection, and obedience* of the son *yielded*, and, as Dr. Clarke justly observes, "All this was most illustriously typical of Christ." In both cases the father himself binds him on the wood or to the cross; in neither case is the son *forced* to yield, but yields of his own accord; in neither case is the life taken away by the hand of *violence*—Isaac *yields* himself to the knife—Jesus *lays down his life for the sheep*.*

* The book of Jasher contains the following deeply interesting account of the conduct of Isaac, on the occasion referred to above: "And when they were going along Isaac said to his father, Behold I see here the fire and the wood, and where then is the Lamb that is to be the burnt offering before the Lord? And Abraham answered his son Isaac, saying, The Lord has made choice of thee, my son, to be a perfect burnt offering instead of the lamb. And Isaac said unto his father, I will do all that the Lord spoke to thee with joy and cheerfulness of heart. And Abraham again said unto Isaac his son, Is there in thy heart any thought or counsel concerning this, which is not proper? tell me, my son, I pray thee; O, my son, conceal it not from me. And Isaac answered his father Abraham and said unto him, O my father, as the Lord liveth, and as thy soul liveth, there is nothing in my heart to cause me *to deviate* either to the right or to the left from the word that he has spoken to thee. Neither limb nor muscle has stirred at this, nor is there in my heart any thought or evil counsel concerning this. But I am of joyful and cheerful heart in this matter; and I say, blessed is the Lord who has this day chosen me to be a burnt offering before him. And Abraham greatly rejoiced at the words of Isaac, and they went on, and came together to that place that the Lord had spoken of. And Abraham approached to build the altar in that place; and Abraham was weeping, and Isaac took stones and mortar until they had finished building the altar. And Abraham took the wood and placed it on the altar which he had built. And he took his son Isaac and bound him, in order to place him on the wood which was upon the altar, to slay him for a burnt offering before the Lord. And Isaac said unto his father, Bind me securely, and then place me upon the altar, lest I should turn and move and break loose from the force of the knife upon my flesh, and thereby profane the burnt offering; and Abraham did so. And Isaac still said to his father, O my father, when thou shalt have slain me and burnt me for an offering, take thee that which shall remain of my ashes to bring to Sarah, my mother, and say to her, this is the sweet smelling savor of Isaac; but do not tell her this if she should sit near a well, or upon any high place, lest she should cast her soul after me and die. And Abraham heard the words of Isaac, and lifted up his voice and wept when Isaac spake these words: and Abraham's tears gushed down upon Isaac his son; and Isaac wept bitterly, and he said to his father, Hasten then, O my father, and do thou the will of the Lord our God, as he has commanded thee. And the hearts of Abraham and Isaac rejoiced at this thing which the Lord had commanded them; but the eye wept bitterly while the heart rejoiced. And Abraham bound Isaac, and placed him on the altar upon the wood, and Isaac stretched forth his neck upon the altar before his father. And Abraham stretched forth his hand to take the knife to slay his son as a burnt offering before the Lord."

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Infidels urge against the veracity of the Scriptures that they represent the rite of circumcision as having had its origin in the family of Abraham; whereas, say they, it can be proved that that rite was first practised by the Egyptians and other oriental nations; and this assertion they make upon the authority of Herodotus, who says: "The Colchians, Egyptians, and Ethiopians are the only nations in the world who have used circumcision from the remotest period, and the Phenicians and Syrians who inhabit Palestine acknowledge they received this from the Egyptians." If Herodotus, by Phenicians and Syrians, means Jews, he is incorrect; for no Jew ever did or ever could *acknowledge* this with the history of Abraham in his hand. Had Herodotus lived and written before the days of Abraham, or before the sojourning of Israel in Egypt, and informed us that circumcision had been practised among them from *the beginning*, then it might have been possible that the Israelites while sojourning in Egypt, had learned and adopted this rite. But when it is known that Herodotus flourished only four hundred and eighty-four years before Christ, and that Jacob and his family sojourned in Egypt more than eighteen hundred years before the Christian era, and that all the descendants of Abraham most conscientiously observed circumcision, and do to this day, then the presumption is that the Egyptians received it from the Israelites, and not that it was borrowed from the former, by the latter, as they had practised it so long before their ancestors had sojourned in Egypt. Mr. Bruce, the celebrated traveler in Abyssinia, after mentioning a number of tribes among whom circumcision is practised, and stating the several reasons which they assign for it, says, "But none of them pretend that circumcision arises from necessity of any kind, from any obstruction or impediment to procreation, or that it becomes necessary for cleanliness, or from the heat of the climate. None of those reasons, constantly given in Europe, are even to be heard of here; nor do I believe they have the smallest foundation any where; and this I think should weigh strongly in favor of the account which Scripture gives of it. In discussing the question of the origin of the rite I will suppose Moses a profane author; but till those that argue against his account, and maintain that circumcision was earlier than Abraham, shall show me another profane author as old as Moses, and as near the time it began as Moses was to the time of Abraham, I will not argue with them in support of Moses against Herodotus, nor discuss Herodotus' Phenicians, and who his Egyptians were that circumcised. Herodotus knew not Abraham nor Moses; and compared to their days, he is but

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as yesterday. Those Phenicians or Egyptians might, for any thing he knew at his time, have received circumcision from Abraham, or Ishmael, or some of their posterity, as the Abyssinians or Ethiopians, whom he refers to, actually say they did; which Herodotus did not know, it is plain, though he mentions they were circumcised." Add to this, that a strong evidence of the integrity of the statement of Moses is to be found in the fact, that all those tribes which trace their descent from Ishmael circumcise their youth when they attain their thirteenth year, in memory of their great ancestor, who according to the statement of the sacred historian, had attained to that age when he was circumcised.

Infidels object to the miracles performed by Moses in Egypt, that he describes the works of the magicians in the very same language he does his own, and therefore there is reason to conclude that those performed by him were of the same nature as theirs.

To this objection Mr. Farmer gives the following very satisfactory reply: "That nothing is more common than to speak of professed jugglers, as *doing* what they *pretend* and *appear* to do, and that this language never misleads, when we reflect what sort of men are spoken of, namely, mere imposers on the sight. Why might not Moses then use the common popular language when speaking of the magicians, without any danger of misconstruction, inasmuch as the subject he was treating, all the circumstances of the narrative, and the opinion which the historian was know to entertain of the inefficacy and imposture of magic, did all concur to prevent mistakes?

Moses did not affirm that there was a perfect conformity between his works and those of the magicians; he does not close the respective relations of his own particular miracles, with saying, the magicians *did that thing*, or *according to what he did* so *did they*, a form of speech used on this occasion no less than three times in one chapter to describe the exact correspondence between the orders of God, and the behavior of his servants; but makes choice of a word of great latitude, such as does not necessarily express any thing more than a general similitude, such as is consistent with a difference in many important respects—they did *so*, or *in like manner* as he had. That a perfect imitation could not be designed by this word, is evident from its being applied to cases in which such an imitation was absolutely impracticable: for when Aaron had converted *all* the waters of Egypt into *blood*, we are told the magicians *did so*, that is, something in like *sort*. Nor can it be supposed that they *covered* the land of Egypt with frogs, this had been done already; they could only appear

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to bring them over some small space cleared for the purpose. But what is more decisive, the word imports nothing more than *attempting* some imitation of Moses, for it is used when they failed in their attempt: *They did so to bring forth lice, but they could not.*

So far is Moses from ascribing the tricks of the magicians to the invocation and power of demons, or to any superior beings whatever, that he does most expressly refer all they did or attempted in imitation of himself, to *human artifice and imposture.* The original words, which are translated *enchantments*, are entirely different from that rendered enchantments in other passages of Scripture, and do not carry in them any sort of reference to sorcery or magic, or the interposition of any spiritural agents; they import deception and concealment, and ought to have been rendered *secret sleights* or *jugglings*, and are thus translated even by those who adopt the common hypothesis with regard to the magicians. These *secret sleights* and *jugglings* are expressly referred to the magicians, not to the devil, who is not so much as mentioned in the history. Should we therefore be asked, how it came to pass, in case the works of the magicians were performed by sleight of hand, that Moses has given no *hint* thereof? we answer, he has not contented himself with a hint of this kind; but at the same time that he ascribes his own miracles to Jehovah, he has in the most *direct terms* resolved every thing done in imitation of them entirely to the fraudulent contrivances of his opposers, to legerdemain or sleight of hand, in contradistinction from magical incantations. Moses therefore could not design to represent their works as real miracles, at the very time he was branding them as impostures.

It remains only to show, that the works performed by the magicians did not exceed the cause to which they are ascribed; or, in other words, the magicians proceeded no farther in imitation of Moses, than *human artifice* might enable them to go, while the miracles of Moses were not liable to the same impeachment, and bore upon themselves the plainest signatures of that divine power to which they are referred. If this can be proved, the interposition of the devil on this occasion will appear to be an hypothesis invented without any kind of necessity, as it certainly is without any authority from the sacred text.

With regard to the first attempt of the magicians, the *turning rods into serpents:* It cannot be accounted extraordinary that they should seem to succeed in it, when we consider that these men were famous for the art of dazzling and deceiving the sight; and that serpents being rendered first tractable and harmless, as they easily may have

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had a thousand different tricks played with them to the astonishment of the spectators. Huetius tells us, that among the Chinese there are jugglers who undertake to turn rods into serpents; though no doubt they only dexterously substitute the latter in the room of the former. Now this is the very trick the magicians played; and as it appears by facts, that the thing in general is very practicable, it is immaterial to account particularly how the thing was done; since it is not always easy to explain in what manner a common juggler imposes upon our sight. Should it be suggested, that Moses might impose upon the sight of the spectators, as well as the magicians, I answer, that as he ascribes their performances to legerdemain, and his own to God, so there might and must have been a wide difference in their manner of acting; the *covered arts* of the magicians not being used by Moses, the same suspicion could not rest on him that did on them. What an ingenious writer asserts is not true, that, according to the book of Exodus, the outward appearance on both sides was precisely the same. The book of Exodus specifies a most important difference between the miracle of Aaron, and the impostures of the magicians; for it says, that *Aaron cast down his rod before Pharaoh and before his servants, and it became a serpent;* but with regard to the magicians, it uses very different language, for at the same time it says, *They cast down every man his rod, and they became serpents.* It expressly declares, that they did this by *their enchantments* or *covered arts;* and what in the most effectual manner prevented any apprehension, that the serpent of Aaron was (like those of the magicians) the effect only of a dexterous management, not a miraculous production, God caused his rod to swallow up theirs, in which there was no room for artifice, and which for this reason the magicians did not attempt to imitate. This new miracle was not designed to establish the superiority of the God of Israel to the idols of Egypt; nor was it capable of answering that end; but in the view here given of it, had much wisdom by vindicating the credit of the former miracle (which might possibly be more open to suspicion than any of the rest) as well as by affording new evidence of a divine interposition in favor of Moses. God considered this evidence as fully decisive of the point in question, between his messengers and the magicians; for from this time he proceeded to the punishment of Pharaoh and the Egyptians; which affords a new demonstration, drawn from the justice of the Divine Being, of the falsehood of the common hypothesis, according to the representation given of it by those who maintain that the magicians were not plainly vanquished till they were restrained

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from turning the dust into lice. Had this been the case it would have been right in Pharaoh to suspend his judgment till that time, nor would God have punished him by the two intervening plagues, that of turning the waters of the Nile (to which Egypt owed its fecundity) into blood, and covering the land with frogs; punishments so severe as imply the most criminal obstinacy on the part of Pharaoh.

With regard to the next attempt of the magicians to imitate Moses, who had already turned all the running and standing waters of Egypt into blood, there is no difficulty in accounting for their success in the degree in which they succeeded. For it was during the continuance of this judgment, when no water could be procured but by *digging round about the river*, that the magicians attempted by some proper preparations to change the color of the small quantity that was brought them (probably endeavoring to persuade Pharaoh, that they could as easily have turned a larger quantity into blood.) In a case of this nature, imposture might, and as we learn from history, often did take place. It is related by Valerius Maximus, that the wine poured into the cup of Xerxes was three times changed into blood. But such trifling feats as these could not at all disparage the miracle of Moses; the vast extent of which raised it above the suspicion of fraud, and stamped upon every heart, that was not steeled against all conviction, the strongest impression of its divinity. For he turned their streams, rivers, ponds, and the water in all their receptacles into blood. And the fish that was in the river (Nile) died; and the river stank.

Pharaoh not yielding to this evidence, God proceeded to farther punishments, and covered the land of Egypt with frogs. Before these frogs were removed, the magicians undertook to bring into some place cleared for the purpose a fresh supply; which they might easily do, when there was such plenty every where at hand. Here also the narrow compass of the work exposed it to the suspicion of being effected by human art, to which the miracle of Moses was not liable; the infinite number of frogs which filled the whole kingdom of Egypt (so that their ovens, beds, and tables swarmed with them) being a proof of their immediate miraculous production. Besides, the magicians were unable to procure their *removal;* which was accomplished by Moses, at the submissive application of Pharaoh, and at the very time that Pharaoh himself chose, the more clearly to convince him that God was the author of these miraculous judgments, and that their infliction or removal did not depend upon the influence of the elements or stars, at set times or in critical junctures.

The history of the last attempt of the magicians confirms the ac-

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count here given of all their former ones. Moses turned all the dust of the land into lice; and this plague, like the two preceding ones, being inflicted at the word of Moses, and extending over the whole kingdom of Egypt, must necessarily have been owing, not to human art, but to a divine power. Nevertheless, the motives upon which the magicians at first engaged in the contest with Moses, the shame of desisting, and some slight appearances of success in their former attempts, prompted them still to carry on the imposture, and to try *with their enchantments to bring forth lice; but they could not.* With all their skill in magic, and with all their dexterity in deceiving the spectators, they could not even succeed so far as they had done in former instances, by producing a specious counterfeit of this work of Moses. Had they hitherto performed real miracles by the assistance of the devil, how came they to desist now? It cannot be a greater miracle to produce lice, than to turn rods into serpents, water into blood, and to create frogs. It has indeed been very often said, that the devil was now laid under a *restraint;* but hitherto no proof of this assertion has been produced. The Scripture is silent, both as to the devil being now restrained from interposing any farther in favor of the magicians, and as to his having afforded them his assistance on the former occasions. But if we agree with Moses, in ascribing to the magicians nothing more than the artifice and dexterity which belonged to their professions; we shall find that their want of success in their last attempt, was owing to the different nature and circumstances of their enterprise. In all the former instances, the magicians knew beforehand what they were to undertake, and had time for preparation. They were not sent for by Pharaoh, till after Moses had turned his rod into a serpent, and previous notice had been publicly given of the two first plagues. But the orders in relation to the third, were no sooner issued than executed, without being previously imparted to Pharaoh. So that in this last case they had no time for contriving any expedient for imitating or impeaching the act of Moses. And had they been allowed time, how was it possible for them to make it appear that they produced those animals, by which they themselves and all the country were already covered and surrounded? or what artifice could escape detection, in relation to insects, whose minuteness hinders them from being perceived till they are brought so near as to be subject to the closest inspection? Now therefore the magicians chose to say, *This* (last work of Moses) *is the finger of God.*

It has been generally thought that the magicians here acknowledge

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that the God of Israel was stronger than the gods of Egypt, who had hitherto assisted them, but were now restrained from doing it by his superior power. But the text makes no mention of their allowing the God of Israel to be superior to the gods of Egypt, much less of their admitting the former to be Jehovah and the only true God. Nor do they refer to any supernatural restraint upon the Egyptian deities, but to the last miracle of Moses, when they say, *This is the finger of God*, or *of a god;* for the original word admits this sense, and very probably was used in no other by the magicians, who believed in a plurality of gods. But unable to turn the dust of the earth into lice (and even to seem to do it) they allow that this surpassed the science they professed, and argued the special miraculous interposition of some deity. There is no sort of evidence that this language of the magicians proceeded from a desire of doing justice to the character and claims of the God of Israel, or that it was not merely designed as the best apology they were able to make for their own failure of success, and to prevent Pharaoh from reproaching them with the want of skill in their profession. Certain it is that this declaration of the magicians had no good effect upon Pharaoh, but seems rather to be mentioned as an occasion of his continued hardness. Nay, the history plainly intimates that the magicians themselves afterwards confronted Moses, till in punishment of their obstinacy, they were smitten with ulcers. I add, that the sense here assigned to their language, is perfectly agreeable to the account before given of the state of the controversy between them and Moses; for it implies, that the magicians had not so much as pretended to any miraculous interposition of the gods in their favor, but relied entirely upon the established rules of their art; and consequently that Pharaoh's view in sending for them, was to enable himself to determine, whether the works of Moses lay within the compass of it.

I cannot conclude this subject without observing that the strenuous but unsuccessful opposition to Moses added strength to his cause, as it seemed to manifest the divinity of his miracles, by clearing him from all suspicion of magic. This art was thought equal to the most wonderful phenonema. In Egypt it was held in the highest esteem, and carried to its utmost perfection. Pharaoh, without doubt, on the present most important and interesting occasion, engaged the assistance of the most able professors of it, who from a regard to their own reputation and interest, would try every possible method to invalidate the miracles of Moses. Nevertheless their utmost efforts were baffled; and the vanity and futility of the claims of magic were

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detected and exposed, agreeably to the censure passed upon them by saint Paul; for, speaking of certain persons, whose opposition to genuine Christianity was the sole effect of their corrupt minds, without the least color of reason, he compares them to Jannes and Jambres, who withstood Moses; and did it, he must mean, with as little pretence, or there could be no justice in the comparison. He adds, *their folly was manifest unto all men;* and thus he taxes the conduct of magicians with the most glaring absurdity. He cannot therefore be supposed to admit, that they imitated and equalled, for a time, the miracles of Moses, and then desisted as soon as they found themselves unable to continue the contest to advantage, (which would have been a sort of prudence,) but to assert, that they wickedly and absuredly attempted to place the feats of art on a level with the undeniable operations of a divine power; and so shamefully miscarrying in their undertaking, they exposed themselves to the contempt of those who had once held them in high veneration." (Quoted from Horne.)

SECTION I.

INFIDELS assert that the pillar of cloud and fire is a fiction, having its foundation in a custom very early in life, and to a certain extent still practised by travelers through the desert. That before the compass was invented, caravans were in the habit of having their route marked by guides who preceded them, and carried as a sort of movable beacon, a quantity of fire elevated upon lofty poles. That such a beacon, seen from the rear of an immense column, marching through a sandy plain, would by day present the appearance of a cloudy pillar, as by night it would assume the aspect of a pillar of flame.

To this it is replied, that the cloudy pillar was either what Moses represents it to have been, or there was no cloudy pillar at all, for it is absurd to suppose that any argument could persuade six hundred thousand men, that one man, or a hundred men, marching before them and bearing fire upon poles, performed all that Moses tells his contemporaries was performed by the pillar of cloud in their presence, and under their immediate observation. Sometimes the cloudy pillar was within the camp, sometimes it appeared in the rear, and sometimes in the front; and it is not to be imagined that six hundred thousand persons could be persuaded that a single man, carrying an ordinary fire, or a hundred men carrying as many fires, and occa-

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sionally intermingling among them, constituted a being so awful, as that pillar is stated to have been.

It is stated, the Israelites were under the guidance of the pillar during forty years; and it is inconceivable that for so long a period they could be cajoled into the belief that a cloudy pillar was moving, sometimes before, sometimes behind them; that sometimes it rested in their camp, sometimes at a short distance from it; that they heard Moses receive, from time to time, commands from the Being who inhabited it, and that they saw lightnings flash from it, to destroy daring sinners; it is inconceivable that the Israelites could have been persuaded of all this, if in reality there was nothing of the kind seen or heard by them. He who still urges this objection, with a bad grace accuses the most bigoted sectarian of credulity.

Some Infidels have asserted that the Israelites crossed the Red sea at Suez, where the passage could easily have been effected without a miracle by the recess of water at a spring tide, aided by the blowing of the Etesian winds. This assertion however is untrue. The passage was not effected at Suez, but at a point which, according to an oriental idiom, lies ten hours' journey farther down the gulf. This is ascertained from the tradition of the natives, compared with the import of the name of the place, where previous to the division of the sea the Israelites encamped. The word "Pi-ha-hiroth," signifies the mouth of the ridge, or chain of mountains, which line the western coast of the Red sea, among which we know that the people were entangled; and as there is but one mouth to that chain, through which a retreating multitude could pass, there can be no doubt whatever respecting the situation of Pi-ha-hiroth. Before that opening we are told the Israelites encamped, between Migdel and the sea, over against Baal-zephon; but Migdel being probably a tower, which indeed is the meaning of the word, and Baal-zephon, or the northern Baal, a temple on the opposite promontory, both these landmarks, like other works of man, have long ago disappeared. The opening, however, in the ridge of mountains, anciently called Pi-ha-hiroth, still remains, and the names of conspicuous places in its neighborhood distinctly prove, that the persons by whom such names were given, believed this to be the point at which the Israelites passed the gulf in safety, and where Pharaoh and his host were drowned in attempting to follow. Thus we have close by Pi-ha-hiroth, on the western side of the bay, Mount Attaka, which we are told signifies deliverance: on the western side, and nearly opposite, a head-land called Ras Musa, or the *cape of Moses;* and little farther down the

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[Moses at the passage of the Red Sea.—N. Poussin.]

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gulf, Hamam Taraun, that is Pharaoh's baths or springs. It is worthy of remark, also, that the general name of the gulf itself, is at these places, Baln-el-Kolsum, the bay of *submersion*, in which there is a whirlpool, bearing the striking appellation of Buket Taraun, or the *soell* or *pool* of Pharaoh. The depth of the water here, it appears, never falls short of fourteen fathoms, and the bay is something less than four leagues in width.

Infidels urge that the tremendous scene on Mount Sinai at the delivery of the law, was a cheat practised by Moses upon the Israelites; that Sinai was a volcanic mountain, and that Moses made use of an eruption for the purpose of impressing the people with a belief that he really held close intercourse with Jehovah.

To this it is replied, that no volcanic eruption can account for the accompaniments of the scene in question, such as the voice, which we are informed caused all Israel to tremble, and the clang of trumpets, heard on all sides by hundreds of thousands of persons. Besides, wherever a volcano has once been, traces are invariably left behind, which time has never eradicated or probably never will; of these, neither Mount Sinai nor Mount Horeb presents a vestige; they are both perfectly smooth on their summits, without crater or orifice of any kind, such as old volcanoes uniformly exhibit; and hence we are compelled to believe that neither in the days of Moses, nor at any other period, were they subject to volcanic eruptions. The scene at the delivery of the law must therefore have been as the Bible represents it, or it never occurred at all.*

The very same reasons will apply to every one of these wonderful events, which took place during the progress of the Israelites through the wilderness. However rude they may be admitted to have been,

* To the south-west of Mount Sinai lies a narrow valley, which Dr. Pococke terms the vale of Job, or the vale of God. There is shown the rock, which Moses is said to have struck, when the waters gushed out so miraculously, and supplied the fainting Israelites; the Dr. says it is a beautiful red granite stone, about seventy-five feet long, ten wide, and about twelve feet high. It lies tottering and loose near the middle of the valley, which is here about two hundred yards broad: and it seems to have been formerly a part or cliff of Mount Sinai, which hangs in a variety of precipices over all this plain. There are four or five fissutes, one above the other, on the face of the rock, each of which is about a foot and a half long and a few inches deep. These run along the breadth of the rock, and are not rent downward; they are more than a foot apart, and there is a channel worn between them by the gushing of the waters. Dr. Shaw remarks, that neither art nor chance could be concerned in the contrivance, and it never fails to produce the greatest seriousness and attention in those who behold it. The Arabs call it the stone of Moses, and it is greatly venerated by the Bedouins, who put grass into the fissures above described, as offerings to the memory of Moses, in the same manner as they place grass on the tombs of their saints, because grass is to them the most precious gift of nature, and upon which their existence depends.

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it is impossible to conceive that they could be persuaded by their ruler to look upon a fountain discovered by him among the bushes, as miraculously opened in the face of a hard rock, by a blow from his rod in their presence; whilst the showers of manna and flights of quails, whether of natural occurrence in the desert or not, were, in the case of the Hebrews, clearly miraculous. No natural cause can account for the absence of the manna on the sabbath day, and on the sabbath day only; or, for its becoming putrid when kept beyond a certain number of hours on other days, yet remaining perfectly sound on the seventh; nor is it probable that the quails would arrive just at the moment when they were most needed, unless directed thither by the hand which regulates nature. Again, the tremendous punishments which from time to time overtook the rebels; the death of Korah and his company by fire issuing from the pillar, of Dathan and his adherents by an earthquake. These things either were or they were not; if they were not, then must we believe that it is practicable to persuade multitudes of men and women that they actually witnessed events which they had no means of witnessing; and it may be safely left to the reader to decide whether the alternative be admissible.

Infidels found objections against the credibility of the Mosaic writings, on the dealings of God with the Israelites in the wilderness—the laws which he gave them, and his detaining them so long from taking possession of the land of Canaan. Mr. Olmsted, with a sneer, tells us, that Bonaparte led his army from Egypt to Joppa in six days, whereas the Israelites were forty years in performing the same journey. Such men, however, by their objections only show their ignorance of the subjects treated of.

The great design of God in his dealings with the Israelites, not only in the wilderness, but from the commencement to the close of their career, was the same which originally prompted him to call Abraham from among his kindred, namely, to keep up in a corrupted world some knowledge of himself, and to prepare mankind for the coming of that seed by whom the serpent's head was to be bruised. Properly to understand the design and fitness of the Levitical economy, the reader must keep in view the condition of the nations of the earth at large, and also that of the Israelites themselves.

As has already been proved, all the nations of the earth had departed from the worship and service of the one true God, and they worshiped the heavenly bodies, deified men, and in many instances the beasts of the earth and creeping things. The Israelites them-

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selves were contaminated with the prevailing idolatries and superstitions of the Egyptians and surrounding nations, and when they left Egypt they must have been not only morally depraved, but barbarously ignorant and rude. Therefore, unless the Almighty had miraculously interfered, to create as it were new capabilities in their minds, they were not and could not be prepared to receive a pure and spiritual religion like the Christian. They had to be taught slowly, and advance step by step. Their bondage in Egypt was calculated to render them humble and teachable. When God was about to interpose for their deliverance, and revealed himself to them as the God of their fathers, it was by a title which simply denotes personality and existence; by this a first truth was thrown into their minds, but what he was besides what was thus revealed they then had no knowledge. By the miracles in Egypt he gave them a confirmation of that revelation, by showing that he was infinitely more powerful than all the supposed gods of that land. By delivering them from the cruel and unjust bondage under which they labored, and especially by their miraculous deliverance at the Red sea, he revealed himself to them as their great Benefactor, and by thus operating upon their affections, he prepared them for further teachings; and in this we have a display of the wisdom of Almighty God, for nothing is more true, than that, in order to secure obedience, love must be called into action, and no one can love a being in whom he does not discover excellencies calculated to excite it. By the deliverance of the Israelites, therefore, the attention of the whole nation was turned to Jehovah, and an impression of his goodness and benevolence was deeply fixed in their memory. As all the nations around them were idolaters, consequently the Israelites would be exposed to seduction from the worship of the one true God. Therefore we have in the narrative another exhibition of the infinite wisdom of their Deliverer, in his assuming not merely a religious but a political superiority over them, and by constituting himself, in the strictest sense of the term, the king of Israel, and thus the government became, in the strictest sense, a theocracy. And, as a security against seduction from his worship and service, he passed a law by which apostasy from the true religion was treated as high treason, and the person convicted of it was rendered liable to the very same penalties which attach in modern governments to the same offence. In all civilized nations, the traitor to his government not only suffers death, but his sin is visited on his descendants by a forfeiture of their titles and estates. Precisely to this, and to no more than this, does the penalty threatened in the

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second commandment, so much objected to by infidels, extend: if there be any injustice in it, (which there is not,) that injustice is shared with the codes of all the most enlightened nations that have ever flourished on the face of the earth.

When the condition of the Israelites is kept in view, especially their strong inclination to neglect and corrupt their religious duties, the necessity of the severe penalty annexed to the law of the sabbath will be apparent; for, had not this law been rigidly enforced, the consequence would have been, a general forgetfulness of the fundamental truths of all religion—these, with the other laws or commandments of the moral code, were first passed. Then followed the ceremonial code, which is so much objected against by the Infidel, and in which even most Christians themselves see neither fitness or excellency. A proper understanding of this subject may present the ceremonial code in a new and interesting light.

The Infidel sneers at the victims' dresses and ordinary customs enjoined by the ceremonial law, as ridiculous; and asserts that such a law is unworthy the character of God. The law in relation to victims was calculated to teach the Israelites an important lesson. Whoever will cast his eye over the list of animals devoted to slaughter by that law, will find that they were precisely such as were revered by the Egyptians as gods. Thus a heifer without blemish, of whatever color, was in Egypt held sacred to Isis, one of their principal deities; and it was worshiped as the visible representative of that goddess; whilst the color, red or bright yellow, both in man and beast, was consecrated to Typhon, the principal of evil. A heifer without blemish, was by the ceremonial law, commanded, as the vilest of all animals, to be burned without the camp; and whoever touched her was pronounced to be unclean; thereby contempt was poured upon the worship of Isis, and thereby the Israelites were taught to look with repugnance upon the worship of that idol. Among the Egyptians the goat was sacred to Pan, and worshiped with the most atrocious rites as his emblem. But Jehovah required the Israelites to offer up this Egyptian deity as a sacrifice to himself, and on one occasion to send him away into the wilderness loaded with maledictions; and it was thus throughout the whole law of sacrifice. Every victim was offered in direct opposition to the superstitious notions of the heathens, by whom the Israelites were surrounded. The influence and tendency of the law of sacrifices, was to teach the Israelites that the gods of the heathens were no gods; and therefore a wall of partition was raised, not to be broken down by the apostasy of the favored people.

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The Infidel sneeringly asks, Pray, why should this law prescribe even the kind of apparel to be worn by the Israelites: for instance, was not the law forbidding them to wear a garment of linen and woollen mixed, ridiculous: and is it not disparaging to the character of God, to represent him thus particular about matters of no importance? The propriety of this law will appear, when it is considered that the heathens always wore such a garment during their nocturnal acts of worship; and because they believed that the act of wearing it protected its owner and his property from malign influence, and promoted exceedingly the growth of his wool and flax.

The Infidel again asserts that it must be acknowledged by the most bigoted stickler for the ceremonial law, that the injunction not to seethe a kid in his mother's milk was both unnecessary and ridiculous. It is conceded that at first sight this seems a strange injunction; but when it is considered that to feast upon a kid so dressed, formed an essential part of the impious and obscene ceremonies which were celebrated in honor of a god, believed to have been suckled by a goat, the prohibition can no longer be viewed as useless in itself, or at all unworthy of him who pronounced it. From these examples it must be evident that the ceremonial law was admirably calculated to teach the Israelites many important lessons, and to guard them from being reduced into the idolatrous practices of the heathens around them.

It has been rightly observed, that it is characteristic of the wisdom of God to accomplish many ends by a single act of providence. And other and very important lessons, besides those just specified, were taught the Israelites by the ceremonial law. When Jehovah had delivered them from the bondage of Egypt, constituted them into a theocracy, and delivered to them the ten commandments from Mount Sinai, they knew none of his attributes except his infinite power and goodness; and although they knew that he required their worship and obedience, and just and equitable conduct towards each other, yet they had no conception of his holiness, his opposition to all moral defilement. How were they to be taught this attribute of the Deity, without a knowledge of which there could be no right exercise of heart in religious worship? Unless God had miraculously created new capabilities in their minds, the only way by which it could be communicated, would be by the use of figures addressed to the mind through the medium of the senses.

That the Israelites might be brought to the knowledge of holiness by the ceremonial law, the animals of the country were divided into

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clean and unclean, and by this distinction the Israelites deemed the one kind purer than the other. From that which was deemed pure, one without spot or blemish was selected as a victim to be offered in sacrifice; this in their eyes would be deemed purer, not only than those which were considered unclean, but more pure than other individuals of its own kind. As the animals were thus distinguished, so also were the Israelites themselves; for every Israelite was not permitted to offer these animals in sacrifice, but a certain class of men were selected from the whole body, who were set apart or purified for this service. But this was not all; before the sacrifice could be offered, it had first to be washed with pure water, and on certain occasions the priest himself had to undergo the same kind of purification. Finally, when all these different processes had been gone through, and the idea of superlative purity had thereby attached itself to the sacrifice—when it was offered, neither priest, nor people, nor sacrifice were permitted to come into the presence of God; but the victim was offered in the court without the holy of holies; and thus a contrast was drawn between the purity of God, and the highest degree of earthly purity; and thus by the use of figures and a process of comparison, the idea of the purity of God was communicated by the ceremonial law to the minds of the Israelites. This idea however was communicated, not merely by the sacrifices which were offered, but it pervaded the whole Levitical economy in all its ceremonies and all its observances. The camp was purified, the people were purified, the priests were purified, every thing was purified and re-purified, and every process of the ordinances was calculated to reflect purity on the others, until finally all centered by comparison into the idea of the infinite purity of God, who, been believed by them to be an infinitely powerful and good Spirit, the idea of purity as attached to him would necessarily assume a moral character, because it appertained to a moral being, and would be viewed as moral purity or holiness. Thus by this process, they learned in the Scriptural meaning of the term, that God was of purer eyes than to look upon iniquity.

The author of the Philosophy of the Plan of Salvation, to whom we are indebted for the substance of the immediately preceding remarks, says: "That the idea of the moral purity in the minds of the Israelites was originated by the machinery of the Levitical dispensation, is supported, not only by the philosophy of the thing, but by many allusions in the Scriptures. Such allusions are frequent both in the writers of the Old and the New Dispensations: evidenc-

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ing that in their minds, the idea of moral purity was still symbolized by physical purity. The rite of baptism is founded upon this symbolical analogy; the external washing with water being significant of the purifying influence of the Holy Spirit. St. John saw in a vision the undefiled in heart, clothed with linen pure and white; evincing that to the mind of the Jew, such vestments as the high priest wore, were emblematical of moral purity. In the epistle to the Hebrews, which is an apostolic exposition of the spiritual import of the Levitical institution, so far as that institution particularly concerns believers under the New Testament dispensation, we have the foregoing view of the design of ceremonial purification expressly confirmed. "It was therefore necessary," says Paul to the Hebrews, "that the patterns of things in the heavens should be purified with these, (i. e. with these purifying processes addressed to the senses,) but the heavenly things themselves with better sacrifices than these." The plain construction of which is, that the parts and processes of the Levitical economy were patterns addressed to the senses, of unseen things in heaven, and that the purifying of these patterns indicated the spiritual purity of the spiritual things which they represented.

There is, finally, demonstrative evidence of the fact, that the idea of moral purity, as connected with the idea of God, is *now* and always *has been* the same which was originated and conveyed to the Jews by the machinery of the Levitical dispensation. The Hebrew word *gadhosh* was used to express the idea of purity as originated by the tabernacle service. The literal definition is *pure, to be pure, to be purified for sacred uses.* The word thus designated and conveying this meaning, is employed in the Scriptures to express the moral purity or holiness of God.*

In the New Testament this word is translated by the Greek term *agios*, but the Hebrew idea is connected with the Greek word. In king James' version, this Greek word is rendered by the Saxon term holy—the Saxon word losing its original import, (whole, wholly,) and taking that of the Hebrew through the Greek. So that our idea

* One of the principal difficulties which the missionary meets with, according to letters in the missionary reports, is, that of conveying to the minds of the heathen the idea of the holiness of God. They find no such idea in their minds, and they can use no word in their language by which to convey the full and true force of the thought. The true idea, therefore, if communicated at all, must be conveyed by a paraphrase and labored illustration. This obstacle will be one of the most difficult to surmount in all languages; and it cannot be perfectly overcome, till the Christian teacher becomes perfectly familiar with the language of those whom he wishes to instruct.

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of the holiness of God is the same which was originated by the Levitical ceremonies, and there is no other word, so far as I have been able to examine, in any language, which conveys this idea. Nor is there any idea among any people that approximates closely to the Scripture idea of holiness, unless the word receive some shades of its signification from the Bible.*

Here, then, the idea of God's moral purity was conveyed by the Mosaic economy, in a manner in accordance with the constitution and the condition of the Jewish mind. This same idea has descended from the Hebrew through the Greek to our own language, and there is, so far as known, no other word in the world which conveys to the mind the true idea of God's moral purity but that originated by the institution which God prescribed to Moses on the mount.†"

The demonstration, then, is conclusive, both from philosophy and fact, that the true and necessary idea of God's attribute of holiness was originated by the patterns of the Levitical economy, and that it could have been communicated at the first in no other way. An attentive examination of the ceremonial law must convince the candid and honest enquirer, that, by a similar process with that which has been described, it was admirably calculated to convey to the minds of the Israelites a knowledge of the divine justice, the demerit of sin, &c. and to those who read its various rites, ceremonies, and requisitions, with an eye to the impression they were calculated to make upon the minds of the Israelites, there will appear a fitness and excellency in many things which otherwise must seem inconsistent with the majesty of the divine nature.

It is worthy of remark, that the Israelites were commanded not merely to obey the law, but they were enjoined to meditate upon it day and night; and those who loved and feared God are represented as delighting in such meditation. From this it is evident that the ceremonial law in all its rites and observances was full of meaning, to reach which required much and close meditation. This is evident from the very term *law*, which, says President Forbes, "carries not in it properly the idea of authority, enjoining or commanding; but it is taken from a word which signifies originally to *demonstrate*, to *direct*, to *point out the way*."

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* Philosophy of the Plan of Salvation.

† The foundation principle of that school of scepticism, at the head of which are the atheistical materialists, is, that all knowledge is derived through the senses, and that, as God is not an object of sense, man can have no knowledge of his being or attributes. Now these deductions shew that the truth of revealed religion may be firmly established upon their own proposition.

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To all that has been said on this subject, the Infidel objects that the covenant entered into with the Israelites was literal, and the promises were literal, but having reference only to the present life. To this it is replied: this is true, and the end the Deity had in view is evident, and has manifestly been attained. But it by no means follows from thence, that the law itself, with all the emblematical rites, ceremonies, and institutions, had no higher meaning, and did not speak a language very intelligible to every individual Israelite who had a soul to be saved, and who from these divine institutions was to discover the will of God, and conceive hopes of mercy and forgiveness; or that the observing and meditating on this law was not necessary to lead them to the knowledge of God, and to the expectation of his favor in a future state. To be satisfied on this subject, all that is necessary is to look into their history, and their other sacred writings, where the religious sentiments of their inspired men, the declarations of God, their professions, prayers, and confessions do abundantly show what each individual was to see and believe, and what *the wise and pious did believe*. Comparing the law with these things, we have a key to decipher the typical institutions.

A cypher is in itself obscure—use the key, it becomes intelligible; and if by so doing it becomes clear, beautiful, and consistent, you may be certain you have the right key. To illustrate—the written language of the Egyptians was hieroglyphic, that is, they used emblems or figures of things animate and inanimate, to express their meaning. The key of these emblems is now lost; if it could be recovered it would explain the Egyptian antiquities still preserved. To us such writing is unintelligible, but it was not so to the Egyptians who used it, and nothing can be more absurd than to suppose that the emblematical worship and services of the ceremonial law were not viewed as full of meaning by those who were commanded to observe them, and for whose instruction they were established.

Their highest act of religious service was sacrifice, in which the blood of the animal was spilt, and deemed of very great efficacy; the whole body, or that part of it which was most inflammable, the fat and the inwards, were burnt with fire on the altar. This was termed ascension, from the parts of it ascending in smoke by fire; the blood was said to atone, and the smoke to be a sweet savor of rest to the Lord. The party who offered the sacrifice, when it was to be killed, was to lay his hand on the head of the victim, and the very intent of the sacrifice was to atone for the sin felt and acknowledged by the person who offered it. The Deity, considered as the punisher of sin,

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is always represented under the idea of *fire, a consuming fire.* The innocent animal slain, therefore, must have been typical of the great intercessor, who was to be slain for sin, and the virtue was not in the victim but in that which was typified. The blood of the victim was shed and sprinkled upon the altar, and poured out at the foot of it; but it was not the blood of *the victim* which sanctified every thing and atoned for sin. The carcase, or at least the fat, the covering of the inwards, the most inflammable part of it, was committed to the sacred fire, the emblem of the wrath of the Deity against the culprit, and was consumed thereby, and ascending towards heaven in smoke, is represented as a sweet savor, or savor of rest to Jehovah. But there was no virtue in the smoke which thus ascended: all must have been emblematical of something else that was to ascend from the victim typified, the sacrifice of whom was to propitiate and reconcile God to the sinner.

When viewed in a proper light, the ceremonial law affords a wonderful display of the wisdom of God, which sufficiently attests its divine origin. For in their daily sacrifices the Israelites had the strongest memorandum of the fall of man, and of his forfeiture thereby of that life for which the blood (the life) of the victim was to be shed; of the anger of God, which must have consumed mankind, if what was represented by the burnt offering had not interposed; and of the excellency of the sacrifice typified, by whose oblation the Deity was to be pacified and reconciled. And it must be evident that reflections on this symbolical act were admirably calculated to put the mind in a proper frame for prayer and praise.

Besides the daily, the weekly, the monthly, and the yearly sacrifices, the iteration of the same symbolical act was directed when the Israelites were desirous to approah the place Jehovah had chosen for his service, in order to pray, or praise, or rejoice in his favor. Peace offerings were to be offered with gladness, and after the blood was shed and the fat burned on the altar, the party who made the offering was to feast on the remainder with joy, being confident of the favor of God. Indeed, the continued obligation to abstain from blood and the fat of animals slain even for private use, was a constant memorial to such as could not attend the public service, of their sinfulness and the way of restoration.

That the great design of Jehovah in selecting the Israelites from among the nations of the earth as his peculiar people, and the institution of the ceremonial law, was to keep up the knowledge of himself and his gracious designs to our guilty race, is further evident from the

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fact, that when they kept this law he cherished them—when remiss in duty, he chastised them—when as a nation they sought after other gods and slighted his service, they were delivered into slavery, and when they returned to their duty they were restored to their own land. Finally, when they lost sight of the END of their law, and entertained dishonorable views of their God, his revelation and that salvation which was predicted by the whole law, and when in their perverseness they put to death the PURIFIER, then God executed upon them the threatened curses, and dispersed and *blinded* them: and it is worthy of remark, that by their present condition, the evidences of the truth of revelation are as strongly and as clearly preserved as it was when they were a nation and in possession of the promised land.

But it is objected by the Infidel that sacrifice was not peculiar to the Israelites, but obtained universally among the ancient heathen nations. This is true; and to this may be added that they all viewed them as propitiatory. They also viewed the blood that was shed as possessing wonderful efficacy; they also vowed and returned thanks by sacrifice: but they eat the blood of their sacrifices, and the object was to render them more perfect and more acceptable. Instead of sprinkling the altar, many of them sprinkled their own bodies with the blood, and thereby they gave the stronger evidence of the virtue they imagined was in the blood they used. But whence the origin of sacrifice, and how are we to account for the fact that all nations have attached to sacrifice such great importance and efficacy? It must be acknowledged that there is no connexion between the blood of a slain beast and the pardon of sin. He who denies that the Bible is a revelation from God, must in vain attempt to give a satisfactory account of the origin, universality, and perpetuity of this rite. The Bible alone solves the mystery; for there we read that sacrifice was instituted from the beginning. Abel sacrificed—so did Noah. It was by his sacrifice of the first-born of his flock that Abel found acceptance; for thereby he acknowledged himself a sinner. And the sacrifices offered by him, by Noah and all the patriarchs, were typical of that which the Deity designed to be pointed out and kept in remembrance, and which was indicated in that promise made to the progenitors of the race, where it is said *the seed of the woman shall bruise the serpent's head, and it should bruise his heel.* From the fact that all nations have not only offered sacrifices, but viewed them as propitiatory, it is most evident that mankind originally must not only have viewed themselves as guilty, but were in possession of a proper and intelligible account of the manner and means of their re-

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conciliation to God, viz., through the atoning merits of the great Purifier. The institution of sacrifice however they had perverted, and lost sight of that which was indicated by it. And a close and candid examination of the law of Moses, cannot but result in the conviction that that law, in its leading features, was a republication of the revelation and institutions which God originally gave to Adam, (the traces of which, as has been already shown, are still to be found among all nations,) and the design of Jehovah in his dealings with the Israelites was to keep up among mankind the knowledge of that revelation and gracious design.

In order to form a proper estimate of the LAW, a few disconnected passages of Scripture must not be relied on; but the whole system, and the design of every rite and of every ceremony must be properly understood; for it must be admitted that to obtain a correct knowledge of any thing whatever, we must consider it in all its parts; a course however, which it is deeply to be regretted, the enemies of Revelation do not pursue. It should also be borne in mind, that the writings of Moses are the oldest books in the world, and in our examination of their meaning we necessarily labor under great disadvantages. We have no way of knowing precisely what were the customs, manners, sentiments, and common notions which obtained in those ancient times, except what we can collect from the sacred books themselves, and a few discoveries made by modern travelers. This being the case, it should not be surprising if we cannot rightly conceive of, or properly account for the reason and meaning of several phrases, directions and ordinances, while we may rest assured that the ancients to whom they were delivered, well knew what they meant, and for what end they were recorded.

But although we do not exactly know why a thing is so named, or cannot precisely tell the immediate origin of a particular institution, yet by comparing one passage of Scripture with another we can perceive the general sense of the phrase and discover the design of the institution; and if we fail, we should pause before we attribute to the sacred writings that which is to be traced to our own ignorance or misapprehension.

It is objected by Infidels to the Levitical economy, that it contained many enactments, the tendency of which is to encourage and foster the worst passions of our nature. It is conceded, that if some of the laws delivered to the Israelites in the wilderness were enacted in the present enlightened state of society, it would be neither politic nor just; but this does not prove that at the period they were passed, and

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keeping in view the then condition of society, they were either impolitic or unjust. In the investigation of this subject, the condition of the Israelites and of the other nations of the earth must be borne in mind. We know that each individual of the human family passes through the different stages of childhood, youth, and manhood; during each of these a different system of discipline is requisite. Just so has it been with the whole human race, and with each individual nation of it. When the law was delivered to the Israelites, as is abundantly proved by their annals, they were in the very first stage of their national existence; they were exceedingly rude, barbarous, wayward and capricious. In their then condition, to have subjected them to the more pure and perfect moral restraints which are imposed upon civilized nations by the Gospel, would have been to anticipate the condition of mankind many centuries. Therefore in forming an opinion upon this subject, it is necessary to bear in mind the condition and capabilities of the Israelites at that period of their history. If the Jewish laws are compared with those of other nations of antiquity—with those of the twelve tables at Rome, with those of Sparta, Athens, or any other state, of whose wisdom men are accustomed to think with partiality, and whose laws are held up by a certain class of Infidels as models of perfection, it will be found that the Levitical code, in point of strict justice, mercy, humanity, and a concurrence with right reason, stands pre-eminent, and presents glaring and palpable proofs that it is impossible for it to have been the invention of man in a state of society so rude and barbarous. And it should be borne in mind that the Levitical code possesses a much higher antiquity than any with which we are acquainted. The ordinances of Menu probably rank next in antiquity, but he, and Solon, and Lycurgus, and Draco, with all the advantage of experience to assist them, failed to produce any thing at all to be compared to it for wisdom, purity or fitness.

Infidels strenuously urge against the credibility of the Mosaic writings, the repeated apostasies of the Israelites; and they maintain that it is impossible that those miraculous events mentioned by Moses could have transpired; otherwise the Israelites could not have been guilty of the repeated apostasies which are recorded in the Scriptures. Especially, say they, it is impossible to believe that God appeared upon Mount Sinai and there delivered the law, when in the same connection we are informed that the Israelites made a golden calf and worshiped it in sight of the smoke and the fire which issued from the Mount, and which they must have known was caused by the pres-

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ence of God. Surely, in such circumstances, no tribe, however rude, could commit so flagrant an act of folly.

To this it is replied, it is conceded that in the repeated acts of apostasy of which the Israelites were guilty, there is much to excite surprise; but before the facts are pronounced impossible or even difficult to be believed, it should be considered that similar occurrences are daily transpiring in the most enlightened societies. The drunkard is repeatedly warned not merely by the physician, but by his own experience, that if he persists in his pernicious habit, not only his health but his life must fall a sacrifice. Such an one can see his family in poverty and distress; feel that he is degraded in the estimation of society, and from time to time experience the gnawings of remorse; yet this man, perhaps with an excellent understanding and a liberal education, persists in his downward course, and in defiance of his judgment and feelings rushes headlong into ruin. With such a fact before us, is it impossible to believe that a rude and illiterate nation just emerged from the most abject bondage, contaminated by the degrading idolatries of their former masters, and vitiated both in their moral and intellectual being, should, notwithstanding all the display of divine power which they witnessed, fall away, as often as a strong temptation occurred, from their allegiance to Jehovah? But it is urged, that the spectacles witnessed by them were calculated to make a much more powerful impression upon *them* than reason and conscience possibly could upon the mind of the drunkard. This however, is a mistake; for it is evident that the enlightened and well educated man, who will not be restrained by the commission of crime, by the spectacle of his wife's misery, his children's ruin, and the reproaches of his own conscience, could not be cured of his folly by witnessing just such a scene as occurred at Mount Sinai; and it must be evident that when we consider the condition of the Israelites then, what they witnessed at the Mount must have produced a less vivid effect upon their minds than one night's bitter self-reproach now produces on the mind of the drunkard, to whom they have been compared. With regard to their worshiping the golden calf, it should be borne in mind that at the period of this history, as has been already shown, although they had been taught by what they had witnessed, that Jehovah was all-powerful, and they had experienced manifestations of his goodness and mercy, yet they were in utter ignorance concerning the holiness of his nature; consequently their minds were dark and their propensities corrupt. It is a great mistake to suppose that by their worshiping the golden calf they designed to be guilty of an act of apostasy from

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Jehovah, as is evident from the narrative of that occurrence, by the examination of which, the reader will perceive that the feast at which they were guilty of that act of idolatry was not in honor of either of the Egyptian gods Isis or Osiris, but it was "*a feast to the Lord*,"* and the golden calf was not designed to represent either of these heathen deities, but Jehovah; and it was proclaimed to be that God which brought them up out of the land of Egypt. Their crime consisted in worshiping God in an idolatrous manner, and with beastly and lustful practices, which they had witnessed at the feasts instituted in honor of the Egyptian deities. The narrative therefore is not incredible; but it affords a mournful exhibition of the debasing influence of idolatry upon the human mind, and it assigns a satisfactory reason for the destruction of that generation of Israelites previous to the nation's being put in possession of the land of Canaan.

The treatment of the Moabites and Midianites by the Israelites, has been urged as an unanswerable objection against the credibility of the Mosaic writings. Mr. Paine, and Mr. Olmsted after him, have unblushingly imputed the most execrable of all motives to Moses as the instigation of that war between the two nations. Commenting on Numbers; chap. xxxi. 13, Mr. Paine says, "Among the detestable villains that in any period of the world have disgraced the name of man, it is impossible to find a greater than Moses, if this account be true. Here is an order to butcher the boys, to massacre the mothers, and debauch the daughters." That this subject may be properly understood, the reader must bear in mind that the arrival of the Israelites threw Balak, king of Moab, into the utmost consternation. Being afraid to take the field against them, in accordance with the superstitious temper of the times, he thought to overwhelm them with the power of magic. With this view he despatched messengers to Balaam, a celebrated magician of Pelier of Mesopotamia, entreating him to come up and curse the Israelites. Balaam, under the expectation of a rich reward for this service, repaired to Moab. By the king he was conducted to the summit of certain high places, sacred to the impure god Baal, where he had a view of the whole Hebrew encampment. After certain preliminaries, he proceeded to attempt to curse Israel; but, instead of curses, under an irresistable influence, he poured out upon them a torrent of benedictions. Three times he made the effort to curse them, and each time he was constrained to utter benedictions instead of curses. At this Balak be-

* Exod. xxxii. 5.

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came furious, and threatened to dismiss the magician with ignominy, to his home. But Balaam was constrained to offer one of the most sublime prophecies recorded in the Scriptures; being unable to pronounce curses upon the Israelites, he advised the adoption of such measures as promised most effectually to prevent the fulfilment of the prophetical benedictions he had been compelled to utter.

At his suggestion the Moabites immediately opened a friendly communication with the Israelites; and their women being very beautiful as well as very depraved, at the instigation of Balaam they used all their arts to corrupt the male Israelities, and succeeded but too well; for the worship of their filthy god Baal-peor, by ceremonies too licentious and brutal to be named, sufficed to draw the Israelites away from their allegiance to God, and incite them to the commission of disgraceful crimes. As a judgment upon them for their apostasy, the Israelites were visited by the breaking out of a terrible and deadly plague. God also commanded that every head of a house convicted, by proper tribunals to try the question, of having given his sanction to these shameful proceedings, should upon conviction be publicly hanged. This command was executed until not less than a thousand had suffered death.

By the command of God, Moses had no sooner reduced his people to order than he sent against the Moabites a chosen army, which overthrew them in a pitched battle; slew five of their kings, including Balaam the magician, took their women and children captives, and burnt their towns with fire. When the army returned victorious, Moses and the princes of the congregation went to meet it, "and Moses was wrath with the officers." He observed the women captives, and he asked with astonishment, "Have ye saved all the women alive? Behold, these caused the children of Israel, through the counsel of Balaam, to commit trespass against the Lord in the matter of Peor, and there was a plague among the congregation." He then gave orders that the boys and the women should be put to death, but that the young maidens should be kept alive for themselves. Upon this command of Moses, Mr. Paine founds his objection, and charges him with consigning thirty-two thousand females to debauchery. In his eagerness to condemn Moses, Mr. Paine passes by the base attempts of the Moabites to destroy Israel by leading them into apostasy from Jehovah, and to the commission of flagitious crimes. He could not perceive that in the circumstances, the command of Moses was dictated by good policy blended with mercy. For, as bishop Watson in his reply to Paine, judiciously remarks: "The young men might have become dangerous avengers of what they would es-

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teem their country's wrongs; the mothers again might have allured the Israelites to the love of licentious pleasures and the practice of idolatry, and brought another plague upon the congregation; but the young maidens, not being polluted by the flagitious habits of their mothers, nor likely to create disturbance by their rebellion, were kept alive. You give a different turn to the matter; you say, "that thirty-two thousand women and children, were consigned to debauchery by the order of Moses;" prove this and I will allow that the Bible is what you call it, "a book of lies, wickedness and blasphemy;" prove this, and I will allow that Moses was the horrid monster you make him; prove this, or excuse my warmth if I say to you as Paul said to Elymas the sorcerer, who sought to turn away Sergius Paulus from the faith, "O full of all subtlety and mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?"

The Infidels of the present day prefer the charge of immorality with an ill grace against Moses, because he commanded the female children of the Midianites to be preserved, seeing that they themselves acknowledge the necessary consequence of the triumph of the principles advocated by them would be the abolishment of the law of marriage. Nay, many of them already openly denounce marriage as the worst of all monopolies, and thereby they advocate universal licentiousness and anarchy. But for the accusation that Moses encouraged debauchery there is not the shadow of a foundation, and the urging of it only proves that objectors of this class find it necessary to *exaggerate*, in order to produce the effect they desire. The books of Moses did not allow the Israelites to debauch their female slaves, but an Israelite was prohibited even from marrying a captive, without delays and previous formalities; and if he afterwards divorced her, he was bound to set her at liberty, because he had previously humbled her, as may be seen by consulting Deuteronomy, xxi. 10—14. So that nothing is more untrue than that Moses ordered thirty-two thousand of the female children to be preserved for the *purposes of debauchery*, for such a command would have been in direct opposition to the law of Moses; and it is evident that the destruction of the other Midianitish women was commanded that debauchery might be prevented. The reason assigned, is, that they had already enticed Israel to sin; and it is a fact well established, that with the early heathen nations, numbers of lewd women were consecrated to fornication and idolatry, vestiges of which are still to be found among the dancing girls of Egypt and India. The women children were mercifully pre-

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served, not for the purposes of debauchery, but as menials in the families of the Israelites.

Infidels object to the command given to the Israelites to extirpate the Canaanites, that it was most cruel and unjust, and therefore unworthy the character of God. Mr. Olmsted on this subject says: "What a conquest this was to be! nothing that breathed was to be left alive; and this wanton destruction Moses told them, was at the command of God! What notions the author must have had of God! No other cause is pretended to be assigned but such as the bloody saints, Cortez and Pizarro, gave for the extermination of the innocent and virtuous Aborigines. They were of a different religion; their God had not the same name; they worshiped by different sacrifices."

Without detaining the reader to show the great dissimilarity between the case of the Israelites and Canaanites, and that of the Spaniards and unfortunate Peruvians, suffice it to say, that the objection just stated may be resolved into this question: Is it possible to believe that Almighty God could give over one entire race of men to the swords of another? The only difficulty in the case applies to the kind of means employed for the execution of a great national judgment. There is the highest authority for asserting that the Canaanites were a race of most depraved and incorrigible idolaters, whose morals, from the most remote period, were polluted to a degree hardly to be imagined; and although to an Infidel it may appear of no importance what is the religion of a nation, yet the history of the human race most satisfactorily proves, that man will assimilate himself to the object of his worship; their depravity and pollutions therefore were the result of their idolatry. They were descended from Canaan, the grandson of Noah, and in direct opposition to the divine command, they had taken possession of the land of Canaan, which of right belonged to the Hebrews, and was now claimed by the Israelites as its lawful possessors. While they dwelt in that land the Canaanites seem to have given themselves up entirely to the practice of every sin which a depraved fancy could suggest. Indeed, such was their wickedness, that some of their cities in the days of Abraham were overwhelmed with fire from heaven, as if nothing short of the extinction of all animal and vegetable life could purify the polluted district. From the date of that occurrence downwards, their guilt, so far from diminishing, seems actually to have increased. Their religion was of the grossest and most debasing kind, the objects of their worship being some of the worst passions of human nature, at least the ceremonies which that religion enjoined as acceptable to the gods can-

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not, without a violation of all decency, be described. Human sacrifices were of frequent recurrence among them; they gave their own children to be consumed in the furnace of Moloch; in a word the whole tenor of their existence was a series of offences against the laws both of God and nature. Such then was the character of the usurpers who had taken possession of the land of Canaan. When the Israelites came to receive the country of their fathers, they certainly had a right to use force if opposed. At that period and long after, it was a custom almost universally established, that adult males taken in war were put to the sword, and the women and children captured were enslaved. To have saved the women and children alone, would have been to expose the Israelites through their influence to apostasy from the worship of Jehovah, and as a consequence, to the commission of the same abominations of which their predecessors had been guilty.

The abominations of the Canaanites with which Jehovah had borne during no fewer than four centuries, had loudly called for the infliction of divine punishment, and had he swept them from the earth by a famine, a pestilence, or a flood, no theist could for a moment deny that he acted with perfect justice: or had he caused fire to have fallen upon them from heaven, the same admission must have been made. Why then should it be urged that he acted in opposition to any one of his known attributes, because he let loose yet another of his judgments upon them, namely, war? for so far as they were affected it was really the case. Who that has observed the workings of divine providence is not prepared to admit, that in all ages of the world wicked nations are punished for their iniquities by the instrumentality of the swords of their enemies? Witness the destruction of the Carthaginians, the descendants of the Canaanites, by Scipio—the destruction of the Jews by Titus—and finally of the Romans themselves by the northern hordes. The Israelites were to the Canaanites neither more nor less than the instruments of punishment in the hands of the great Ruler of the universe, who chose to slay them by the edge of the sword rather than by pestilence or famine. And are we to be told that the destruction of these idolaters, who sacrificed their own crying and smiling infants—who devoured human flesh—who were addicted to unnatural lusts and most flagitious crimes—and were immersed in the filthiness of all manner of vice—is inconsistent with the moral justice of the Governor of the universe? Nay, rather in their destruction did not Jehovah give to the Israelites and all the surrounding nations such a terrible proof of his abomination of vice, as could not fail to fill all

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evil doers with astonishment and terror, and to impress upon the minds of the Israelites themselves what they must expect if they followed the example of those he commanded them to cut off? "Ye shall not commit any of these abominations, that the land spue not you out also, as it spued out the nations that were before you."* How strong and descriptive this language! The vices of the inhabitants were so abominable that the land was sick of them, and forced to vomit them forth as the stomach disgorges a deadly poison—how solemn and impressive the warning it gives to the Israelites!

But it is urged, that to subject women and children to the horrors of war must be in direct opposition to divine justice. To this it is replied, that the very same observation might be made in the case of a famine or a plague. Sickness and famine spare neither age nor sex, yet sickness and famine are permitted by divine justice equally with war. But, as already hinted, it is not to the case of the Canaanites alone we are to look in this matter. The whole scheme of God's providence must be examined in order to reach a correct conclusion; and when this is done it will be evident, that tremendous as the order of massacre may sound, it was given for the wisest and best of purposes.

The great object of Jehovah in his dealings with the Israelites, as has been repeatedly stated, was to keep up some knowledge of true religion, and gradually to prepare mankind for that better dispensation which we enjoy. To effect this great design, it was indispensably necessary to place before their eyes some sensible and striking proof of God's abhorrence of idolatry—proofs which should affect them even more powerfully than the denunciations from Mount Sinai or their own treatment in the wilderness. Such proofs were given in the command which emanated from God himself, that no quarter should be shown to the Canaanites; accompanied as the command was with the declaration that they were devoted to destruction *in punishment of their crimes*. This purpose could not have been equally served had the Canaanites been destroyed by pestilence or famine previous to the arrival of the Israelites, for no scene can make the same impression on the mind as that in which we ourselves have been actors; and hence the effect of such a catastrophe, however vivid for the moment, would have been far more likely to pass away than the effect produced by a series of successful wars—the success of which was made to depend upon the piety and obedience of those who waged them.

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* Leviticus xviii. 28.

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We also learn from the Scriptures that the Canaanites were neither utterly destroyed nor absolutely driven from their settlements, either by Joshua or his immediate successors; on the contrary, out of the seven nations which possessed Palestine proper, one only, the Gergashites, seems to have been entirely eradicated; by far the larger proportion of them emigrated into Africa, where they are supposed to have established flourishing colonies. Numbers of the others perished indeed by the sword of the Israelites, but still larger numbers remained to dispute for ages the possession of the land with the invaders. One reason for this is assigned by Moses when he says, that God would not drive out the nations from before his people all at once, lest the beasts of the forest should multiply upon them. Another reason is assigned by Joshua, not less conclusive than the former, when he affirms that the Canaanites were permitted to remain as trials of the faith and obedience of his brethren. In every point of view, therefore, whether we look at the amount of suffering endured by the vanquished, or the benefits accruing to the conquerors, and through them to all mankind, it was far more consonant with the wisdom and goodness of God that the Canaanites should suffer by the sword of the Israelites, than that a pestilence or a famine should have swept them from the face of the earth.

It should also be remembered that the utter destruction of the Canaanites was to take place only in cases of obstinacy and resistance; this may be clearly inferred both from the reason of the denunciation, and also from the several facts attending its execution. The reason why they were to be cut off is stated in Deuteronomy xx. 18. "That they teach you not to do after all their abominations;" this reason would not hold good if they repented and turned from their idols to the worship of the God of Israel. After the conquest of the country we are told that "There was not a city that made peace with the children of Israel, save the Hivites, the inhabitants of Gibeon; all others they took in battle. For it was of the Lord to harden their hearts, that they should meet Israel in battle that he (i. e. Israel) might destroy them utterly, and that they might have no favor, but that he (Israel) might destroy them." This passage implies that the Canaanites might have had peace if they had thought proper to accept the proposed terms. They rejected the first offers of peace, and were punished by Jehovah refusing them any further opportunities. The case of the Gibeonites confirms this, inasmuch as it is difficult to conceive that the oath and covenant, made to them in the circumstances of deception, should have been so valid and sacred, if the or-

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der of their extinction admitted of no limitation. The preservation of Rahab and a family of Bethel, with some other instances, also incline strongly to this exposition.

It should further be remarked, that the destruction of the Canaanites is not to be attributed wholly to the Israelites, even as instruments. The Lord himself, partly by storms and tempests, partly by noxious insects, and partly by creating terror in the minds of the inhabitants, expelled and destroyed more perhaps than the Israelites themselves. But if the command to destroy the Canaanites was proved to be of the most rigid character, and that the Israelites under the warrant of that command spared neither age nor sex, it cannot be denied that the Almighty has executed on mankind judgments far more severe than this. As has already been shown by the attestation of all ancient histories, both human and divine, he destroyed by a deluge the whole human race with the exception of a solitary family.

The considerations adduced, it is believed, are sufficient to justify Joshua and the other Hebrews who, at the divine command, engaged in this war; and it is worthy of special remark, that their history proves that the Israelites were far from being a ferocious people; for few nations, if any, ever engaged less frequently in offensive wars than Israel did: their agricultural habits, with other circumstances, operated against wars of ambition and conquest. But if any individuals, or even the nation at large, in some instances did betray a ferocious spirit, they thereby violated their own laws, which enjoined love to neighbors, strangers and enemies. Not a shadow of proof can be adduced that Moses carried on war under the pretext of religion. He made no proselytes by the sword; and neither he nor any other person mentioned with approbation in Scripture, made war on any nation beyond the bounds of the promised land because they were idolaters.

Those who still object that the command to extirpate the Canaanites is in opposition to God's moral justice, should bear in mind that the destruction by earthquakes of Catana, Lima, Lisbon, and Hayti, are equally repugnant to his moral justice; for on these occasions neither age nor sex were spared; and upon this ground a person can just as forcibly argue against the latter being facts as against the former. And it should not be passed in silence, that the destruction of the children of the Canaanites in their infancy, so far from being a punishment, as Infidels represent, might be an act of great mercy, since it might save them from the dreadful future punishment due to

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the actual guilt they would probably have incurred had they reached maturity.*

Infidels assert that the Old Testament Scriptures sanction adultery and murder, because in 1 Samuel, chap. xiii. 14. David is called the man after God's own heart; and this phrase as applied to him has been a fruitful source of sarcasm and reproach.

So far from the Scriptures authorizing these crimes, the severest denunciations are pronounced against those who perpetrate them. David is called "the man after God's own heart" on account of his strict attention to the law and worship of God; in his recognition, throughout his whole conduct, that Jehovah was king in Israel, and that he himself was only his vicegerent; in never attempting to alter any of those laws, or in the least degree to change the Israelitish constitution. In his public official conduct, he acted according to the Divine Mind, and fulfilled the will of God. But the case of Samuel will best explain the phrase as applied to David. Eli was rejected, and Samuel chosen in his place, just as David superseded Saul. On this occasion God said, "I will raise me up a faithful priest, that shall do according to that which is in my heart." And he who acts agreeably to the Divine Will, it must be conceded, is "a man after God's own heart." This expression, however, is never used in reference to his *private or personal moral conduct;* but only in reference to his uniform adherence to the rites of the ceremonial law and worship of Jehovah, notwithstanding all temptations to idolatry.

Infidels assert from 1 Kings, chap. xxxii. that Jehovah kept false prophets as well as true ones. To this objection Mr. Horne gives the following satisfactory answer: "The most common attention to the context, will show that this assertion is as false as it is malignant. For, *in the first place*, the four hundred prophets mentioned in that chapter (verse 6.) were pretended prophets, whom the wicked king of Israel had in his pay, and who knew how to suit his humor and to flatter his vanity, all agreeing in the same fawning compliances, and in the same treacherous counsels, which pleased for the present, but ultimately proved fatal. They are emphatically termed by Micaiah (verse 23.) "Ahab's prophets," notwithstanding they professed to be the Lord's prophets, prophesying in his name. And, *secondly*, the address of Micaiah to the two confederated kings in verses 19—23,

* See Dr. Gleig's History of the Bible, Horne's Introduction, and Dr. Gregory's Letters.

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is not a real representation of any thing done in the heavenly world, as if the Almighty were at a loss for expedients, or had any hand in the sins of his creatures; but it is a mere parable, and only tells in figurative language what was in the womb of providence, the events which were shortly to take place, and the *permission* on the part of God, for these agents to act. Micaiah did not choose to tell the angry and impious Ahab that all his prophets were liars; but he represents the whole by this parable, and says the same truth, in language equally forcible but less offensive."*

Infidels also object to the Scriptures, that in them God is represented as inspiring prophets with false messages, and as violating his promises. To these gross and disgusting assertions, the same author gives the following able reply: "In the first place, with regard to the charge of "inspiring prophets with false messages," (which is founded on 1 Kings xxii. 22, 23; Jer. iv. 10. and Ezek. xiv. 9.) we remark that it is a known idiom of the Hebrew language, to express things in an imperative and active form, which are to be understood only permissively. So when "the devils besought CHRIST that he would suffer them to enter into the herd of swine, he said unto them, go;" (Matt. viii. 31.) he did not command, but permitted them. And so in John xiii. 27. where our Saviour says to Judas, "What thou dost, do quickly," we are not to understand that he commanded him to betray him, though that seemed to be expressed in the form. So likewise here, where an evil spirit offered himself to be a lying spirit in the mouth of the prophet, and God says, "Go forth and do so," this only signifies a permission, not a command. And so (Jer. iv. 10.) where the prophet complains, that God had greatly deceived the people, saying, "They should have peace, when the sword reacheth to the soul;" we are to understand this no otherwise, but that God permitted the false prophets to deceive him, prophesying peace to them as appears by the history; (Ezek. xiv. 9.) "*I* the *Lord* have deceived that prophet," that is, permitted him to be deceived, and to deceive the people, as a just judgment upon them for their infidelity with respect to his true prophets. This he threatens at the 5th verse, "I will take the house of Israel in their own heart, because they are all estranged from me through their idols; because they have chosen to themselves false gods, I will suffer them to be deceived with false prophets;" and that this is the meaning, appears by the threatening added, "And I will stretch out my hand upon him, and I will destroy

* Horne's Introduction, p. 566.

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him from the midst of my people;" now God will not punish that of which he is the author.

That text (Jer. xx. 7.) "Thou hast deceived me, and I was deceived," signifies no more than that he had mistaken the promise of God to him, who when he gave him his commission, told him he would be with him, by which he understood that no evil should come to him, and "now he was become a derision, and the people mocked him," and in his passion and weakness, he breaks forth into this expression, "Thou hast deceived me, and I was deceived;" whereas it was his own mistake of the meaning of God's promise, which was not, that he should not meet with scorn, and opposition, and persecution, but that they should not prevail against him, as we may see at the latter end of the first chapter.

Secondly, With respect to the assertion that the Almighty violates his promises, it has been objected that God did not give the children of Israel all the land which he promised to Abraham, as will appear by comparing Gen. xviii. 19, 20. with Josh. xiii. 1, &c., and Judges, ii. 20, 21. In Gen. xv. 18. God promised *to give Abraham and his seed such a land*, the bounds of which he describes in Josh. xiii. 1. It is there said that *there remained very much land* yet unconquered, of which they had not got possession. And in Judg. ii. 20. it is said, that the people having not performed their part of the covenant, God would suspend the further performance of his promise, and *would not drive out* any more of the nations before them; and it is probable that the Israelites never were possessed of the promised land in the full latitude and extent of the promise.

Answer. This covenant of God with Abraham was in consideration of his past faith and obedience, though it seems the full performance of it did likewise depend upon the future obedience of his posterity. In pursuance of his covenant, notwithstanding all the murmurs and rebellions of that people, God did bring them into the promised land, though they provoked him to destroy them many a time, because he remembered his covenant with Abraham. When they were possessed of it, God gave them a title to the rest, and would have assisted them in the conquest of it, if they had performed the condition required on their part, that is, continued faithful and obedient to him; but they did not, and thereby discharged God from any further performance of his promise; and God, when he had done this, had fully performed the covenant he made with Abraham, so far as concerned his part, as appears by the acknowledgment of Joshua, even in a time when a great part of the land was unconquered, (Josh. xxi. 44.) and of Solomon,

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(1 Kings, viii. 56.) yea, and had it not been that God had made this covenant, as well upon consideration of Abraham's faith and obedience, as upon condition of the future obedience of his posterity, the rebellions and disobedience of the people in the wilderness had released God wholly from the promise, and he would not have been unfaithful if he had destroyed utterly that people, and made a full end of them, and they had never entered into that land; because a failure of the condition makes the obligation to cease; and that this condition was implied in the covenant with Abraham appears from Deut. vii. 12, 13. xi. 22—24, and Judg. ii. 20. God gives this reason why he suspended the complete performance of his promise: *The anger of the* LORD *was hot against Israel, and he said, Because that this people hath transgressed my covenant which I commanded their fathers, and have not hearkened to my voice, I also will not henceforth drive out any of the nations which Joshua left when he died.*"*

The speaking of Balaam's ass has been a standing jest to Infidels of every age. If the ass had opened its own mouth and reproved the rash prophet, we might well be astonished; but it should be remembered that the ass was only an instrument in the hands of the Most High. In their extreme self-complacence, Infidels think that the poor ass was a very unworthy instrument, and they assert that the organic arrangement of the creature's parts rendered it impossible for it to speak to the prophet. But an adequate cause is assigned for this wonderful effect; for it is expressly said, that *the Lord opened the mouth of the ass;* and it must be admitted that the power that was able to create, may be admitted to be competent to the accomplishment of any minor operation; and the ass here, like the pillar of cloud in the camp, was the mere shell, if we may so speak, while the words that issued from the creature's mouth were the offspring of Almighty volitions. The miracle was by no means needless or superfluous; it was very proper to convince Balaam *that the mouth and tongue were under God's direction*, and that the same divine power which caused the dumb ass to speak, contrary to its nature, could make him in like manner, utter blessings contrary to his inclination. The fact is, it is as consonant to reason as any other extraordinary operation; for all miracles are alike, and equally demand our assent, if properly attested. The giving of articulation to a brute is no more to the Deity than making the blind to see and the deaf to hear; therefore the miracle rests its title to credibility on precisely the same

* Horne's Introduction, pp. 566—568.

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authority with the plagues of Egypt and the passage of the Red sea. And the reputed baseness of the instrument of which God was pleased to make use, amounts merely to this, that "God had chosen the foolish things of the world to confound the wise." There was therefore a peculiar fitness in the instrument used, for the more vile the means were, the fitter they were to confound the unrighteous prophet.

The miracle of the sun standing still upon Mount Gibeon, and the moon in the valley of Ajalon, Mr. Paine treats as a silly fable. He says, "This tale of the sun standing still upon Mount Gibeon, and the moon in the valley of Ajalon, is one of those fables that detects itself. Such a circumstance could not have happened without being known all over the world. One half would have wondered why the sun did not rise, and the other why it did not set; and the tradition of it would be universal, whereas there is not a nation in the world that knows any thing about it. But why must the moon stand still? What occasion could there be for moonlight in the day time, and that too while the sun shined? As a poetical figure, the whole is well enough; it is akin to that in the song of Deborah and Baruk, *The stars in their courses fought against Sisera;* but it is inferior to the figurative declaration of Mahomet, to the persons who came to expostulate with him on his going on, *Wert thou*, said he, *to come to me with the sun in thy right hand and the moon in they left, it should not alter my career.* For Joshua to have exceeded Mahomet, he should have put the sun and moon one in each pocket, and carried them as Guy Fawkes carried his dark lantern, and taken them out to shine as he might happen to want them.

The sublime and the ridiculous are often so nearly related that it is difficult to class them separately. One step above the sublime makes the ridiculous, and one step above the ridiculous makes the sublime again; the account, however, abstracted from the poetical fancy, shows the ignorance of Joshua, for he should have commanded the earth to have stood still."

It should be recollected, that the sacred historian expressly relates this as a miracle: it is therefore impossible to account for it on philosophical principles; it must be resolved wholly into the power of God, who hearkened to the voice of a man to stop the luminaries in their diurnal courses, (or the earth's rotation,) and by prolonging the day of battle, to make them fight for Israel. From the circumstances of the narrative, we may collect the time of the day and the month when it happened, viz, soon after sun-rise, and when the moon was rather past the full.

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Joshua, when recommended by the Gibeonites to come to their aid against the confederate kings, went up to Gilgal *all night*, and came suddenly (we may conclude about day-break) upon the enemy, whom he discomfited with great slaughter, and chased along the way from Gibeon to Beth-horon, in a westerly direction, the Lord co-operating in their destruction by a tremendous shower of great hail-stones, which slew more than the swords of the Israelites, but did not touch the latter.

In this situation, the sun appeared to rise over Gibeon eastward, and the moon to set over Ajalon westward, near the Mediterranean sea, in the tribe of Dan, when Joshua, moved by a divine impulse, uttered this invocation in the presence of Israel: "*Sun*, stand thou still over Gibeon; and thou *moon* over the valley of Ajalon." So the sun stood still in the hemisphere (at its rising,) and hasted not to go down (at its setting) about a whole day; which in that latitude, and shortly after the vernal equinox, might have been about thirteen hours long, thus giving him daylight for the destruction of his enemies for twenty-six hours, during which he took the city of Makkedah, and slew five kings who had hid themselves in a cave near it.*

The object of this miracle was of the most important nature. The sun and the moon, the two principal gods of the idolatrous heathen nations, were commanded to yield miraculous obedience to the chief servant of the true God, and thereby to contribute to the more effectual conquest of their own worshipers. It was a miracle of the same description as those which had been wrought in Egypt. With respect to the objections to the consequences, it is justly observed by Bishop Watson, that "The machine of the universe is in the hand of God; he can stop the motion of any part, or of the whole, with less trouble than either of us can stop a watch." How absurd then, the reasonings of these men who believe in the existence of an omnipotent God, yet deny the possibility of the exertion of his power in other ways than are known to their limited experience.†

But it is urged that the language of Joshua is in opposition to the philosophy of nature, therefore the narrative must be untrue. Dr. Clarke gives the following satisfactory reply to this objection.

"I consider the present accredited system of the universe, called Pythagorean, Copernican, or Newtonian system, to be genuine; and also to be the system of the universe laid down in the Mosaic writings; that the SUN is in the centre of what is called the solar system,

* Josh. chap. x. 1—28. † Townsend's Arrangement of the Old Testament.

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and that the *earth*, and all the other *planets*, whether *primary* or *secondary*, move round him in certain periodical times, according to the quantity of their matter, and distance from him, their centre.

I consider the sun to have no revolution round any *orbit*, but to revolve round his own *axis*, and round the common centre of gravity in the planetary system, which centre of gravity is included within his own surface; and in all other respects I consider him to be at *rest* in the system. I consider the solar influence to be the CAUSE both of the *annual* and *diurnal* motion of the earth, and that while that influence continues to act upon it, according to the law which God originally impressed on both the earth and the sun, the *annual* and *diurnal* motions of the earth must continue; and that no power but the unlimited power of God, can alter this influence, change or suspend the operation of this law; but that HE is such an infinitely FREE AGENT that HE can, when his unerring wisdom sees good, alter, suspend, or even annihilate all secondary causes and their effects; for it would be degrading to the perfections of his nature to suppose that he had *so bound himself* by the laws which he has given for the preservation and direction of universal nature, that he could not change them, alter their effects, or suspend their operations, when greater and better effects, in a certain *time* or *place*, might be produced by such temporary change or suspension.

I consider that no evil was done by this miraculous interference, nor any law or property of nature ultimately changed; on the contrary, a most important good was produced, which probably, to this people, could not have been brought about any other way, and that therefore the miracle wrought on this occasion was highly worthy of the wisdom and power of God. I consider that the terms in the text, employed to describe this miracle, are not, when rightly understood, contrary to the well established notions of the true system of the universe. I have already *assumed*, as a thoroughly demonstrated truth, that the sun is in the centre of the system, moving only round his own axis, and the common centre of the gravity of the planetary system, while all the planets revolve round *him*; that his influence is the cause of the diurnal and annual revolutions of the earth; nor can I see what other purpose his revolution round his own axis can possibly answer.

I consider that the orignal word in the text refers to the withholding or restraining this influence, so that the cessation of the earth's motion might immediately take place. The desire of Joshua was, that the sun might not sink below the horizon; but, as *it* appeared now to be over Gibeon, and the *moon* to be over the valley of Ajalon,

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he prayed that they might continue in these positions till the battle should be ended; or, in other words, that the day should be miraculously lengthened out.

He certainly spoke as if he had known that the solar influence was the cause of the earth's rotation, and therefore, with the strictest philosophical propriety, he requested that that influence might be for a time restrained, that the diurnal motion of the earth might be arrested, through which alone the sun could be kept above the horizon, and day be prolonged. His mode of expression evidently considers the sun as the great *ruler* or *master* in the system, and all the planets, (or at least the *earth*,) moving in their respective orbits, at his *command*. He, therefore, desires him, (in the name and by the authority of his Creator,) to suspend his *mandate* with respect to the earth's motion, or that of its satelite, the moon. Had he said, *earth, stand thou still*—the cessation of whose diurnal motion was the *effect* of his command—it could not have obeyed him, as it is not even the *secondary* cause, either of its annual motion round the sun, or its diurnal motion round its own axis. Instead of doing so, he speaks to the sun, the *cause* (under God) of all these motions, as his great archetype did, when in the storm on the sea of Tiberias, he rebuked the wind first, and then said to the *waves*, PEACE! be still! and as it is in the original, be SILENT! be DUMB! Mark iv. 39; and the effect of this command was, a cessation of the agitation in the sea, because the *wind* ceased to *command* it, that is, to exert its influence upon the waters. The terms in this command are worthy of particular note: Joshua does not say to the sun, *stand still*, as if he had conceived *him* to be *running his race round the earth*; but, be silent, or inactive, that is as I understand it, restrain thy influence, no longer act upon the earth, to cause it to revolve round its axis; a mode of speech which is certainly consistent with the strictest astronomical knowledge: and the writer of the account, whether Joshua himself, or the author of the book of *Jasher*, in relating the consequence of this command, is equally accurate, using a word widely different, when he speaks of the *effect* the retention of the solar influence had on the moon: in the first case, the sun was *silent*, or *inactive*, in the *latter*, the moon *stood still*. The standing still of the moon, or its continuance above the horizon, would be the natural effect of the cessation of the solar influence, which obliged the earth to discontinue her diurnal rotation, which of course would arrest the moon, and thus both it and the sun were kept above the horizon probably for the space of a whole day. As to the address to the *moon*, it is not conceived in the

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same terms as that to the *sun*, and for the most obvious philosophical reasons: all that is said is simply, *and the moon on the vale of Ajalon*, which may be thus understood: 'Let the sun restrain his influence, or be inactive, as he appears now upon Gibeon, that the moon may continue as she appears now over Ajalon.' It is worthy of remark, that every word in this poetic address is apparently selected with the greatest caution and precision."*

Again, it is objected that if the sun should stand still for a single instant, or the movement of the globe was retarded, not only the belligerent armies, but every thing on the face of the earth would have been swept away like chaff before the wind. But it is the objection which is an error; for if the miracle instead of suddenly arresting in *an instant* the rotation of the globe, took only the short space of a few seconds to accomplish it, by a gentle and continuous action, then there is enough in this single circumstance to show that such a phenomenon could not have mechanically any other sensible effect than to cause, from west to east, the waters to spread over the surface of the earth.

It is well known, that a carriage in rapid motion, rushing against an impediment, may be dashed to pieces; because the impediment is immovable, and all the travelers thrown out forward will be hurled to the ground. But let it be stopped by a continuous resistance, which is applied gradually for three or four seconds: then the smallest children seated in the vehicle will remain unshaken from their seats; they will not even be aware of the impulse, which three seconds before, they were receiving from the impetuous movement of the horses, and which, without this precaution, must have been sufficient to throw them to a great distance.

Mr. Gaussen, treating on this subject, says: "The rotation of the earth is, at the equator, at the rate of fourteen hundred and twenty-six feet a second; at Jerusalem twelve hundred and twelve feet. It is the speed of a bullet at the moment of leaving a cannon, discharged by one-fifth of its own weight of powder.

It is capable (deducting the effect of atmospheric resistance,) of elevating this projectile to the extreme height of twenty-four thousand feet, and yet a child of six years, in two-thirds of a minute, could, without danger, destroy all this force by the elastic and continued action of its fingers. Commit to its little hands an eight pound cannon ball, for forty seconds; and, during the same time, let another of the

* Dr. Clarke's Commentaries.

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same weight fall freely through the air, and from the height of mount Himalaya. At the end of only forty seconds, the weight, after having acted *by the same impulse* upon the one and the other of these projectiles, shall merely, in regard to the first, have wearied the feeble fingers which hold it; while it shall have imparted to the other a rapidity of motion, equal to that of the rotation of the earth, impressed on the hill of Bethoron in the latitude of Jerusalem. The child does not imagine that he has been able, in two-thirds of a minute, to destroy, by the continued action of his little hand, a force capable of projecting a ball eight thousand feet higher than Mount Blanc, and of cutting down at an immense distance, squadrons and ramparts in the day of battle!

Thus then, if God should have employed no more than forty seconds, in the days of Joshua, to arrest by a supple and successive resistance the movement of our globe, the projecting impulse from west to east, which a mass of iron of eight pounds would have felt in the plain of Bethoron, would have been no stronger than the pressure felt to-day by the hand upon which you lay such a weight. And if the mass, instead of having the form of a bullet, had had that of a quoit or of a cube, there would not have been enough of that impulse to make it overcome the resistance of friction, and change its face upon the surface of the ground.

It will perhaps be objected, that the rotation of the globe at Bethoron was twenty-seven times more rapid than the movement of a steam-carriage upon a rail-road. True, but since the retarding force necessary to exhaust a given impulse, is in inverse proportion to the time employed, suppose the miracle accomplished in eighteen minutes; take eighteen minutes instead of forty seconds, to stop entirely the movement of the terrestrial globe at the command of Joshua, and then "the contending armies instead of being swept away as by the tempest," would no more have felt what was passing, than do, at each station, the thousands of travelers who are stopped upon a rail-road." *

In 2 Kings, chap. xx. 11., it is written that "Isaiah the prophet cried unto the Lord, and he brought the shadow ten degrees backward, by which it had gone down on the dial of Ahaz." This passage has also been objected against as incredible. It should be noticed that it is not the sun, but *the shadow* which is said to have gone down, and it is not hours, but ten degrees of the dial, which the shadow returned.

* Gaussen on the Inspiration of the Scriptures.

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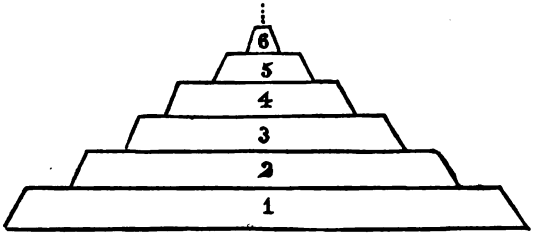
Mr. Sleigh on this subject says: "In order to accomplish this miracle, there was no necessity whatever, either for the sun himself to have gone back in the heavens, nor the earth to have turned back on its *axis*, from *east to west*. The power possessed by all bodies, in proportion to their density, more or less to *refract* the rays of light, can sufficiently account for this phenonemon. All the Deity had to do, was to collect a quantity of vapors between the sun's rays and the dial, and the object would be immediately accomplished. The sun seldom ever rises or sets, but this effect by refraction, is, to a certain degree, produced. For the sun often APPEARS *above* the horizon, when he is actually *below* it, and literally out of sight. Now as to the ten degrees not implying hours, is satisfactorily proved. For Ahaz's dial consisted of eleven steps, five on two sides each, and one on the top, placed parallel to the horizon, and each step was divided into degrees. It is highly probable then, that *ten degrees* were equivalent to fifteen minutes. On the top of the steps was a perpendicular *gnomon*. All the operations of this dial are determined by the *point* of the shadow projected from the gnomon on the steps of the dial. See Dr. Adam Clarke's Notes on 2nd Kings xx. 11.*



The height of this dial was about four feet and a half; that is, allowing six inches for each step, and twelve inches for the *stile*.

Infidels object to the credibility of the Old Testament Scriptures, on account of the narrative of the witch of Endor, recorded in 1 Sam. chap. xxviii. Mr. Bryant informs us, that Endor is derived from *En-Ador*, and that the term signifies the oracle of the god Ador. The Hammian race, as has already been shown, were the inventors of the idol worship which spread through India, Egypt, Greece, and Italy. The Canaanites were a branch of that race; and the probability is, that this oracle had been founded by them, and was not totally suppressed in the days of Saul. Wherever the Hindoo idolatry prevailed, such oracles were numerous. The most famous were those of Jupi-

* Sleigh's Defensive Dictionary, pp. 130, 131.

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ter Ammon in Libya, and Delphi in Greece. In all of them, the answers to those who consulted them were given from the mouth of a female, who, from the priestess of Apollo at Delphi, has generally received the name of Pythia; such an one, with its Pythia, was this at Endor. The design of all these shrines was to impose upon the credulity and superstition of idolaters; and that the witch of Endor, or the Pythia of this oracle, possessed no power to call forth the spirits of the departed, is evident from her astonishment and fright upon beholding Samuel, whom God, from reasons unknown to us, permitted to appear to Saul. Had she the least expectation that Samuel would appear—had she ever called up the departed spirit of any human being—or had Samuel atually not appeared, there would have been no account of her fright and astonishment. And it should be observed, that the narrative gives no intimation that she brought up Samuel.

End of Volume I.

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THE

CHRISTIAN'S DEFENCE,

CONTAINING

A FAIR STATEMENT, AND IMPARTIAL EXAMINATION

OF THE

LEADING OBJECTIONS URGED BY INFIDELS

AGAINST THE

ANTIQUITY, GENUINENESS, CREDIBILITY AND INSPIRATION

OF THE

HOLY SCRIPTURES;

ENRICHED WITH COPIOUS EXTRACTS FROM LEARNED AUTHORS.

BY JAMES SMITH.

"The Christian Faith,
Unlike the tim'rous creeds of pagan priests,
Is frank, stands forth to view, inviting all
To prove, examine, search, investigate;
And gave herself a light to see her by."—*Pollock's Course of Time.* B. iv.

"If I have done well, and as is fitting the story, it is that which I desired: but if slenderly and meanly, it is that which I could attain unto."—2 *Maccabees* xv. 38.

TWO VOLUMES IN ONE.
VOL. II.

CINCINNATI:
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THE

CHRISTIAN'S DEFENCE.

GENUINENESS, AUTHENTICITY AND CREDIBILITY OF THE NEW TESTAMENT SCRIPTURES.

CHAPTER I.

To eight Jews, who wrote in different parts of the world, and at intervals in the extremes of about fifty years apart, we are indebted for twenty-seven tracts, which collectively are called the NEW TESTAMENT, or more strictly, the NEW COVENANT.

This title, it is conceded, was neither given by divine command, nor yet was it applied to these writings by the writers themselves; but it was adopted by Christians so early as the second century, and it is justified by several passages in the writings: thus, in Matt. xxvi. 28, it is said, "This is my blood of the *new testament*," or new covenant; and it is particularly warranted by St. Paul, who calls the doctrines, precepts, and promises of the Gospel dispensation, the NEW COVENANT, in opposition to those of the Mosaic dispensation, which he terms the OLD COVENANT, as may be seen by consulting 2 Cor. chap. iii. 6—14. The term NEW COVENANT is not improperly rendered NEW TESTAMENT, because it has been proved that the first Christians used the term in the sense of a testament, and the Latin version, which, as will yet be shown, is of great antiquity, renders the words, Matt. xxvi. 28, as quoted above, "Hic enim est sanguis meus Novi Testamenti."

Christians hold the New Testament to be that in which their inheritance is sealed to them as the sons and heirs of God, and in which the death of Christ, as a testator, is related at large, and applied to their benefit. Many Infidels boldly and shamelessly deny the antiquity claimed by each of the tracts which constitute the New Testament, i. e., they deny that they were written in the first century, or by the persons to whom they are ascribed. If they can establish the truth of their assertion, it follows that the writers were impostors, and

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the religion taught by them a base and cruel fraud practised upon mankind.

Should any man or set of men assert, that Cyrus, Alexander, or Julius Cæsar never existed, and that their histories, as recorded by various ancient writers, are forgeries of later years, their assertions would be treated by all intelligent persons with contempt and derision. That Jesus Christ flourished in Judea during the Augustan age, and that the writers of the New Testament were his contemporaries, are facts much better supported and authenticated than that there lived such men as Cyrus, Alexander, and Julius Cæsar; yet the very boldness and recklessness of the enemies of Christianity startle the enquirer after truth, and produce in the minds of many a disposition to undervalue the evidence by which the genuineness and authenticity of the writings of the New Testament are supported; for although it is of the same kind, and in degree vastly superior to the evidence of the histories of Cyrus, Alexander, and Julius Cæsar, yet the very circumstance of its having been questioned has annexed a suspicion to it. Dr. Chalmers, treating on this subject, says, "At all points of the question there has been a struggle and a controversy. Every ignorant objection, and every rash and petulant observation, has been taken up and commented upon by the defenders of Christianity. There has at last been so much said about it, that a general feeling of insecurity is apt to accompany the whole investigation. There has been so much fighting, that Christianity is now looked upon as debatable ground. Other books, where the evidence is much inferior, but which have had the advantage of never being questioned, are received as of established authority. It is striking to observe the perfect confidence with which an Infidel will quote a passage from an ancient historian. He perhaps does not overrate the credit due to him. But present him with a tabellated and comparative view of all the evidences that can be adduced for the gospel of Matthew, and any profane historian which he chooses to fix upon, and let each distinct evidence be discussed upon no other principle than the ordinary and approved principles of criticism, we assure him that the sacred history would far outweigh the profane in the number and value of its testimonies."

The same author elsewhere says, "Had the subject not been sacred, and had the same testimony been given to the facts connected with it, we are satisfied that the history of Jesus given in the New Testament, would have been looked upon as the best supported by evidence of any history that has come down to us. It would assist us in appreciating the evidence for the truth of the gospel history, if

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we could conceive for a moment, that Jesus, instead of being the founder of a new religion, had been merely the founder of a new school of philosophy, and that the different histories which have come down to us had merely represented him as an extraordinary person, who had rendered himself illustrious among his countrymen by the wisdom of his sayings and the beneficence of his actions. We venture to say, that had this been the case, a tenth part of the testimony which has actually been given would have been enough to satisfy us. Had it been a question of mere erudition, where neither a predilection in favor of religion nor an atipathy against it could have impressed a bias in any one direction, the testimony, both in weight and quantity, would have been looked upon as quite unexampled in the whole compass of ancient literature."* Therefore, to form a fair estimate of the strength and decisiveness of the Christian argument, the reader should if possible divest himself of every prejudice for or against Christianity. The first will cause the mind to be suspicious of itself; for the predilection felt will create an apprehension that it has thereby been disposed to cherish a particular conclusion, independently of the evidences by which it is supported. The last will dispose to annex suspicion and distrust to the testimony of the Christian writers; every author who writes in defence of Christianity is supposed to be a Christian, and with those who indulge a prejudice against Christianity this has the effect to weaken the impression of his testimony.

Dr. Chalmers says, "This suspicion affects, in a more remarkable degree, the testimony of the first writers on the side of Christianity. In opposition to it, you have no doubt to allege the circumstances under which the testimony was given; the tone of sincerity which runs through the performance of the author; the concurrence of other testimonies; the persecutions which were sustained in adhering to them, and which can be accounted for on no other principle than the power of conscience and conviction; and the utter impossibility of imposing a false testimony on the world had they been disposed to do it. Still there is a lurking suspicion, which often survives the strength of all argument, and which it is difficult to get rid of, even after it has been demonstrated to be completely unreasonable. He is a Christian? He is one of the party! Am I an Infidel? I persist in distrusting the testimony! Am I a Christian? I rejoice in the strength of it! But this very joy becomes matter of suspicion to a scrupulous enquirer. He feels something more than the concur-

* Dr. Chalmers' Principles of Historical Evidence.

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rence of his belief in the testimony of the writer. He catches the infection of his piety and his moral sentiments. In addition to the acquiescence of the understanding, there is a *eon amore* feeling both in himself and in his author, which he had rather been without, because he feels it difficult to compute the precise amount of its influence; and the consideration of this restrains him from that clear and decided conclusion which he would infallibly have landed in, had it been purely a secular investigation." *

Having thus paved the way for the investigation of the genuineness, authenticity, and credibility of the New Testament Scriptures, we are prepared to lay before the reader the assumptions of the Infidel. As has been already stated, they assert that the books of the New Testament were not written in the first century. This assertion however is of a modern date. The Infidels of ancient times urged no such objections: they not only acknowledged that such a person as Jesus Christ did exist, and during the Augustan age, but Celsus and Porphyry who flourished, the first in the second, and the last in the third century, mention the writings of the New Testament and quote from them.

Toland is charged with having betrayed, in his life of Milton, a suspicion that the writings of the New Testament are forgeries: but in his defence of the life of Milton, he disavows, by the words on which the charge is grounded, his having meant the writings which we receive as inspired. An anonymous Italian ventured, in a letter to Le Clerc, to throw out the following suspicion: "It is possible that in the fifth century, about the time when the Goths overran Italy, four men of superior understanding might unite in inventing and forging the writings of the Apostles, as well as of the fathers, and falsify some passages of Josephus and Suetonius, in order to introduce into the world, by means of this fraud, a new and more rational religion." This sceptic attributes to these four men, (who by the way must have been very conversant in Jewish theology, and both Jewish and heathen antiquity,) the immense labor of forging all the writings, not only of the New Testament, but of *all* the fathers, including Eusebius' history of the Christian church, and of inventing that diversity of style and sentiment by which they are distinguished from each other. But less than this he could not have done; for his credulity, which Infidels affect to call by the name of unbelief, would have been shocked by the testimony of all the fathers, had he confined his imputation of

* Dr. Chalmers' Principles of Historical Evidence.

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forgery to the writings of the New Testament alone. This suspicion, however, has been openly thrown out, only by those Infidels who are impudently invincible by truth and argument. Mr. Gibbon, one of the most virulent enemies of Christianity, but whose acquaintance with the laws of evidence forbade his subscribing to an assertion so palpably absurd, says, "It has been observed with truth as well as propriety, that the conquests of Rome prepared and facilitated those of Christianity.

The authentic histories of the actions of Christ, were composed in the Greek language, after the Gentile converts were grown extremely numerous. As soon as those histories were translated into the Latin tongue, they were perfectly intelligible to all the subjects of Rome, excepting only to the peasants of Syria and Egypt, for whose benefit particular versions were afterwards made. The public highways, which had been constructed for the use of the legions, opened an easy passage for the Christian missionaries from Damascus to Corinth, and from Italy to the extremity of Spain or Britain.

There is the strongest reason to believe that before the reigns of Diocletian and Constantine, the faith of Christ had been preached in every province and in all the great cities of the empire. The rich provinces that extend from the Euphrates to the Ionian sea, were the principal theatre on which the apostle of the Gentiles displayed his zeal and piety. The seeds of the Gospel, which he had scattered in a fertile soil, were diligently cultivated by his disciples; and it should seem, that during the two first centuries, the most considerable body of Christians was contained within those limits. Among the societies which were instituted in Syria, none were more ancient or more illustrious than those of Damascus, of Berea or Aleppo, and of Antioch. The prophetic introduction of the Apocalypse has described the seven churches of Asia; Ephesus, Pergamos, Thyatira, Sardis, Laodicea, Smyrna, and Philadelphia, and their colonies were soon diffused over that populous country. In a very early period, the islands of Cyprus and Crete, the provinces of Thrace and Macedonia, gave a favorable reception to the new religion; and Christian republics were soon founded in the cities of Corinth, of Sparta, and of Athens. To these domestic testimonies we may add the confessions, the complaints, and the apprehensions of the Gentiles themselves.

From the writings of Lucian, a philosopher who had studied mankind, and who describes their manners in the most lively colors, we may learn that under the reign of Commodus, his native country of Pontus was filled with Epicureans and Christians. Within four-score

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years after the death of Christ, the humane Pliny laments the magnitude of the evil which he vainly attempted to eradicate. In his very curious epistle to the emperor Trajan, he affirms that the temples were almost deserted, that the sacred victims scarcely found any purchasers, and that the superstition had not only infected the cities, but had even spread itself into the villages and the open country of Pontus and Bithynia."*

Mr. Volney, whose philosophy elevated him above all vulgar prejudices in favor of historical testimony, and with whom the well known laws of moral evidence had no weight, lays it down as a clear case, that no such person as Jesus Christ ever lived in this world; and on that position framed a theory, which, on the pain of being ridiculed as a generation of credulous dupes, his readers were forthwith required to adopt. It is, that the Divine personage whom Christians, during the space of eighteen centuries, have ignorantly revered as their crucified Redeemer, is neither more nor less than the sun in the firmament; that the Virgin Mary is one of the signs of the zodiac, viz. the constellation Virgo: and that the crucifixion of Christ by Pontius Pilate, and his resurrection from the dead on the third day, are nothing more than the sun's declension to the winter solstice, and his subsequent return to the summer solstice, through the vivifying season of spring. This absurd theory has been adopted, defended, and extensively propagated by Mr. Robert Taylor of London, formerly a minister of the Church of England, whose malevolence and scurrility, are only equalled by his utter disregard of truth and destitution of moral principle.

This man's great parade of learning and authority, and his ostentatious references to the titles of books, to chapters, pages, and passages, marked as quotations, when in fact the books and passages referred to, say no such thing as he imputes to them, but the very contrary; while the professed quotations are grossly falsified, are admirably calculated to deceive the unwary, and justify the conclusion that he is a wilful and malicious deceiver.

The positions of this man will be better understood, from the following manifesto published in London some years ago.

"Our reverened orator, a regular and canonically ordained clergyman of the established church, hath publicly challenged all ministers and preachers (and hereby repeats the challenge) to come forward and show, if they can, the contrary of the four grand propositions, which

* Gibbon's His. of the Decline and Fall, vol. 2. chap. xv. p. 357.

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in the society's manifesto, "to all clergymen, ministers, and preachers of the gospel," are declared to have been, as far as to us appeared, fully and unanswerably demonstrated. The propositions are,

I. That the Scriptures of the New Testament, were not written by the persons whose names they bear.

II. That they did not appear in the times to which they refer.

III. That the persons of whom they treat, never existed.

IV. That the events, which they relate, never happened.

Of these propositions, the proofs are—

I. That the Scriptures of the New Testament were not, &c.—Because it cannot be shown, by any evidence, that they were "written by the persons whose names they bear;" and, because it can be shewn by evidence, both external and internal, that they were written by other persons. By evidence external—In the formal acts and edicts of Christian emperors, bishops, and councils, issued from time to time, for the general alteration, or total renovation of these Scriptures, according to their own caprice. [*Note*—Such were those of the emperors Constantine and Thodosius, and this of the emperor Anastasius: "When Messala was consul, (that is in the year of Christ, 506,) at Constantinople, by order of the emperor Anastasius, the Holy Gospels, as being written by illiterate evangelists, are censured and corrected."—Victor Tununensis, an African bishop, quoted by Lardner, vol. 3, p. 97. See also an account of a general alteration of these Scriptures, "to accommodate them to the faith of the orthodox," by LanFranc, archbishop of Canterbury, as recorded by Beausobre.—Historie de Manichee, vol. i. p. 343.] And in the admissions of the most learned critics and divines, as to the alterations which these Scriptures have, from time to time, undergone. [*Note*—Admissions of the most learned critics. 1st, "There were in the manuscript of the New Testament, one hundred and thirty thousand various readings."—Unitarian New Version, p. 22. 2nd, "The manuscripts from which the received text was taken, were stolen by the librarian, and sold to a sky-rocket maker, in the year 1749."—Herbert Marsh, bishop of Peterborough, vol. ii. p. 441. 3rd, For the most important passage in the book of Revelation, there was no original Greek at all, but "Erasmus wrote it himself in Switzerland, in the year 1516."—Bishop Marsh, vol. 1, p. 320.] By evidence internal—In the immoral, vicious, and wicked tendency of many passages therein remaining, and by the insertion of others, whose only drift is to enhance the powers of kings and priests. [*Note*—Immoral, &c. See Romans iii. 7.; Epistle John ii. 10.; Hebrews xii.

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29.; Hebrews xiii. 17.; Romans xiii.; 1 Peter ii. 13.; Luke xiv. 26., &c.]

II. That they did not appear in the times to which they refer, is demonstrable, By evidence, external—In the express admissions of ecclesiastical historians, of their utter inability to show when, or where, or by whom, this collection of writings was first made. [*Note*—See Mosheim's Ecclesiastical History; Jones on the Canon, &c., passim.] And in the admissions of the most learned critics, as to the infinitely suspicious origination of the present Received Text. [*Note*—Received Text, &c. "The Received Text rests on the authority of no more than twenty or thirty manuscripts, most of which are of little note."—Unitarian Version, Introduction 10. "It was completed by the Elzevir edition of 1634;" ib. Mark well! the retaining therein, and circulating as the word of God, with consent or connivance of all parties, several passages known and admitted by all, to be forgeries and lies; 1 John, ver. 7.; 1 Tim. iii. 16.—Excellent morality this!!] By evidence internal—In innumerable texts therein contained, betraying a comparatively modern character, referring to circumstances, which did not exist till later ages, and quoting other Scriptures, which had previously formed the faith of the first Christian churches, but which, without any assignable reason, or alleged authority, have since been rejected. [*Note*—Comparatively modern, &c. See 2 Epist. John 9.; 1 Tim. iii. 3.; James v. 14.; Matt. xviii. 17.; 1 Corinth. xv. 7. 32.; 1 Peter iv. 6.]

III. That the persons of whom they treat, never existed; because demoniacs, devils, ghosts, angels, hobgoblins, [*Note*—Hobgoblins. See Acts xix. 15.] persons who had once been dead, who could walk on water, ride in the air, &c., such as Satan and Jesus Christ, are the persons of whom these Scriptures treat; and that such persons never existed is demonstrable: 1st, From the utter incongruity of such figments with the immutable laws of sound reason. 2nd, From the total absence of all historical reference to their existence; and 3rdly, From innumerable passages of these Scriptures themselves, which fully admit the merely visionary Hypostases of their fabulous hero. [*Note*—Visionary Hypostases. See Luke ix. 29.; Mark ix. 2.; Luke xxiv. 31.; 1 John v. 6, and innumerable other passages, in perfect accordance with the true and genuine gospels of the most primitive Christians, which taught that he was ninety-eight miles tall, and twenty-four miles broad; that he was not crucified at all; that he was never born at all; that by faith only are we saved, &c.; all equally indicative that Christianity had no evidence at all, but

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was a matter of mere conceit, fancy, or superstition, from first to last.]

IV. That the events which they relate never happened, is demonstrable (further than as a consequence of the preceding proposition,) from the fact that some, many, or all of these events, had been previously related of the gods and goddesses of Greece and Rome, and more especially of the Indian idol Chrishna, whose religion, with less alterations, than time and translators have made in the Jewish Scriptures, may be traced in every dogma, and every ceremony of the Evangelical Mythology."

These shameful misrepresentations and unblushing falsehoods, uttered with such dogmatical assurance, were promptly met and most triumphantly refuted by talented ministers of the Gospel in England. But although in this country, the writings of this basest of all Infidels have been extensively circulated, and are held in high esteem by a certain class of his fellows: so far as the writer's knowledge extends, no attention has been paid to his allegations.

To the first and second propositions, "That the Scriptures of the New Testament were not written by the persons whose names they bear," and, "That they did not appear in the times to which they refer," it is in order here to reply. And we have the *most satisfactory* evidence that the books of the New Testament *were* written at the time which they intimate, and by the persons to whom they are attributed. It is true that several of them do not bear any name in the beginning or body of the composition itself; but for these as well as the others, the evidence of genuineness is very satisfactory. The intelligent reader need scarcely be told that the titles, at the head of each book, were prefixed, not by the authors, but by early transcribers. That circumstance, however, instead of constituting a proof that the books are forgeries, as some Infidels assert, involves a proof of the general belief and notoriety that those books were the genuine productions of the writers whose names were familiarly attached to them.

There are in existence a number of well known books, written by heathen authors, some belonging nearly to the period of the New Testament, and others to times long anterior; and no rational man doubts that they were the genuine productions of the persons to whom they are attributed. But the question arises, how do we know that the works attributed to Thucydides, Xenophon, Demosthenes, Cicero, Cæsar and Livy, are their genuine writings? By the only evidence applicable to such cases, and with which the common sense of

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mankind is universally satisfied; PUBLIC NOTORIETY, transmitted to the successive generations of men by their predecessors, up to the epoch in each case referred to, and this transmitted knowledge often attested by the allusions or quotations of subsequent authors. In this way the whole of literary history is continued down to our own days; and it is upon such evidence as this, that we regard the books composing the New Testament as genuine and authentic; that is, they stand on the ground of *public notoriety*, reaching back to the times to which they belong.

The present generation of Christians received these writings as a most precious deposit from those under whose guardianship they were in infancy and youth, and they from theirs, and so on; each generation receiving them from the one which preceded it, till we ascend without interruption, from the present time to the age in which the writers themselves lived, at the same time tracing the distinct proofs and testimonies in each period; and all Christians, in all nations and all ages, and of all languages, do and have done the same. It is a matter of history well attested by contemporary writers, Jewish, Christian and Heathen, that these were the genuine writings of the persons to whom they are attributed. In the sharpest opposition of heretics in the church, and of Jews and heathens out of it, until very lately, it was never denied that these books were the genuine writings, containing the original documents of the Christian religion.

Hundreds of manuscripts now exist, and some of them bearing date within a few centuries of the time of Christ. Many institutions have arisen, and national usages have been established in consequence of the facts recorded in them, and on the ground of the belief of their genuineness, and on no other, from the apostolic age to the present time. For these reasons, Christians believe the books to be the genuine writings of the Apostles and Evangelists of the Lord Jesus Christ. And the historical fact, that the New Testament contains the writings of the persons to whom they are ascribed is as well established, as that the Declaration of American Independence is the production of Thomas Jefferson, or that the Westminster Confession of Faith, or the liturgy of the Church of England, or the Magna Charta, or the Institutes of Justinian, or the writings of Seneca, are the genuine writings of those persons to whom they are respectively attributed; and the same kind of testimony is appealed to in the one case as in the other. Indeed the challenge may be fearlessly made, to produce any writings at all approaching to the same professed an-

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tiquity with the New Testament, whose genuineness is at all supported by evidence equally abundant and unexceptionable.

SECTION I.

The question may arise, when a book is not genuine, how may its spuriousness be discovered? To this, Michaelis gives this satisfactory answer, "We have reason to hesitate about the authenticity of a work when well founded doubts have been raised from its first appearance in the world whether it proceeded from the author to whom it is ascribed; when the immediate friends of the alleged author, who were best able to decide upon the subject, denied it to be his; when a long series of years has elapsed after his death in which the book was unknown, and during which it must have been undoubtedly quoted if it had existed; when the style is different from that of his other works, or if none remain, from what might have been reasonably expected; when events are recorded or referred to, which happened later than the time of the supposed author; when opinions are advanced which are contrary to those which he is known to maintain in other works."

None of these marks of spuriousness will apply to the writings of the New Testament. For many centuries after their appearance in the world, no doubts were raised as to whether they were the genuine writings of the persons whose names they bear. The primitive churches, who were the best able to decide upon the subject, affirmed them to be theirs. To set this testimony in a proper light, it may be well here to remark, anciently the publication of books by means of booksellers was unknown, and they could be multiplied only by means of transcripts; when they were thus transcribed, they were beyond the control of the author, and published. Before a book was published it was read aloud; this was sometimes done merely in the presence of a few friends, and at other times with great preparations before many persons, who were invited for that purpose. In this way the author became known as the writer, and through the medium of those present at the reading, the public became previously informed of all which they might expect from the work. If the composition pleased the persons present, the author was requested to permit its transcription, and thus it left his hands and belonged to the public. It sometimes happened that a writer sent his production to some illustrious person as a present; or he prefixed his name to it, for the sake of giving him

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a proof of friendship or regard, by means of this express and particular direction of his work. When it was thus presented or sent to him, and he accepted it, he was considered as the person bound to introduce it to the world, or as the patron of the book, who had pledged himself as the patron of the person, to this duty. It now became his office to provide for its publication by means of transcripts, to facilitate its approach to men of influence, and to be its *defensor*.

Thus, the writings of the New Testament made their appearance before the primitive churches. The epistles were read in those congregations to which they were directed. The historical works were made known by the writers in the congregations of the Christians, by reading aloud; and Luke dedicated his writings to an illustrious person of the name of Theophilus: thus he became the patron and defensor of his gospel, while the congregations before whom the other writings of the New Testament were read, sustained to them the same relations, and in both cases the object and general interest in them procured for them transcribers and readers.* In this way did the primitive churches bear a public testimony to their genuineness and authenticity: and all antiquity affords not a solitary vestige of any contradictory testimony. So far from this, the leading facts are admitted by the adversaries themselves.

Trypho, a violent opposer of the Christian religion, was born before the death of the apostle John: he held a public debate with Justin Martyr, according to Page and Basnage, in A. D. 140; according to Massent and Benedictines, about A. D. 150. During that debate, Justin Martyr mentions many of the facts related in the Gospels, and appeals to the miracles. Trypho and his companions admit the facts, (which as a Jew he had every opportunity to have denied, if they had been controvertible,) but ridicule the idea of Jesus being born of a virgin, as absurd. They say, "It is foolish to suppose that Christ is God and became man." Justin quoted Daniel, vii. 13. "I saw in the night visions, and behold, one like the Son of Man come in the clouds of heaven;" and from this he argues. But Trypho replies: "These prophecies constrain us to expect the Messiah to be great and illustrious, but he who is called your Christ, was without reputation and glory, so that he fell under the greatest curse of the law of God: *for he was crucified.*"

Trypho says, that "In the fables of the Greeks, it is said that Perseus was born of Danae, whilst a virgin; he who was by them called Ju-

* See Watson's Dictionary; Article, Book.

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piter, having fallen upon her in the form of gold: you who affirm the same thing ought to be ashamed, and should rather say that this Jesus was man of man.'" Justin affirms, that the Jews knew that Jesus rose from the dead, and he adds: "The other nations have not proceeded so far in wickedness against Christ, as you, who are even to them the authors of evil suspicions against that holy person, and against us, his disciples; for after you had crucified that only blameless and just person, by whose stripes healing has come to all who approach the Father through him, *when you knew that he was risen from the dead, and ascended into heaven*, as the prophets foretold should happen, you not only did not repent of the evil thing you had committed, but choosing chief men at Jerusalem, you sent them forth into all the earth to publish that the sect of Christians were Atheists."

Justin having shown from the Old Testament Scriptures, that another besides the Father is called God—Trypho replies: "You have, my friend, strongly, and by many passages, demonstrated this; it remains that you show that this person, according to the will of the Father, *submitted to become man of a virgin, to be crucified, to die, to arise afterwards, and to return to heaven.*" This, it must be acknowledged, proves that the leading facts recorded by the evangelists were well known, and that although they were ridiculed and defamed, yet they could not be controverted.

Celsus was born some time during the reign of Adrian, which began, A. D. 117, and terminated in A. D. 138. He was an Epicurean philosopher, and one of the most violent enemies of Christianity: also a man of considerable parts and learning. He wrote a book against the Christians, entitled, "The True Word." Against this adversary of Christianity, Origen, at the desire of Ambrose, wrote an answer, which, according to Dupin, is "the completest and best written apology for the Christian religion which the ancients have left us." In his reply, Origen states all the objections of Celsus in his own words, and minutely examines them all.

Celsus, in his attack upon Christianity, does not refer to any spurious gospels, but confines himself to the narratives contained in the New Testament. He does not *deny the facts* contained in the Scriptures, but he reasons on the absurdity of worshiping one as God who was acknowledged to have been a man, and to have suffered death. He objected to Christ's invitation to sinners to enter the kingdom of God, as being inconsistent with his supposed dignity, to save such low and despicable creatures as Jews and Christians. He maintained that Christ spake dishonorably and impiously of God; and that the doc-

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trines and precepts of religion are better taught by the Greek philosophers than in the Gospels. In conducting his attack he sometimes personates a Jew, at other times he speaks in his own proper person. Treating of the Jewish expectation of the Messiah, and when personating a Jew, he says, "But my prophet said, formally, at Jerusalem, that the Son of God will come a judge of good men and a punisher of the wicked."

"Upon this," says Lardner, "Origen has divers observations, showing that these words are improperly put into the mouth of the Jew. First, he says, that the Christ was not prophesied of by one, but by many. Secondly, if by 'my prophet' he meant Moses, here is another absurdity; for the name of Jerusalem was not known in his time. Thirdly, no Jew would say that any prophet foretold the coming of 'the Son of God;' but the coming of 'the Christ of God.' Not that we deny, says Origen, that the coming of the Son of God was foretold; but no Jew would allow of this.

There are innumerable, says the Jew in Celsus, who confute Jesus, affirming, that of themselves were said those things which were prophesied of concerning him: that is, concerning the person who was to come.

But those were impostors, as Theudas, and some others, who affirmed without proof, who neither said nor performed such things as Jesus had done; as Origen well shows.

And, says he, how could we, who had told all men there would come one from God who should punish the wicked, treat him injuriously when he came?

But the Jew in Celsus says: For what reason could we reject him, whom we had before spoken of? Was it that we might be punished more severely than other men?

The Jew adds: The prophets say, that he who is to come, is great, and a prince and lord of all the earth, and of all nations, and of armies.

He also says: What god ever came to men who did not obtain acceptance, especially if he came to them who expected him? Or, why should he not be acknowledged by them who had long before expected him?

Afterwards the Jew, representing their sentiments, says: For we certainly expect a resurrection of the body, and eternal life, of which he who is to be sent to us is to be a pattern; and thereby to show, that it is not impossible for God to raise up a man with a body. But Origen makes a doubt, whether any Jews would say this of their expected Messiah.

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Afterwards Celsus, in his own person, says: That the contention between the Christians and the Jews is very silly; and that all our dispute with one another about Christ, is no better than about the shadow of the ass, according to the proverb; and he thinks the whole question is of no importance; both sides believing that it had been foretold by the Spirit of God, that a Saviour of mankind is to come. But they do not agree whether he who has been prophesied of, is come, or not."

Speaking of Jesus Christ, he says: "It is but a few years since he delivered this doctrine who is now reckoned by the Christians to be the Son of God." "After this," says Origen, "he brings in his Jew arguing against Jesus in this manner. First, that he pretended he was from a virgin, then he reproacheth him with his birth in a Jewish village, and of a poor woman of that country, who subsisted by the labor of her hands. And he says she was put away by her husband, who was a carpenter by trade, he having found that she was guilty of adultery. Then he says, that having been turned out of doors by her husband, she wandered about in a shameful manner, till she brought forth Jesus in an obscure place; and that he being in want, served in Egypt for a livelihood; and having there learned some charms, such as the Egyptians are fond of, he returned home; and then in valuing himself upon those charms he set himself up for a god.

To this, Origen replies, "How should Jesus learn magic in Egypt, when he was yet an infant, and not much more than two years of age? And if he had learned that art in his childhood, how came it to pass that he performed not many wonderful works before he was thirty years of age? To which it might be added, that it is beyond the power of magic to perform such works as were done by Jesus."

Treating of the miraculous conception, he says, "Was the mother of Jesus handsome, that God should be in love with her beauty? It is unworthy of God, to suppose him to be taken with a corruptible body, or to be in love with a woman, whether she be of royal descent or otherwise." He elsewhere says, "But if God would send forth a spirit from himself, what need had he to breathe him into the womb of a woman? For since he knew how to make men, he might have formed a body for this spirit, and not cast his own spirit into such filth."

"From all which," says Lardner, "we learn, that there then did obtain among Christians such an account of the miraculous conception of Jesus, as we now have in the Gospels; that he was born of a virgin, by the power of the Highest; that her husband was a

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carpenter; that Jesus was born in a village or town of Judea, which was not then of any great extent; also that he was in Egypt, and returned thence; and that there were some extraordinary works related to be done by him afterwards, upon account of which he was in the highest veneration with many."

After these things, the Jew in Celsus, speaking of the magians in the Gospel, says, "It was given out by Jesus, that Chaldeans were moved at the time of his birth to come and worship him as a God, when he was but a little child, and that this was told to Herod the tetrarch, who issued out an order to have all killed who had been born there about that time, intending to kill him with the rest, lest, if he should live to mature age, he should take the government."

Here is an evident reference to the second chapter of St. Matthew's gospel, and it is not surprising that Celsus, who treated Jesus Christ as an impostor, should say that this or some other things in the gospels were invented by Jesus himself, by whom therefore his disciples were deceived: but this is mere assertion, without proof.

Afterwards the Jew in Celsus addresses Jesus, and says, "What occasion had you when an infant to be carried into Egypt, lest you should be killed? A god has no reason to be afraid of death. And now an angel comes from heaven to direct you and your relations to flee into Egypt, lest you should be taken up and put to death; as if the great God, who had already sent two angels on your account, could not have preserved you, his own son, in safety at home." In another place he has these words: "But if he (Herod) was afraid that when you was come of age you should reign in his stead, why did you not reign when you was of age? But so far from that, the Son of God wanders about cringing like a necessitous beggar." Again he says, "You say, that when you was washed by John, there lighted upon you the appearance of a bird. What credible witness has said that he saw this? or who heard the voice from heaven, declaring you to be the Son of God, excepting yourself, and, if you are to be credited, one other of those who have been punished like yourself." Origen, who answers every cavil of Celsus, closes his reply to the last passage quoted as follows: "I must add, that Celsus is mistaken when he thinks that Jesus himself told these things—the opening of the heavens, and the descent of the Spirit at Jordan in the shape of a dove; forasmuch as in no text of Scripture is it related that he said this. Nor did this great author consider how little this suited him, who, of the vision on the Mount, said to the disciples, Tell this vision

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to no man, until the Son of Man be risen from the dead; Matt. xvii. 9. It is not likely, that he who said this should tell the disciples what had been seen and heard by John; and any one may perceive from his whole life how he declined speaking of himself, If I bear witness of myself, says he, my witness is not true; John v. 31. He chose to show himself to be the Christ by his works, rather than by words; so far was he from boasting."

Celsus further says, "That Jesus, taking to himself ten or eleven abject vile publicans and sailors, went about with them, getting his subsistence in a base and shameful manner."

After this, says Origen, "Celsus well knowing what great works may be alleged to have been done by Jesus, pretends to grant that the things related of him are true; such as healing diseases, raising the dead, feeding multitudes with a few loaves, of which likewise large fragments were left, and whatever other things the disciples, who, as he thinks, delighted in strange things, have written; and then adds: Well, then, let us grant all these things were done by you. After which he instanceth the tricks of the Egyptians and other impostors, and then asketh this question: Because they did such things, must we therefore esteem them to be God's sons, or must we not rather say, that these are artifices of wicked and miserable men?"

Again Celsus says: "By what reasons are ye induced to believe him to be the Son of God;" "and," says Origen, "he makes us answer, "Because we know his death was undergone for the destruction of the parent of evil." And soon after he makes us answer him, "That we therefore have thought him to be the Son of God, because he healed the lame and the blind, and as you say raised the dead." To this, Origen makes this glorious answer: "Undoubtedly, we do think him to be the Christ, and the Son of God, because he healed the lame and the blind;" and we are the more confirmed in this persuasion by what is written in the prophecies: "Then shall the eyes of the blind be opened, and the ears of the deaf shall hear, and the lame man shall leap as an hart;" Is. xxx. 5, 6. But that he also raised the dead, and that this is not a fiction of those who wrote the Gospels, is hence evident. That if it had been a fiction there would have been many recorded to have been raised up, and such as had been for a long time in their graves; but it not being a fiction few have been recorded, for instance, the daughter of a ruler of a synagogue; (of whom I do not know why he said, She is not dead, but sleepeth: expressing something peculiar to her, not common to all dead persons,) and the only son of a widow, on whom he had com-

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passion, and raised him to life, after he had bid the bearers of the corpse to stop; and the third, Lazarus, who had been buried four days."

Elsewhere, Celsus puts in the mouth of his imaginary Jew, the following language: "How should we take him for a god who, as we have understood, performed none of those things which were promised? (That is," says Origen, "as I apprehend, did not accomplish the wordly deliverance which the Jews expected.) But when we had judged him guilty, and would bring him to punishment, though he shamefully hid himself, and fled away, yet was taken, being betrayed by those he called his disciples.

But it became not a god to flee, nor to be taken and executed; least of all did it become him to be deserted and betrayed by his companions, who knew all his secrets, who followed him as their Master, who esteemed him a Saviour, and the Son and Messenger of the most High God." Origen proceeds, "He then finds fault with the disciples, as if it were their fiction, that he foresaw and foretold the things which befell him. They were very weak in thinking to vindicate Jesus by writing these things of him, as if one should affirm a man to be righteous, and show him to be wicked; say he is a good man, and show that he has committed murder; say that he is immortal, and show him dead; (this last is the point which he is arguing, the other instances are only for illustration,) prefacing however, continually, that he foreknew all these things. For neither do you say that he seemed to wicked men to suffer these things, when he did not suffer; but you openly and expressly say, that he did suffer." Again, he says, "If he thought fit to undergo such things, and if in obedience to the Father he suffered death, it is apparent that they could not be painful and grievous to him, he being a god and consenting to them. Why then does he lament, and bewail, and pray, that the fear of destruction may be removed, saying to this purpose, O Father, if it be possible let this cup pass away?"

Again, he says, "Why did he not now at last, (when condemned) if not before, deliver himself from this ignominy, and do justice upon them who reviled both him and his Father," referring to the reproaches cast upon Jesus when hanging on the cross. He also reproaches Jesus with "the gall and vinegar, as if he was mighty eager to drink, and was not able patiently to endure thirst, which common people endure contentedly." He also pretends, that the disciples of Jesus did not believe on him because they forsook him in the time of his last sufferings: he says, "They who conversed with

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him when alive, and heard his voice, and followed him as their master; when they saw him under punishment, and dying, were so far from dying with him, or for him, or being induced to despise sufferings, that they denied they were his disciples; but, now-a-days you die with him."

Again he says: "But let us consider whether any one that has really died, ever rose again in the same body; unless you think that the stories of others (referring to certain Greek fables) are indeed, as well as seem to be, fables; whilst your fable is probable, and credible, because of his voice on the cross, when he expired, and the earthquake and darkness; and because, that when he was living he could not defend himself, but after he was dead, he arose and showed the marks of his punishment, and how his hands had been pierced. But who saw all this? Why, a distracted woman, as you say, and one or two more of the same imposture, and some dreamers, who fancied they saw things as they desired to have them; the same that has happened to innumerable people." He also says: "If he would make manifest his divine power, he should have shown himself to them that derided him, and, indeed to all; for surely, he had no reason to fear any mortal now, after he had died, and as you say, was a god."

These are only a few of the many passages of Celsus which have been preserved, but in them we have, in a manner, the whole history of our Lord's birth, life, preaching, miracles, death, and resurrection, and all as taken by him from the writings of the New Testament. As Paine entitles his book, the Age of Reason, so Celsus, who belongs to the same class with him and Olmsted, entitles his "The True Word," and the ancient and the modern calumniators of the word of God alike attempt to confute the Christians out of their own writings. But the two latter in adopting their method of extinguishing Christianity, lost sight of the fact, that the same task had been executed with equal or greater ability little over a hundred years after the first promulgation of Christianity; and consequently, if the arguments were valid it must have been extinguished shortly after its birth. But the New Testament, like the burning bush which was first lighted up in the desert by the presence of the Lord, before his servant Moses, so far from being yet consumed, shines with a brilliancy more resplendent than ever. And the objections of Celsus are above all value in establishing the genuineness of the Gospels, which, by the testimony of one of the most malicious enemies Christianity ever had, is firmly established. For although he denies the truth of many of the statements, there are many facts that he explicitly admits,

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and for the purpose of confuting believers, but which the prophets had foretold; and thereby, unwittingly, he confirms the credibility of the Gospel history, for he dwells on the humiliation and sufferings of Christ, and the prophets do the same. So that in the only method to which he could betake himself to prove that Jesus was not the Son of God, he has done all that a heathen could do, to supply the data for an opposite demonstration. Therefore, however pernicious his writings may have been during the age in which he wrote, this, the first book that was written against his faith, is of such value to the Christian of the present day, that he cannot but view it as a fulfilment to him of the ardent desire of the patient Job, "O that mine adversary had written a book, surely I would take it upon my shoulder, and bind it as a a crown to me."

Porphyry, a learned heathen philosopher, was born at Tyre, in Phenicia, about the year 233. He was the author of numerous works, and wrote a large treatise in fifteen books, against the Christian religion, only some fragments of which remain. It was for a long time in high repute among the heathens. Besides works that remain, in which his arguments are quoted in order to their refutation, several books were written in answer to it, which are now lost. He was the ablest, and one of the most inveterate enemies of Christianity, and the term impious or blasphemous was generally prefixed by Christians to his name. Not only were heathens confirmed in their hostility to the Gospel, but the faith of many Christians was shaken by his writings. It appears that he was subtle in argument, and skilled in historical learning, so that it was not easy at the period when he flourished to detect his sophistry, or to expose the fallacy of his arguments, which have been revived and successfully grappled with by Christians of modern times. He did not deny the genuineness of the New Testament writings, but he endeavored to overthrow their authority by attempting to point out contradictions and absurdities. He does not deny the miracles, but he attributes them to cunning demons. As he was enabled by his birth to study the Syriac as well as the Greek authors, he was, of all the adversaries of the Christian religion, the best qualified for enquiring into the authenticity of the Sacred Writings. He possessed, therefore, every advantage which natural abilities or political situation could afford, to discover whether the New Testament was imposed upon the world, after the decease of its pretended authors; but, such a suspicion as this appears never to have occurred to him, as not the smallest trace of it is to be found in his writings.

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But as his critical penetration enabled him to discover the perfect coincidence between the predictions contained in the book of Daniel, and the events, he did not scruple to pronounce that book a forgery; and he set himself with all his art to show that it was not written by its professed author, but, at a period after the time of Antiochus Epiphanes. In support of his hypothesis he uses an argument which is an equal proof of his learning, subtlety and want of candor, by which he sought to identify the history of Susanna, which never had a place in the Jewish canon, with the book of Daniel, that, so they might fall together, as falsely bearing the name of that prophet. In the history of Daniel and Susanna, he discovered a Greek paranomasia, or play on words, from which he concluded the book to have been originally written in Greek and afterwards translated into Hebrew. But his clear detection of the spuriousness of the apocryphal book from a few Greek words or derivations gives ample proof of his quick-sighted discernment, and shows that so sagacious an enquirer was well able to detect any deception wherever it could be found; therefore had a forgery existed with respect to the New Testament he would have been certain to have discovered and exposed it, for thereby he would have gained a complete triumph; and have given a mortal blow to that religion he aimed to destroy. The book of Daniel having defied him to find in it a flaw, such as he had discovered in the apocryphal work, in another manner he strove to bring down its date, and attempted from the great precision with which the histories of the kings of Syria and Egypt were detailed, to prove that down to the days of Antiochus Epiphanes, the professed prophecy was a real history; and, in the language of Dr. Keith, "Thus according to the fate of the enemies of the truth, were his own feet taken in the snare which he laid, and the learning of Porphyry was applied to the illustration of the truth of the prophecy. His object was to deprive Jesus Christ of the testimony of the prophet. But the fulfillment of the prophecy has proved to be as strictly true since the days of Porphyry, as before the days of Antiochus Epiphanes; therefore, however available his argument might have been at the period when he wrote, it is now altogether irrelative." The very mode of his attack upon the writings of the New Testament proves that Porphyry felt that the weapon he had so successfully used against the history of Susanna, was wholly powerless against the Gospel of Christ; and that he could not impugn the genuineness of the books of the New Testament. Therefore he sought from the various readings of a verse or of a word, to detect error and inconsistency.

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He accused the evangelists of exaggeration. He accused the apostles of imposing upon the ignorance of their hearers; and he endeavored to show that Paul and Peter acted upon different principles. But, according to our usual course, we will give the reader the opportunity of judging for himself, by presenting him with the language of Porphyry himself, as preserved by Christian authors.

The Christian religion he calls "the barbarian temerity" of those who embraced it; he says, they acted "contrary to the laws;" while he represents those who forsook it as having "returned to the way of life prescribed by the laws." This certainly was strange language for a philosopher; and implies that men should not follow the dictates of reason if human authority forbids them.

It is said in Matt. xiii. 35. "That it might be fulfilled which was spoken by the prophets, saying; I will open my mouth in parables." Of this he says, "Your evangelist Matthew, was so ignorant as to say; which was written by the prophet Isaiah." The passage refers to Ps. lxxviii. which is entitled a psalm of Asaph. In some copies, where we have *by the prophets*, the reading then was *by the prophet Isaiah*. In Matt. ix. 9. it is said, "And as Jesus passed out thence, he saw a man named Matthew sitting at the receipt of custom. And he said unto him, Follow me. And he arose and followed him." Of this, Jerom says, Porphyry and the emperor Julian pretend that either the historian has told a lie; or else people were very silly to follow Jesus at his call, acting as if they were ready to follow any man that beckoned to them. "Not considering," says Jerom, "that before this time many great miracles had been done by Jesus; of which the apostles were witnesses before they believed." Upon Gen. i. 10. Jerom says, "It is to be noted, that all collections of waters, whether they are salt or sweet, are called seas, according to the Hebrew language. Porphyry, therefore, without ground insinuates that the evangelists, the better to impose a miracle upon ignorant people, say, "Our Lord walked upon the sea;" meaning only the lake of Gennesaret; for all lakes, or collections of waters, are called seas."

In Matt. iii. 3. it is said, "This is he that was spoken of by the prophet Esaias, saying; The voice of one crying in the wilderness; Prepare ye the way of the Lord, make his paths straight." According to Jerom, "Porphyry compares this place with the beginning of St. Mark's gospel, in which it is written; "The beginning of the Gospel of Jesus Christ, the Son of God. As it is written in the prophets; Behold, I send my messenger before thy face, which shall

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prepare thy way before thee. The voice of one crying in the wilderness; Prepare ye the way of the Lord, make his paths straight." Since this quotation is composed out of Malachi iii. 1. and Isaiah xl. 3. he asks, "How came it to pass that it is all said to be taken from Isaiah?" Again, he says, "If the Son of God be the Word, he must be either outward word, or inward word," (that is reason, thought or speech.) "But he is neither this nor that; therefore he is not Word." When Jesus Christ is represented as saying to his brethren, that he would not go up to the feast of tabernacles, and, yet afterwards it is written, "But when his brethren were gone up, then went he up also to the feast, not openly, but as it were in secret." Porphyry represents him as saying he would not go, but yet he went, and he charges him with fickleness and inconsistency.

Dr. Lardner treating on this subject says; "We now read, John vii. verse 8. "I go not yet up to the feast." But from this place of Jerom, as well as from the quotations of other ancient authors, it appears that the common reading then was, "I go not up to the feast." Supposing that to be the true reading, I see not any reason for the charge of inconsistency, or of our Lord's altering his intention. The context shows that he had spoken of deferring his journey to Jerusalem for a short time; not that he had resolved not to go at all to the feast. He went to the feast, and he always intended so to do; but he went not up to that feast so soon nor so publicly as he did at some other seasons; and he assigns the reason of that conduct, which may be seen, verses 6 and 7."

Jerom, speaking of the charity of the first believers at Jerusalem and of the behavior of Ananias and his wife Sapphira, Acts v. 1—14. has this observation; "Lastly, the apostle Peter by no means imprecates death to them, as the foolish Porphyry calumniates; but, by the prophetic spirit, declares the judgment of God, that the punishment of two persons might be an instruction to many."

In Gal. ii. 11—14. St. Paul says, "But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed. For before that certain came from James, he did eat with the Gentiles, etc. But when I saw that they walked not uprightly according to the truth of the Gospel, I said unto Peter before them all," etc. Jerom, treating of this matter says; "The wicked Porphyry not understanding this, in the first book of his work against us, objects that Peter was reproved by Paul; that he did not proceed uprightly in preaching the Gospel; aiming thereby to affix the blot of a mistake upon the one, and of peevishness upon the other; and hence he argues the

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falsehood of the whole doctrine, as if it were a mere invention, since the heads of the churches disagreed."

Jerom elsewhere says, that "he and others restrained the imprudence of the blaspheming Porphyry, who says, that Peter and Paul had a childish quarrel with one another, and that Paul burned with envy at the virtues of Peter, and had written in a boasting manner of things which, either he never did, or, if he did, it was mere peevishness to blame that in another which he had been guilty of himself."

On this Dr. Lardner remarks: "Here we might wish to see Porphyry himself in his own words. But there seems to have been a reference to several things said by Paul in other epistles besides this to the Galatians in the last words of the passage. I think it plain that there is a reference to what is said, 1 Cor. ix. 20; and perhaps to some other like texts; and possibly, he had also a regard to several things done by St. Paul and related by St. Luke in the Acts; such as his circumcising Timothy, his vow at Cencrea, and to what he did at Jerusalem by the advice of St. James. Jerom had before spoken of this matter in another place of the same epistle of Augustine, telling him 'that others before him had explained the conduct of the two apostles in the same manner he had done, in answer to the blasphemous Porphyry, who charged Paul with peevishness, in that he presumed to reprove the chief of the apostles, and dispute with him to the face, and tell him that he was to be blamed, that is, was in error, when he who reproved the other was guilty himself.'

By all which we may perceive the force of Porphyry's argument upon this point. He supposed Peter to have taught, for a while at least, a different doctrine from Paul; and thence argued, that the religion taught by them could not be a revelation from heaven. Or, if Peter did not for a while teach a doctrine different from what himself had taught at other times, and different from that generally taught by Paul, he was guilty of some improper compliance, for which he was blamed by Paul. But that Paul, if indeed he did reprove Peter at Antioch, as he boastingly says to the Galatians, chap. ii. he showed therein pride, and envy, and peevishness; and was a very unfit reprover of another, when he had himself been guilty of the same faults, and had often complied in a like manner.

"This seems to be the substance of Porphyry's observations upon this, and some other texts of Scripture; and undoubtedly he hence argued, that both Peter and Paul were deceivers and impostors, and that the doctrine taught by them could not be a revelation from heaven."

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As the circumstances above referred to have been eagerly seized upon by modern Infidels, who, like Porphyry, have founded upon them objections against the truth of Revelation, though thereby we may be drawn aside from the straight course, and the progress of the argument be seemingly suspended, yet we cannot pass in silence an objection which has been supposed to affect the credit of two apostles and of Revelation itself. Therefore, we present the reader with the following very satisfactory solution of this seeming difficulty, given by Dr. Lardner; who says, "St. Peter never taught a doctrine different from himself, nor from St. Paul; but he was not uniform in his conduct. Once, at least, he complied too far with those believers of the Jews, who were for imposing circumcision, and the other rites of the law, upon the Gentiles, as necessary to salvation. St. Paul says, Gal. ii. 11. "When Peter was at Antioch, he did eat with the Gentiles: but when some came from Jerusalem he withdrew, and separated himself, fearing them which were of the circumcision." Herein, out of fear of offending others, Peter acted contrary to his own judgment; therefore Paul calls it dissimulation, and shows the bad consequences of such conduct; and that it implied the necessity of the Gentiles being circumcised, in order to obtain salvation, and to the having communion with the Jewish believers. "But when I saw that they walked not uprightly according to the truth of the Gospel, I said unto Peter before them all; If thou, being a Jew, livest after the manner of the Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?" Literally to judaize, that is, to become Jews, and observe all the rites of the law of Moses, as necessary to salvation. That never was Peter's doctrine, but it was the tendency of his late conduct at Antioch, for which Paul now reproved him; and undoubtedly Peter submitted and acquiesced, and never more prevaricated in his conduct in the like manner."

St. Paul's doctrine was always the same; and his conduct was ever uniform and consistent. He always said, that circumcision was not necessary, or available, in any, to justification and salvation. He never said that it was sinful or unlawful in any. To the Galatians he writes: "Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing. For I testify again to every man that is circumcised, that he is a debtor to do the whole law. Christ is become of no effect unto you; whosoever of you are justified by the law, ye are fallen from grace." It is plain that he is here speaking of such as expect to be justified by the law; who embraced circumcision as necessary to acceptance with God, and eternal salvation. Such men

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departed from the grace of the Gospel, and could have no benefit: yet they came under an obligation to observe all the rituals of the Mosaic law; and if they did not obey the law in all things they exposed themselves to a curse, as he shows, chapter iii. 10."

In the fifth chapter, at ver. 6. he says: "For in Christ Jesus, neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love." And afterwards in the same epistle vi. 15, 16. "For in Christ Jesus, neither circumcision availeth anything, nor uncircumcision, but a new creature. And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God." And 1 Cor. vii. 18, 19. "Is any man called being circumcised? Let him not become uncircumcised. Is any called in uncircumcision? Let him not become circumcised. Circumcision is nothing, and uncircumcision is nothing; but keeping the commandments of God."

"That was St. Paul's doctrine, and his conduct was agreeable to it. The same was the doctrine of Peter, and of all the apostles, though Peter once deviated from it in his conduct, as we have seen. What was Peter's doctrine, we learn (not now to argue from his epistles, as we might) from his speech at Jerusalem, Acts xv.; wherein he plainly declares, as Paul does, that the works of the law are of no avail either to Jews or Gentiles, in point of justification with God; for with these words he concludes that speech; ver. 11.: But we believe that through the grace of the Lord Jesus Christ, we Jews shall be saved, even as they, the Gentiles. And see before, ver. 8, 9, 10., and chap. x. 34, 35.; and xi. 1—18. And compare these with the words of St. Paul, Gal. ii. 15, 16."

"Though St. Paul may be thought to have yielded to some Jewish prejudices, in the several actions above mentioned, it had no such bad tendency, as the behavior of St. Peter at Antioch had; as has been well shown by Augustine, in explaining 1 Cor. xi. 20. He says, that Paul practised some rites of the law, for showing that it was nor sinful, even under the Gospel, for Jews to observe the ordinances, which they had received from their ancestors, by means of the law. At the same time he taught them, that they should not place their hopes of salvation in obedience to such ordinances; nor impose that yoke upon the Gentiles, as necessary to their salvation."

"Augustine has particularly considered all these actions of Paul, which have been looked upon by some as unwarrantable compliances, to which, also, Porphyry may be supposed to have referred; his circumcising Timothy; his vow at Cencrea; his conduct at Jerusalem:

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and he well shows how they differed from Peter's behavior at Antioch. What Peter did, implied the necessity of circumcision in order to salvation, which Paul constantly and earnestly opposed. By all his several compliances just mentioned, he only showed that he did not think the Jewish rites evil and sinful."

"I shall now observe only upon the last of these compliances, particularly related; Acts xxi. 17—28: 'And when we were come to Jerusalem, the brethren received us gladly. And the day following, Paul went in with us unto James; and the elders were present. And when he had saluted them, he declared particularly what things God had wrought among the Gentiles by his ministry;' and what follows. For it had been said at Jerusalem, that Paul, in all countries where he had been, 'had taught that the Jews ought not to circumcise their children,' that is, that it was sinful and unlawful for them so to do. This, Paul had never done; and James and the elders with him, were persuaded it was a false report; but for giving satisfaction to all, they advised him to join himself with some others, then at Jerusalem, who had a vow on them. 'Them take' say they, 'and purify thyself with them, and be at charges with them, that they may shave their heads, and all may know that those things whereof they were informed concerning thee, are nothing.'"

"With that advice Paul complied; nor could it be of any bad consequence after what had passed, as related by St. Luke; 'that James and the elders rejoiced, and praised God for the apostle's success among the Gentiles, and declared that no legal services were expected of the Gentiles that believed.' After that, what Paul did, only showed that it was not sinful for Jews to practice the rites and ceremonies of the law. Nothing then done by him, was any prejudice to the doctrine, always and everywhere taught by him, that the observation of those rites was not necessary to salvation, nor at all available to any, whether Jews or Gentiles, to justification in the sight of God. As Augustine says: The apostles in their council at Jerusalem had agreed, that no man ought to compel the Gentiles to judaize. They did not decree, that any man should forbid the Jews to judaize; though the Christian doctrine did not require that even of them."

"Augustine says again, very well: 'There was no better way for Paul to confute the false report that had been raised, than for him to perform those things which he was thought to condemn as sinful; and thus to show, that neither the Jews were to be forbidden them, as evil, nor the Gentiles to be compelled to do them, as necessary.'"

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"Thus I have represented this case as it has long appeared to me, and all along I have been supported by observations of Augustine, the fruit of that good sense which is a distinguishing part of his character."

But to return to Porphyry. "Eusebius, in his Evangelical Preparation, has these words: 'And that evil demons have had no power of doing any thing, since our Saviour's dwelling among men, the advocate of demons in our time, somewhere testifies in his work against us in this manner: 'And now people wonder, that since this distemper has oppressed the city so many years, Esculapius and the other gods no longer converse with men. For since Jesus has been honored none have received any public benefit from the gods.' So says Porphyry in these very words."

Again Porphyry says: "If Christ be the way of salvation, the truth and the life,* and they only who believe in him can be saved, what became of the men which lived before his coming?" He also says: "Christ threatens everlasting punishment to those who do not believe in him." And yet in another place, he says: "With what measure you mete, it shall be meted to you again: which is absurd and contradictory; for all measure must be limited to time." He also says: "How came it to pass that the gracious and merciful God, should suffer all nations, from Adam to Moses, and from Moses to the coming of Christ, to perish through ignorance of his laws and commands? forasmuch as neither Britain, fruitful of tyrants, nor the Scottish nation, nor the barbarous people all around, were acquainted with Moses and the prophets. What necessity, therefore, was there that he should come in the end of the world, and not till after an innumerable multitude of men had perished?"

Notwithstanding all his hostility to Christianity, yet he gives an honorable testimony to the character of Jesus Christ: he says, "What we are going to say may appear to some a paradox, for the gods declared Christ to be a person most pious and become immortal. Moreover, they speak of him honorably." And he further adds: "Being asked concerning Christ, whether he is God, he (Apollo) answered: 'That he who is renowned for wisdom knows that the immortal soul continues after the body, but the pious soul of that man is most excelling.'"

He, therefore, affirmed him to be a most pious person, and that his soul, which the foolish Christians worship like that of other good men, was after death immortal; but being asked why he was pun-

* John xiv. 6.

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ished, he answered that the body is indeed ever liable to little torments; but the soul of the pious rests in the plain of heaven. And immediately after this oracle he adds: "He was therefore a pious person, and went to heaven, as pious persons do, for which cause you ought not to speak evil of him, but to pity the men" (who worship him.)

From the passages adduced above, it is evident that Porphyry animadverted upon many passages of the New Testament Scriptures. A sufficient number of instances have been adduced to show the spirit and the talent of the man, together with his enmity against Christianity; and also to establish, beyond the possibility of a doubt, that the New Testament Scriptures not only existed during the third century, but that at that early period their genuineness could not be called in question; for if so much as the slightest suspicion was then entertained that the writings were forged, we may rest assured that he would have sifted the affair to the bottom: and who better prepared to detect a forgery of the writings, than the sagacious Porphyry?

Hierocles the philosopher, who was prefect of Alexandria, in A. D. 303—with the exception of a person whose name is unknown—was the next successor to Porphyry in the same office. He composed two books to confute the Christian religion, which are now lost. To these books Eusebius published an answer, which still remains. Dr. Lardner, than whom none was ever more laborious in adducing testimony, or scrupulous in scanning it, says of Hierocles, "That he was a man of learning and a person of authority and influence as a magistrate. He was well acquainted with our Scriptures, and made many objections against them, thereby bearing testimony to their antiquity, and to the great respect that was shown them by the Christians; for he has referred to both parts of the New Testament, the gospels and the epistles. He mentions Peter and Paul by name; he attempts to invalidate the truth of Christianity, not by denying the facts recorded in the New Testament, but in order to overthrow the arguments which Christians formed from the miracles of Jesus Christ in proof of his divine mission; he attempts to show that one Apollonius had performed equal or greater miracles, which he says were recorded not by ignorant men like Peter and Paul, but by Maximus, and Damis the philosopher. 'We reckon him,' says he, 'who did such wonderful things, not a god, but only a man, whereas they (the Christians) give the appellation of God to Jesus because he performed a few miracles.'"

Apollonius was a famous magician of Tyana, who flourished towards the end of the first century, and was pronounced to be not so

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properly a philosopher as an intermediate being between the gods and men. The object of the heathens was to confront his miracles with those of the Saviour, and to prove that Apollonius was equal or superior to him. He was represented as understanding all languages, although he had not learned them; as knowing the language of beasts and the speech of the gods. The wonderful works that were ascribed to him, to us appear perfectly ridiculous; thus, it is said, that at Ephesus he discovered the pestilence in the form of an old tattered beggar, and commanded the people to stone him. Being present at a marriage he detected the bride to be one of the malevolent spirits who were called Larvæ or Lamia. Such were the great miracles which Hierocles boasts that he performed. It is true that such a man existed, and imposed upon the ignorant by juggling tricks; but, to say nothing of their nature, the credit of his miracles is destroyed by the fact that the record of them is not drawn up by any person who witnessed them, or who lived at the time when the account might have been subjected to a strict examination; but by Philostratus, who lived in the third century, nearly two hundred years after the death of Apollonius, when the author was at liberty to say what he pleased.

To add to the conclusive testimony already adduced seems only to be burdening our pages with proof upon proof; but that the full demands of all reasonable men may be met, we will not close this part of the argument without introducing just such a witness as the Infidel himself would desire to hear, an apostate from the Christian faith; and certainly, if there is the smallest inlet to conviction in the minds of such men, the testimony of one who filled an office in the church, and who, if Christians possessed a secret testimony against the genuineness and authenticity of their Scriptures, which neither imprisonment, the rack nor the flames could extort from them, must have possessed that secret, and would not have been slow to expose it. That witness is no other than Julian; a name well known. He succeeded to the throne of the Cesars, A. D. 361. He had once professed to be a Christian, but afterwards apostatised from the faith. In his youth he was trained up for an office in the church; he was admitted to the inferior offices of the ecclesiastical order, and publicly read the Scriptures in the church of Nicomedia.* But though reading the Scriptures to others, he would not himself be taught to follow the meek and lowly Jesus. He was a man of great abilities, and wrote much. Having been initiated into the church, and trained for the ministerial

* Gibbon's History, vol. iv. p. 65.

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office, he must have possessed every means of investigating the genuineness of the Scriptures. He also held in his hands the archives of the empire to which the apologists of Christianity had repeatedly appealed. Therefore, if the man ever existed who could successfully controvert the claims of Christianity and vindicate the honor of the gods, he was the man.

In the language of Dr. Keith; "Having changed from Christianity to Paganism, and from being a public reader of the Scriptures, to be still more publicly a reasoner against them, the testimony of Julian may be associated in some degree with that of Judas, and the apostate may stand up beside the traitor to tell if there were any secrets among Christians concealed from the world; and to show whether either of them can disclose aught against the Master whom they betrayed, or the faith which they abjured. Of all cases that could possibly be put, these, perhaps, should in evidence be the strongest, since the proof came from their own lips of the genuineness of the Gospel as well as of the innocence of Jesus. It was not for the one or the other of this hapless pair to conceal any thing which they could have disclosed against Jesus and his cause, or to have admitted any thing in behalf of the Gospel which it was possible for them to have denied." *

Julian wrote a treatise in three books against the Christians, and to confute the Christian religion. "The eloquence of the style," says Gibbon, "and the rank of the author, recommended his writings to public attention; and in the impious list of the enemies of Christianity, the celebrated name of Porphyry was effaced by the superior merit and reputation of Julian." † Although his work itself has been lost, yet the greater portion of it, and in his own words, with the exception of the occasional exclusion of blasphemous terms, has been preserved in Cyril's large work in ten books, which was written as an answer to it, and addressed to the emperor Theodosius. He has heralded his intention by declaring "that he thought it right to show all men the reasons by which he had been convinced that the religion of the Galilean is a human contrivance, badly put together, having nothing in it divine." He not only does not attempt to invalidate the genuineness of the writings, but acknowledges the leading facts of the gospel history, as will be seen from the following quotations. He says, "Jesus having persuaded a few among you, and these of the worst of men, has now been celebrated about three hundred years,

* Keith's Demonstration, p. 252. † Gibbon, vol. 4. p. 82.

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having done nothing in his life-time worthy of remembrance; unless any one thinks it a mighty matter to heal lame and blind people, and exorcise demoniacs in the villages of Bethsaida and Bethany." Again, he says, "Jesus whom you celebrate was one of Cesar's subjects. If you dispute it, I will prove it by and by; but it may be as well done now. For yourselves allow that he was enrolled with his father and mother *in the time of Cyrenius;* but after he was born what good did he do to his relations? for they would not, as it is said, believe on him. But yet that stiff-necked and hard hearted people believed Moses. But Jesus, who *rebuked the winds, and walked on the sea, and cast out demons*, and as you will have it, made the heaven and the earth: (though none of his disciples presumed to say this of him, except John only, nor he clearly and distinctly; however, let it be allowed that he said so,) could not order his designs so as to save his friends and relatives." He also says, "But you are so unhappy as not to adhere *to the things delivered to you by the apostles;* but they have been altered by you for the worse, and carried on to yet greater impiety, for neither *Paul, nor Matthew, nor Luke, nor Mark*, has dared to call Jesus, God. But honest *John*, understanding that *a great multitude of men in the cities of Greece and Italy* were seized with this distemper; and, hearing likewise, as I suppose, that the tombs of Peter and Paul were respected and frequented, though as yet privately only, *then* first presumed to advance that doctrine."

He further says, "But you miserable people, at the same time that ye refuse to worship the shield that fell down from Jupiter, and is preserved by us, which was sent down to us by the great Jupiter, *or* our father Mars, as a certain pledge of the perpetual government of our city; you worship the wood of the cross, and make signs of it upon your foreheads, and fix it upon your doors. Shall we for this most hate the understanding, or most pity the simple and ignorant among you, who are so very unhappy as to leave the immortal gods, and go over to a dead Jew?" It is worthy of remark that the purest days of primitive Christianity having past before the time of Julian, and evil practices having been introduced and practised by nominal believers, this impious and superstitious Infidel, while vilifying the gospel, is here constrained to vindicate it from the imputation of a sanction to such unchristian practices.

Julian blaming Christans for destroying temples, &c. says: "These are your own inventions; for Jesus has no where directed you to do such things; nor yet Paul. The reason is, they did not expect

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that ever you would attain to this degree of power; for they were content if they deceived *servant maids, and slaves*, and, by their means, some wives and husbands, such as *Cornelius and Sergius*. If there were then any other men of eminence brought over to you, I mean in the times of *Tiberius and Claudius, when these things happened*, let me pass for a liar in every thing I say."

Speaking scoffingly of Christians, Julian says: "Not only they of this time, but some of those, who at the beginning received the word from Paul, were such as is apparent from what Paul himself says, writing to them; for I presume he was not so void of shame as to send them such reproaches, if he had not known them to be just. These are the things which he writes of the disciples, and to themselves. 'Be not deceived; neither idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And you are not ignorant, brethren, that such were some of you also. But ye are washed, but ye are sanctified in the name of Jesus Christ.'* You see they were such, but they had been sanctified and washed, having been cleansed and scoured with water, which penetrates even to the soul. And baptism, which cannot heal the leprosy, nor the gout, nor the dysentery, nor any other distemper of the body, takes away adulteries, extortions, and all other sins of the soul."

In his satire upon Constantine he brings in his son Constantius, in the presence of his father, proclaiming to all in this manner: "Whoever is a ravisher, a murderer, guilty of sacrilege, or any other abomination, let him come boldly. For when I have washed him with this water, I will immediately make him clean and innocent; and if he commits the same crime again, I will make him, after he has thumped his heart and beat his head, as clean as before." The just castigation of Julian by Dr. Bentley, in reference to this, and similar misrepresentations, is here worthy of a place. "A ridiculous and stale banter, used by Celsus and others before Julian, upon the Christian doctrines of baptism, and repentance, and the remission of sins. Baptism is rallied as mere washing, and repentance as thumping the breast and other outward grimace; the inward grace and intrinsic change of mind are left out of the character. And whom are we to believe—these pagans or our own selves? Are we to filch our notions of sacraments from scraps of Julian and Celsus, or from the Scripture, the pure fountain, and from what we read, know and profess? And yet the

* 1 Cor. vi. 9—11.

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banter came more decently out of Celsus, an Epicurean's mouth, than out of Julian's, the most bigoted creature in the world. He to laugh at expiation by baptism, whose whole life, after his apostasy, was a continual course of washings, purgations, expiations, and the most absurd ceremonies! addicted to the whole train of superstitious omens, presages, prodigies, speeches, dreams, visions, auguries, oracles, magic, theurgic, psychomantic! whose whole court, in a manner, consisted of haruspics and sacrificuli, and philosophers as silly as they! was always poring in the entrails of cattle to find futurities there! who, if he had returned victor out of Persia, (as his very pagan friends jested on him,) would have extinguished the whole species of bulls and cows by the number of his sacrifices! I have drawn this character of him from his own writings, and the heathens his contemporaries, that I might not bring suspected testimonies from Christian authors."*

The letters and orations of Julian, many of which are still extant, contain repeated allusions to the Scriptures, and exhibit his hatred of the Christians. He not only restrained them from teaching any of the branches of polite literature, but he prohibited their children from attending the schools where it was taught. In a letter to Hecalotus, supposed to have been the chief magistrate of Edessa, after the profession of much clemency toward the Christians, he ordained that, in order to facilitate and aid their design of entering into the kingdom of heaven, "since they were so commanded *by their most wonderful law*,"† that all the money of the church of Edessa should be taken away, and given to the soldiers, and that their estates should be added to the imperial domains.

On the murder of George, bishop of Alexandria, the emperor was not slack in writing to the governor of Egypt, to seize on his large and excellent library, *and to destroy utterly all the Christian writings;* and the treasurer of Egypt was addressed on the same subject, after the same manner. He wrote a letter to the Alexandrians, denouncing the sentence of banishment on Athanasius, the former bishop; and on their petition, that the order should be recalled, in a second letter, he appealed from their faith to their pride, and declared by the gods, that he was ashamed any Alexandrian should acknowledge himself to be a Galilean. And, after referring from one passage of Scripture to another, he accused them of not worshiping the gods whom Alexander, their founder, and the Ptolemies, and other

* Lardner, vol. vii. p. 636. † Matt. v. 3.; xix. 21,; Luke vi. 20.

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great princes of Egypt, had honored; but Jesus, whom their fathers never saw, and whom they accounted God the Word. He also held forth before them, his own apostate example, and he concluded by lamenting, that there were among them "a multitude of such people, (Christians,) besides Athanasius and his followers," and him he banished, not only out of Alexandria, but out of all Egypt.

Afterwards he sent still more threatening letters, and swearing by the great Serapis, that though backward to condemn, he was afterwards more backward to forgive; he expressed his great concern that all the gods were despised, and declared that he sought no service of the prefect of Egypt, like that of expelling the wicked Athanasius, the enemy of the gods, who thinned still more the ranks of paganism, by converting Greeks to the Christian faith.

While Julian gives this exhibition of his malice, and breathes forth persecution and vengeance upon the Christians, he is constrained to bear an honorable testimony to their purity, benevolence, and consistency. In a letter to Arsacius, the pagan high-priest of Galatia, he attributes the decline of paganism to the faults of its professors, and he attempts to provoke its very priests in good works, to follow the example of the Christians; and strange as the discrepance is between the cause and the effect, he chiefly attributes "the augmentation of impiety" to that humanity to strangers, and sanctity of life of which Christians made such a show. He says, "Why do we not look to that which has been the principal cause of the augmentation of impiety, care in burying the dead, and that sanctity of life, of which they make such a show? all which things, I will have to be really practised by our people. It is not sufficient that you are unblamable yourself, all the priests in Galatia ought to be so likewise. I will therefore, that you persuade, and even compel all the priests in Galatia to live soberly, otherwise do you depose them from the priestly office, unless they, and their wives, and children, and servants do religiously worship the gods; and also forbear to converse with the servants, children, and wives of the Galileans, who are impious toward the gods, and prefer impiety to religion. You are likewise to order them not to frequent the theatre, nor to drink in taverns, nor to exercise any mean or sordid employments. Such as hearken to your directions, you are to encourage; others you are to reject. You are also to erect hospitals in every city, that strangers may also share in our humanity; and not only those of your own religion, but others likewise, if they are necessitous." His object in all this is evident from what follows: "For it is a shame, when there are no beggars among

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the Jews, *and the impious Galileans relieve not only their own people, but ours also,* that our poor should be neglected by us, and be left helpless and destitute." He also, in an oration, accused the impious Galileans of providing for the poor, whom their own priests had neglected, a species of humanity to which they were addicted; thereby recommending the worst of things by an exhibition of their liberality. "For beginning with their love feasts and the ministry of tables, as they call it, (for not only the name, but the thing also is common among them) they have drawn away the faithful to impiety." He also wrote a satire on the people of Antioch, in which he states that the noble, the wealthy, and the poor—the most, if not the whole of the city, were offended at him, because they loved impiety. For so impious were they, that when he went on a solemn day, to pay his homage in the temple of Apollo, there were none present to do honor to the god, nor did the great city provide any beasts for the sacrifice; but neglecting their duty to the gods, *they maintained the poor with their goods,* and thus brought their impiety into esteem."

The last quotation we will give from Julian contains an important but strange concession, considering the source from whence it emanated: "After all," says he, "these (Galileans) have in some degree a proper sense of religion, for they worship no abject and vulgar deity, but that God who is truly all powerful and all good, by whose direction the sensible world is conducted; the same, I am persuaded, that we also worship, under different names. They therefore seem to me to act very consistently, as they are not transgressors of the laws, but only err in paying their worship to this one God, in neglect of all the rest, and in thinking that we only, whom they style the Gentiles, are precluded from his influence."

The quotations which have been given from the writings of the emperor Julian, and for which we are chiefly indebted to the laborious Lardner, clearly show, that however humble the reasoning of the imperial apostate, yet he has in spite of himself, given a noble testimony to the antiquity and genuineness of the New Testament Scriptures; and by a few sentences, the design of which was to show that there is nothing divine in the Christian religion, he has done more than could be accomplished by much research into the writings of the fathers, explicitly and directly to establish the origin of Christianity. Infidels have appropriated the arguments of this man, and it is but reasonable that Christians should avail themselves of the facts. And by this virulent enemy of our faith, and to the discomfiture of the modern Infidel, we are assured, that Jesus Christ was born at the

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time of the taxing, or, as properly rendered by Julian, enrolling in the time of Cyrenius, in the reign of Augustus; that this doctrine was promulgated by himself and his apostles, in the reigns of Tiberius Ceasar and Claudius, the latter of whom died about twenty years after the death of Christ.

He also informs us that within that period, not only some maid servants, and slaves, and some men and women, but Cornelius and Sergius, men of eminence, were converted from among the Gentiles. In two lines he has told us, that Matthew, Mark, Luke, and John, were all writers of the New Testament Scriptures; that John wrote his gospel after the others, and after the death of Peter and Paul, (or according to the date generally assigned by Christians, viz. about A. D. 68.) He also informs us, that previous to that time, a great multitude of men in the cities of Greece and Italy had embraced Christianity. He further informs us, that Jesus had healed the lame, and the blind, and had cast out devils, and rebuked the wind, and walked on the sea; and although he did not seem to view these as mighty works, yet he shows that they who disparaged them could not deny them, and that for them, Jesus had been celebrated down to his own time.

Thus, the most illustrious enemies of Christianity of ancient times, silence the suspicion of our anonymous Italian—exhibit in a clear light the folly and falsehood of the manifesto writer, when he says, "It cannot be shown, by *any* evidence that they (the New Testament Scriptures) were written by the persons whose names they bear." "And because it can be shown by evidence, both external and internal, that they were written by other persons;" and also when he says, "they were not written in the times to which they refer."

Although it may seem somewhat out of place, we must be permitted here to introduce another witness, also an apostate from the Christian faith, who, although a modern, bears too important a testimony for it to be omitted; and that is the manifesto writer himself, (Mr. Taylor,) who in his *Diegesis*, a work published sometime after his manifesto appeared, inconsistent as it may seem, says: "There can be no doubt, (whether Christianity be received or rejected,) that Paul was a most distinguished and conspicuous metaphysician, *who lived and wrote about the time usually assigned*, and that those epistles which go under his name in the New Testament, are in good faith, (and even with less alteration than many other writings of equal antiquity have undergone,) such as he either penned or dictated."*

* Taylor's Diegesis, p. 377.

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Thus it appears from the testimony of adversaries of Christianity, that two of Michaelis' marks, that a book is not genuine, are not applicable to the writings of the New Testament, for "no well founded doubts have been raised from" their "first appearance in the world, whether" they "proceeded from the authors to whom" they "are ascribed." And "no long series of years" did "elapse after" the death of the "authors" in which the books are unknown;" but they were repeatedly quoted by virulent enemies, who had ample means of deciding upon the question of their genuineness, and whose cause would have been most effectually subserved by the exposure of a forgery.

Another mark of Michaelis that a book is not genuine, is, when the immediate friends of the alleged author, who were best able to decide upon the subject, denied it to be his. This mark is not applicable to the writings of the New Testament; for the immediate friends and disciples of the writers of the New Testament not only acknowledged these writings to be theirs, but quoted extensively from them, regulated their lives according to the precepts contained in them, and many of them submitted to persecution, imprisonment, and death, in attestation of their faith in the divine mission of the writers.

There is now in existence, and before me while I write, a volume entitled, "The Genuine Epistles of the Apostolic Fathers, St. Clement, St. Polycarp, St. Ignatius, St. Barnabas, the Shepherd of Hermas, and the Martydoms of St. Ignatius and St. Polycarp." This book, as its title indicates, purports to contain their genuine writings, and all of them were among the number of the primitive disciples of Jesus Christ. Barnabas is mentioned in the New Testament as the companion of Paul. Clement was the bishop of the congregation in Rome, whom all antiquity agrees to be the person mentioned by Paul in his epistle to the Philippians. Hermas, who is mentioned by Paul in his epistle to the Romans; Ignatius, who was appointed the bishop of Antioch, thirty-seven years after the death of Christ; and Polycarp, the bishop of Smyrna, who was the friend of the apostle John. All antiquity ascribes these writings to the men whose names they bear, and it is clear from their contents that their authors were pious and good men; and in them some of the writers of the New Testament are mentioned by name, and others in the Scriptures are so expressly alluded to by these fathers, as to prove most clearly that such writings must have existed when they wrote. They were distinguished from the writings of those who lived in the second and third cen-

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turies by a style of evangelical simplicity, in the spirit of peace, charity, and resignation, worthy of the age in which their authors are represented to have lived; and free from that display of learning which occurs in the writings of those fathers, who followed in the immediately succeeding centuries.

The epistle of Barnabas bears internal evidence that it was written shortly after the destruction of Jerusalem by the Roman army, and before the reduction of the remaining cities of Judea, of which Josephus has given an account, after the taking and burning of the temple. Speaking of the temple at Jerusalem, he says, "Through their waging war, it was destroyed by their enemies." He also says, "Consider yet this also; *that ye have seen* so great signs and prodigies in the people of the Jews, and thus *God forsakes them.*" Therefore, should it even be disputed that Barnabas is the author; the book was evidently written by a zealous Christian, and at the time specified, i. e. when God was forsaking the Jews as a nation. Any one who will attentively read this epistle, will readily perceive that its author must have been on terms of intimacy with Paul; for as Dr. Lardner observes, it has in it "many Pauline phrases." "To give the character of the author," says he, "in one word, he resembles St. Paul, his fellow-laborer, without copying him." No books of the New Testament are expressly named in this epistle; yet it contains expressions which are identically the same that occur in the gospel of Matthew, and to several passages in the other books he evidently alludes. The following table drawn up by Dr. Lardner, must convince every honest enquirer that the New Testament writings were extant when Barnabas wrote; or, at least, that he was conversant with some of the writers of that book.

New Testament.	Barnabas.
Matt. xvi. 24. If any man will come after me, let him deny himself, and take up his cross and follow me.	Ch. vii. So they, saith he, who will see me, and obtain my kingdom, must receive me with many afflictions and sufferings.
Matt. xx. 16. So the last shall be first, and the first last: for many be called, but few chosen. Ch. xxii. 14. For many are called, but few are chosen.	Ch. iv. Let us therefore beware, lest it should happen to us, as it is written, There are many called, few chosen.
Matt. v. 42. Give to him that asketh thee. Luke vi. 30. Give to every man that asketh thee.	Ch. xix. Give to every one that asketh thee.

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New Testament.	Barnabas.
Matt. ix. 13. For I am not come to call the righteous, but sinners to repentance.	Ch. v. That he might show that he came not to call the righteous, but sinners, to repentance.
Matt. xxii. 43, 44. He saith unto them, how then doth David in spirit call him Lord, saying: The Lord said to my Lord, sit thou on my right hand, until I make thine enemies thy footstool. See Psalm cx. 1.	Ch. xii. But because they would say, that Christ is the son of David, therefore fearing and knowing the error of sinful men, he says, Sit thou on my right hand until I make thine enemies thy footstool. Behold how David calls him Lord.
Matt. xxiv. 22. And except those days be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened.	Ch. iv. For this cause the Lord has shortened the times and days, that his beloved might hasten his coming to his inheritance.
Matt. xxv. 5. While the bridegroom tarried, they all slumbered and slept. 6. And at midnight there was a cry made; The bridegroom cometh. 10. And while they went to buy, the bridegroom came, and they that were ready went in with him to the marriage, and the door was shut.	Ch. iv. Take heed lest at any time sitting still, now that we are called, we fall asleep in our sins, and the wicked one getting power over us stir us up and shut us out of the Kingdom of the Lord.
Matt. xxvi. 31. For it is written, (see Zech. xiii. 7.,) I will smite the shepherd, and the sheep of the flock be scattered abroad.	Ch. v. When I shall smite the shepherd, then the sheep of the flock shall be scattered abroad.
Acts x. 42. That it is he which was ordained of God to be the judge of quick and dead. 2 Tim. iv. 1. I charge thee before God, and the Lord Jesus Christ, who shall judge the quick and the dead. Peter iv. 5. Who shall give account to him that is ready to judge the quick and the dead.	Ch. vii. If, therefore, the Son of God, who is Lord of all, and shall judge the quick and the dead, hath suffered.—
Rom. ix. 10, 11, 12. And not only this, but when Rebekah had conceived by one, even by our father Isaac, (for the children not being yet born—) it was said unto her, The elder shall serve the younger.	Ch. xiii. Barnabas argues that the followers of Jesus are the people of God. "But let us enquire," says he, "whether this people be the heir or the former; and whether the covenant belong to us or to them. Hear then con-

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New Testament.	Barnabas.
	cerning the people, what the Scripture says; Isaac prayed for his wife Rebekah, because she was barren, and she conceived. Afterwards Rebekah went forth to enquire of the Lord. And the Lord said unto her, There are two nations in thy womb, and two people shall come from thy body. And the one people shall prevail above the other people, and the elder son shall serve the younger. (Gen. xxv. 23.)
Rom. iv. 3. For what saith the Scripture? Abraham believed God, and it was accounted to him for righteousness. V. 16. Therefore it is of faith—to the end, that the promise might be sure to all the seed, not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all, (as it is written, I have made thee a father of many nations,) etc.	You ought to consider who is Isaac, and who Rebekah; and of whom it was declared that this people should be greater than that. You see of whom he appointed it, to be this first people, and him of the covenant. Afterwards, in the same chapter, what saith he to Abraham, when upon believing he was placed in righteousness? Behold, I have made thee a father of many nations, which, without circumcision, believe in the Lord. Gen. xvii. 4. 5.
Rom. xi. 36. For of him, and through him, and to him, are all things.	Ch. xii. Barnabas having spoken of the directions given by Moses to the Israelites in the wilderness, to look to the brazen serpent, says: "You have in this also the glory of Jesus; forasmuch as in him are all things, and to him."
1. Cor. iii. 16. Know ye not, that ye are the temple of God, and that the Spirit of God dwelleth in you?	Ch. vi. For, my brethren, the habitation of our heart, is an holy temple to the Lord.
1 Cor. xi. 20. When ye come together unto one place, this is not to eat the Lord's supper.	Ch. iv. But coming together into one place, enquire what is fitting and profitable for the beloved in common.
2 Cor. v. 17. If any man be in Christ, he is a new creature: old	Ch. xvi. Having received the remission of our sins, and trust-

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New Testament.	Barnabas.
things are passed away; behold all things are become new.	ing in the name of the Lord, we are made new, again created afresh; therefore God truly dwells in our house, that is in us.—This is the spiritual temple built unto the Lord.
1 Peter ii. 5. Ye also, as lively stones, are built up a spiritual house.	
Eph. v. 16, 17. Redeeming the time, because the days are evil. Wherefore be ye not unwise, but understanding, what the mind of the Lord is. And Eph. ii. 2. The prince of the power of the air, the spirit that now worketh in the children of disobedience.	Ch. ii. Seeing then the days are exceeding evil, and the adversary has the power of this present world, we ought to give diligent heed, to enquire into the righteous judgments of the Lord.
Phi. iv. 5. The Lord is at hand.	Ch. xxi. The day is near, in which all things shall be destroyed, together with the wicked one. The Lord is near, and his reward.
2 Peter iii. 10. The earth also, and the works that are therein, shall be burnt up.	
Rev. xxii. 12. Behold I come quickly, and my reward is with me.	
2 Tim. i. 10. But is now made manifest by the appearing of our Saviour Jesus Christ, who has abolished death, and brought life and immortality to light, through the Gospel.	Ch. v. But he, that he might abolish death, and make manifest a resurrection from the dead, because it behoved him to appear in the flesh, suffered, that he might perform the promise made unto the fathers.
Rom. xv. 8. Jesus Christ was a minister of the circumcision, for the truth of God, to confirm the promises made unto the fathers.	
Heb. iii. 5. And Moses verily was faithful in all his house, as a servant. —6. But Christ as a son, over his own house, whose house are we.	Ch. xiv. Barnabas having observed, that Moses received from God, the two tables of the commandments, written by the finger of God but the people being fallen to idolatry, he cast them to the ground, and the tables of the covenant were broken, goes on: Moses, being a servant, received them (or it, meaning the Covenant or Testament.) But the Lord himself has given them to us, the people of his inheritance, he having suffered for us.

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New Testament.	Barnabas.
Heb. x. 25. Not forsaking the assembling of ourselves together, as the manner of some is.	Ch. iv. Do not withdraw yourselves from others, like justified men.
1 Pet. i. 17. And if ye call on the Father, who, without respect of persons, judges according to every man's work, pass the time of your sojourning here in fear.	Ch. iv. As much as in us lies, let us meditate on the fear of God, and strive to keep his commandments, that we may rejoice in his judgments. For the Lord judges the world without respect of persons, and every one shall receive according to what he does.

"Thus," says Lardner, "I have put down the most material passages of Barnabas, which may be supposed to contain allusions to the books of the New Testament, that every one may be able to judge for himself. But, excepting some of the first, I do not allege them as express quotations, or allusions. In most of these places, Barnabas does not appear an imitator, or copier of others; but an original author, who had in his mind the same doctrine with Paul and the other apostles." *

The epistle of Clement was written in the name of the whole church of Rome, of which he was the bishop; it was addressed to the church at Corinth, and was designed to compose certain dissensions which prevailed there. The style is clear and simple, and it contains several passages, which exhibit the words of Christ as they stand in the Gospels, but does not give them as quotations, because the usage did not, at that period, generally prevail. The archbishop of Canterbury places its date between A. D. 64. and 70. But the common opinion is that it was written about A. D. 96.

Lardner has given a long list of quotations from this epistle, similar to the preceding, a few of which we here present, and from which the reader will perceive that in Clement's days the books of the New Testament must have been in existence. "In this epistle there is but one book of the New Testament expressly named, which is the first epistle of St. Paul to the Corinthians."

New Testament.	Clement.
1 Cor. i. 12. Now this I say, that every one of you saith I am of Paul, and I of Apollos, and I of Cephas, and I of Christ.	Ch. xlvii. Take into your hands the epistle of the blessed Paul the apostle. What did he at the first write to you in the beginning of the Gospel? Verily he did by the Spirit admonish you concern-

* Lardner, vol. ii. pp. 21—28.

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New Testament.	Clement.
	ing himself, and Cephas, and Apollos, because that even then you did form parties.

"St. Clement here quotes this epistle to the Corinthians themselves; to whom, he says, it was written by the apostle Paul. I need not observe how strong an argument this is for the genuineness of the first epistle to the Corinthians, which we now have. And he says, Paul wrote, and admonished them, by the Spirit; or, as in the original, spiritually."

New Testament.	Clement.
Jer. ix. 23, 24. Thus saith the Lord, Let not the wise man glory in his wisdom, &c. Comp. 1 Cor. i. 31.	Ch. xiii. And let us do as it is written. For thus saith the Holy Spirit, Let not the wise man glory in his wisdom.—Especially remembering the words of the Lord Jesus, which he spake, teaching gentleness and long suffering. For thus he said, "Be ye merciful, that ye may obtain mercy; forgive, that it may be forgiven unto you. As you do, so shall it be done unto you; as you give, so shall it be given unto you; as ye judge, so shall ye be judged; as ye show kindness, so shall kindness be shown unto you; with what measure ye mete, with the same shall it be measured to you." By this command, and by these rules, let us establish ourselves, that we may always watch obediently to his holy words.
Luke vi. 36. Be ye therefore merciful, as your Father also is merciful. V. 37. Judge not and ye shall not be judged; condemn not and ye shall not be condemned; forgive, and ye shall be forgiven. 38. Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal, it shall be measured to you again.	
Matt. vii. 1. Judge not, that ye be not judged. 2. For with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again. Ver. 12. Therefore all things whatsoever ye would that men should do unto you, do ye even so to them.	
Matt. xxvi. 24. But wo to that man, by whom the Son of Man is betrayed; it had been good for that man, if he had not been born.	Ch. xlvi. Remember the words of the Lord Jesus. For he said, Wo to that man (by whom offences come.) It were better for him that he had not been born, than that he should offend one of my elect. It were better for him, that a millstone should be tied about his neck, and that he should be
Matt. xviii. 6. But whoso shall offend one of these little ones which believe in me; it were better for him that a millstone were	

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New Testament,	Clement.
hanged about his neck, and that he were cast into the sea.	drowned in the sea, than that he should offend one of my little ones.
Mark ix. 42. And whosoever shall offend one of these little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea.	[I have put down on the other side the words of several evangelists, that every one may be the better judge; but it is generally supposed, that the latter part of this passage refers to Luke xvii. 2.]
Luke xvii. 2. It were better for him, that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones.	
Acts xiii. 22. And when he had removed him, he raised up unto them David to be their king, to whom also he gave testimony, and said, I have found David, the son of Jesse, a man after my own heart, which shall fulfill all my will.	Ch. xviii. And what shall we say of David, so highly testified of? To whom God said, I have found a man after my own heart, David, the son of Jesse, with holy oil have I anointed him.
Comp. Ps. lxxxix. 20. I have found David, my servant; with my holy oil have I anointed him. And 1 Sam. xiii. 14. The Lord has sought him a man after his own heart.	[It is true, these words are also to be found in the O. T. But they are introduced by Clement with the same, or like form of quotation, with that in the Acts, and the words agree very much; which may dispose one to think, he had an eye to that place.]
Acts xx. 35. How he said, It is more blessed to give than to receive.	Ch. ii. Ye were all of you humble-minded; more willingly giving than receiving.
Rom. i. 29. Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers. 30. Backbiters, haters of God, despiteful, proud, boasters; 32. Who knowing the judgment of God, (that they which do such things are worthy of death,) not only do the same, but have pleasure in them that do them.	Ch. xxxv. Casting off from us all unrighteousness, and iniquity, covetousness, debates, malignities, deceits, whisperings, backbitings, hatred of God, pride, boasting, and vain glory, and ambition. For they that do these things are hateful to God; and not only they that do them, but they also who have pleasure in them.
Gal. i. 4. Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father.	Ch. xlix. For the love which he had for us, Christ our Lord gave his blood for us by the will of God; his flesh for our flesh; his soul for our soul.

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New Testament.	Clement.
Eph. iv. 4. There is one body, and one spirit, even as ye are called with one hope of your calling. 5. One Lord; one faith, one baptism. 6. One God, and the Father of all.	Ch. xlvi. Have we not one God, and one Christ? and is there not one Spirit poured out upon us, and one calling in Christ?
Philip. i. 10. That ye may be sincere, and without offence unto the day of Christ.	Ch. ii. Ye were sincere and harmless toward each other, not mindful of injuries.
Philip. ii. 5. Let this mind be in you, which was also in Christ Jesus. 6. Who being in the form of God, thought it not robbery to be equal with God. 7. But made himself of no reputation, &c.	Ch. xvi. For Christ is theirs who are humble. The sceptre of the majesty of God, our Lord Jesus Christ, came not in the show of pride and arrogance, though he could have done so; but in humility. Ye see, beloved, what is the pattern, which has been given to us. If the Lord thus humbled himself, what should we do, who are brought by him under the yoke of his grace?
Col. i. 10. That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work.	Ch. xxi. Unless we ordering our conversation worthily of him, do with one consent these things which are good and pleasing in his sight.
1 Thess. v. 18. In every thing give thanks.	Ch. xxxviii. Having therefore all these things from him, we ought in all things to give thanks to him.
1 Thes. v. 23. And I pray God, your whole spirit, and soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ.	Ch. xxxviii. Let therefore our whole body be saved in Jesus Christ.
1. Tim. ii. 8. I will therefore, that men pray every where, lifting up holy hands without wrath and doubting.	Ch. xxix. Let us therefore come to him in holiness of soul, lifting up to him chaste and undefiled hands.
1 Tim. iii. 13. For they that have used the office of a deacon well, purchase to themselves a good degree, and great boldness in the faith which is in Christ.	Ch. liv. Let him say, I am ready to depart, only let the flock of Christ be in peace with the elders that are set over it. He that shall do this, will procure to himself great glory in the Lord, and every place will receive him.

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New Testament.	Clement.
Titus iii. 1. To be ready to every good work.	Ch. ii. Ye were ready unto every good work.
Heb. i. 3. Who being the brightness of his glory, and the express image of his person. 4. Being made so much better than the angels, as he has by inheritance obtained a more excellent name than they. 5. For unto which of the angels said he at any time, Thou art my son, this day have I begotten thee? (Comp. Ps. ii. 7, 8.) V. 7. And of the angels he saith, Who make his angels spirits, and his ministers a flame of fire. (Ps. civ. 4.) V. 13. But to which of the angels said he at any time, Sit thou on my right hand, until I make thine enemies thy footstool?	Ch. xxxvi. Who being the brightness of his majesty, is by so much greater than the angels, as he has by inheritance obtained a more excellent name than they. For so it is written, Who maketh his angels spirits, and his ministers a flame of fire. But of his Son, thus said the Lord: Thou art my Son, this day have I begotten thee. Ask of me and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. And again he saith unto him, Sit thou on my right hand, until I make thine enemies thy footstool.
James i. 5. If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not, and it shall be given him. 6. But let him ask in faith, nothing wavering. 7. For let not that man think, that he shall receive anything of the Lord. 8. A double-minded man is unstable in all his ways. 2. Peter iii. 4. And saying, Where is the promise of his coming? For since the fathers fell asleep, all things continue as they were from the beginning of the creation.	Ch. xxiii. Our all-merciful and beneficent Father has bowels towards them that fear him; and in a most kind and tender manner, bestows his favors upon them, that come to him with a simple mind. Wherefore let us not be double-minded; neither let us doubt in our hearts, about his excellent and glorious gifts. Let that be far from us which is written: "Miserable are the double-minded, who are doubtful in their minds, and say: These things have we heard, even from our fathers; and behold, we are grown old, and none of these things have happened to us. See Numbers xliv.
James ii. 21. Was not our father Abraham justified by works, when he had offered Isaac his only son upon the altar?	Ch. xxxi. For what was our father Abraham blessed? Was it not that through faith he wrought righteousness and truth? Isaac, knowing with full assurance what was to come, willingly became a sacrifice.

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New Testament.	Clement.
1 Peter iv. 8. For charity shall cover a multitude of sins. (Comp. James v. 20.)	Ch. xlix. Charity covers the multitude of sins.
1 Peter v. 5. Yea, all of you be subject one to another, and be clothed with humility; for God resisteth the proud, and giveth grace to the humble. (See above, Num. xl.)	Ch. xxxviii. And let every one be subject to his neighbor. Ch. ii. Ye were all of you humble minded—rather subject, than subjecting. The A. B. desiring rather to be subject than to govern. Ch. xxx. For God, saith he, resisteth the proud, but giveth grace to the humble.
2 Peter ii. 5. And saved Noah, a preacher of righteousness. V. 6. And turning the cities of Sodom and Gomorrah into ashes, condemned them with an overthrow. 7. And delivered just Lot, vexed with the filthy conversation of the wicked. 9. The Lord knows how to deliver the godly out of temptation, and to reserve the unjust unto the day of judgment to be punished. Jude v. 7. may be compared.	Ch. vii. Noah preached repentance, and they who hearkened (to him) were saved. Ch. xi. By hospitality and godliness was Lot delivered out of Sodom, when all the country round about was destroyed by fire and brimstone; the Lord thereby making it manifest, that he does not forsake those that trust in him: but those that turn aside (from his commandments) he appoints to punishment and torment.
2 Peter iii. 4. And saying, Where is the promise of his coming? For since the fathers fell asleep, all things continue as they were from the beginning of the creation.	Ch. xxiii. Let that be far from us which is written, "Miserable are the double-minded, who are doubtful in their mind, which say: These things have we heard even from our fathers; and behold, we are grown old, and none of these things have happened to us." See Num. xxxvii.

Thus, it appears that Clement expressly ascribes the first epistle of Corinthians to Paul. The words of Jesus Christ, found in the gospels of Matthew, Mark and Luke, are recommended with a high degree of respect, although the names of the evangelists are not given. And evident allusions are made to the Acts of the Apostles; the epistle of Paul to the Romans; both the epistles to the Corinthians; the epistles to the Galatians, Ephesians, Philippians, Colossians; the first to the Thessalonians; first and second to Timothy, to Titus, the epistle to the Hebrews, the epistle of James, and the first and second

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of Peter, although these writers are not mentioned by name, or any marks of citation given. So that here we have the testimony of Clement to the genuineness and antiquity of the New Testament Scriptures.

Hermas was also contempotary with Paul, and is mentioned by him, in his salutation, at the end of his epistle to the Romans.

He wrote his work toward the close of the first century, and it was highly esteemed by the early fathers. Eusebius, who flourished about three hundered years after the death of Christ, says, "We know that it is publicly read in the churches, and that some very ancient writers make use of it."

From Lardner's list of quotations the reader is presented with the following, which clearly prove that Hermas was conversant with the New Testament Scriptures.

New Testament.	Hermas.
Matt. x. 32. Whosoever therefore shall confess me before men, him will I also confess before my Father which is in heaven. 33. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.	Vision ii. sect. 2. Happy are ye, whosoever shall endure the great trial that is at hand, and whosoever shall not deny his life. For the Lord has sworn by his Son, that whosoever shall deny his Son, and him, being afraid of his life, they will also deny him in the world that is to come. But those who shall never deny him, of his great mercy he will be favorable to them. Similitude ix. sect. 28. They who have deliberated in their heart, whether they should confess or deny him, and yet have suffered, their fruits are smaller. Wherefore I speak this unto you, who deliberate, whether ye should confess or deny him.
Matt. xiii. 7. And some fell among thorns; and the thorns sprung up and choked them. Ch. xix. 23. Verily I say unto you, that a rich man shall hardly enter into the kingdom of heaven. 24. It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.	Similitude ix. sec. 20. They who are of the third mountain, which had thorns and brambles, are such as believed, but were some of them rich, others taken up with many affairs. For the brambles are riches; the thorns are they who are entangled in much business, and a diversity of affairs. These therefore shall

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New Testament.	Hermas.
	with difficulty (or hardly) enter into the kingdom of God.
Luke xvi. 18. Whosoever putteth away his wife, and marrieth another, committeth adultery; and whosoever marrieth her that is put away from her husband, committeth adultery. Comp. Matt. v. 32.	Command. iv. sect. 1. If the woman continues on in her sin,—Let her husband put her away, and let him continue by himself. But if he shall put away his wife, and marry another, he also doth commit adultery.
John xiv. 6. I am the way and the truth, and the life; no man cometh unto the Father, but by me. And our Lord compares himself to a door, Ch. x. 7. 9.	Simil. ix. sect. 12. The gate is the only way of coming to God. For no man shall go to God, but by his Son.
Acts v. 41. And they departed from the council, rejoicing that they were counted worthy to suffer shame for his name.	Simil. iv. sect. 28. But ye who suffer death for his name, ought to honor the Lord; that the Lord counts you worthy to bear his name.
Rom. ix. 4. To whom pertaineth the adoption,—and the giving the law—and the promises. Ch. xi. 29. For the gifts and calling of God are without repentance.	Vis. iii. sect. 2. However to both of them belong gifts and promises.
1 Cor. iii. 16. Know ye not that the Spirit of God dwelleth in you. And Rom. viii. 11. Shall quicken you by his Spirit that dwelleth in you. 2 Tim. i. 14. "By the Holy Ghost that dwelleth in us.	Comm. v. sect. 1. If thou shalt be patient, the Holy Spirit, that dwelleth in thee, shall be pure.
1 Cor. iii. 17. If any man defile the temple of God, him shall God destroy.	Simil. v. sect. 7. For if thou defile thy body, thou shalt also at the same time defile the Holy Spirit. And if thou defile thy body thou shalt not live.
2 Cor. vii. 10. But the sorrow of the world worketh death.	Vis. iii. sect. 2. But the remembrance of injuries (or evils) worketh death; but the forgetting them life eternal.
Gal. iii. 27. For as many of you as have been baptized into Christ, have put on Christ.	Simil. lx, sect 13. So else they who have believed in God through his Son have put on this Spirit.
Eph. iv. 4. There is one body,	Simil. ix. sect. 13. Behold,

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New Testament.	Hermas.
and one Spirit, even as ye are called with one hope of your calling.	there shall be one Spirit, and one body, and one color of their garments.
Eph. iv. 30. And grieve not the Holy Spirit of God. 31. Let all bitterness, and wrath, and anger, be put away from you, with all malice.	Com. iii. And should not have grieved the Holy and true Spirit of God. And Comm. x. sec. 1. Speaking of an anger, and doubting, and sadness, he says of the last, It torments the Holy Spirit, and afterwards, It grieves the Holy Spirit. And further he exhorts: Grieve not the Holy Spirit that dwelleth in thee, lest he ask of God, and depart from thee.
1 Thess. v. 13. And be at peace among yourselves. Mark ix. 50. And have peace with one another. Rom. xv. 7. Wherefore receive ye one another.	Vis. iii. sec 9. Now therefore hearken unto me, and have peace one with another, and receive one another. Wherefore admonish one another, and be at peace among yourselves.
James i. 5. If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not, and it shall be given him. 6. But let him ask in faith, nothing wavering.	Sim. v. sec. 3. Whoever is the servant of God, and hath the Lord in his heart, he asketh of him understanding, and obtaineth. But they that are indolent, and slow to pray, they doubt to ask of the Lord; although the Lord be of so inexhausted goodness, as to give all things without ceasing to them that ask him.
James ii. 7. Do they not blaspheme that worthy name by the which ye are called?	Simil. viii. sec. 6. Who among their other crimes, blaspheming the Lord, have denied his name, which had been called upon them.
1 Peter iii. 15. But sanctify the Lord God in your hearts, and be always ready to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear.	Comm. xii. sec. 4. Take care, therefore, ye that are empty and light in the faith, to have the Lord your God in your heart; and ye shall perceive, that nothing is more easy, nor more pleasant, nor more gentle and holy than these commands.
1 John ii. 27. But the anointing which ye have received of	Comm. iii. And the Lord may be glorified, who has given such

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New Testament.	Hermas.
him abideth in you, and is truth, and is no lie.	a spirit to thee. Because God is true in all his words, and in him there is no lie.
2 John, ver. 4. I rejoice that I found of thy children walking in truth.	Comm. iii. For thou oughtest, as the servant of God, to have walked in the truth.

Dr. Lardner, from passages not given above, is of the opinion that Hermas most probably had not only read the book of Revelation, but that he imitated it. And, in his writings, are many things bearing a strong resemblance to it. But, from the passages adduced, the reader will perceive that Hermas must have been acquainted with the writings of the New Testament, so that here we have another witness in the first century, to the genuineness and antiquity of the New Testament Scriptures.

Ignatius was bishop of Antioch A. D. 70. His bishoprick and martyrdom are no where contradicted; and it is certain that he was a contemporary of the apostles. Chrysostom says, "He conversed familiarly with them, and was perfectly acquainted with their doctrine, and had the hands of the apostles laid upon him."

The following, selected from the many quotations and allusions given by Lardner, shows that he was familiar with the writings of the New Testament.

New Testament.	Ignatius.
Matt. iii. 15. For thus it becomes us to fulfill all righteousness.	Smyrn. sect. i. Baptized of John, that all righteousness might be fulfilled by him.
Matt. x. 16. Be ye therefore wise as serpents, and harmless as doves.	Polycarp. sect. 2. Be wise as a serpent, in all things, and harmless as a dove.
Matt. xii. 33. For the tree is known by his fruit.	Ephes. sect. 14. The tree is manifest by its fruit.
Matt. xviii. 19. If two of you shall agree on earth, as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven. 20. For where two or three are gathered together in my name there am I in the midst of them.	Ephes. sect. 5. For if the prayer of one or two be of such force; how much more that of the bishop, and the whole church?
John. iii. 8. The wind bloweth where it listeth, and thou hearest the sound thereof; but canst not	Philadelph. sect. 7. Yet the Spirit is not deceived, being from God; for it knows whence it

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New Testament.	Ignatius.
tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit.	comes, and whither it goes, and reproves secret things.
John. viii. 29. And he that sent me is with me; the Father has not left me alone; for I do always those things that please him.	Magnes. sect. 8. That there is one God, who has manifested himself through Jesus Christ his Son; who in all things pleased him that sent him.
John x. 9. I am the door; by me if any man enter in, he shall be saved, &c.	Philad. sect. 9. He (Christ) is the door of the Father, by which enter in Abraham, and Isaac, and Jacob, and the apostles, and the church.
John xvi. 28. I came forth from the Father, and am come into the world; again, I leave the world, and go to the Father.	The same; As to one Jesus Christ who proceedeth from one Father, and exists in one, and is returned to him.
Acts x. 41. Who did eat and drink with him after he arose from the dead. Comp. Luke xxiv. 42, 43.	Smyrn. sect. 3. But after his resurrection he did eat and drink with them.
Rom. xv. 7. Wherefore receive ye one another, as Christ also received us, to the glory of God.	Philad. sect. 11. And I give thanks to God for you that ye have received them, as the Lord you.
1 Cor. i. 10. Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment.	Ephes. sect. 2. It is fitting therefore, that in all manner of ways ye should glorify Jesus Christ, who has glorified you, that in one obedience ye may be perfectly joined together, in the same mind, and in the same judgment, and may all speak the same thing of the same thing.
1 Cor. vi. 9, 10. Be not deceived; neither fornicators, nor adulterers, nor effeminate, nor abusers of themselves with mankind, shall inherit the kingdom of God.	Ephes. sect. 16. Be not deceived, my brethren, corrupters of houses, (or families,) shall not inherit the kingdom of God. See also Philad. sect. 3. at the end.
Gal. v. 4. Christ has become of no effect unto you; whosoever of you are justified by the law, ye are fallen from grace.	Magnes. sect. 8. For if we still live according to judaism, we confess we have not received grace.
Eph. ii. 22. In whom ye also	Ephs. sect. 9. As being stones

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New Testament.	Ignatius.
are builded for an habitation of God, through the Spirit. See ver. 20, 21.	of the temple of the Father, prepared for the building of God the Father; drawn up on high by the engine of Jesus Christ, which is the cross, using for a rope the Holy Ghost.
Ephes. iv. 3. Endeavoring to keep the unity of the Spirit, in the bond of peace. 4. There is one body, and one Spirit, even as ye are called in one hope of your calling. 5 One Lord, one faith.	Magnes. sect. 7. Coming together into one place, let there be one prayer, one supplication, one mind, one hope in charity and joy undefiled. There is one Lord Jesus Christ.
Eph. v. 2. And walk in love, as Christ also hath loved us, and has given himself for us, an offering and a sacrifice to God, for a sweet smelling savor.	Ephes. sect. 1. That I may become the disciple of him, who offered himself for us to God, an offering and a sacrifice.
Ephes. vi. 13. Wherefore take unto you the whole armor of God. 14. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness. 16. Above all taking the shield of faith. 17. And take the helmet of salvation, and the sword of the Spirit, which is the word of God.	Polycarp, sect. 6. Let none of you be found a deserter, but let your baptism remain as (your) arms, faith as a helmet, love as a spear, patience as whole armor.
Philip. ii. 3. Let nothing be done through strife. 5. Let this mind be in you, which was also in Christ Jesus.	Philadelph. sect. 8. I beseech you, that ye do nothing through strife, but according to the instruction of Christ.
Heb. x. 28. He that despised Moses' law, died without mercy, under two or three witnesses. 29. Of how much sorer punishment shall he be thought worthy, who has trodden under foot the Son of God, and hath counted the bood of the covenant, wherewith he was sanctified, an unholy thing.	Ephes. sect. 16. If therefore they who do these things according to the flesh have died, (or suffered death,) how much more shall he who by wicked doctrine corrupts the faith of God, which for Jesus Christ was crucified? Such a one, being defiled, shall go into fire unquenchable, as shall he who hears him.

Here then, we have a fourth witness in the first century, whose testimony to the genuineness and antiquity of the New Testament is most clear and explicit.

Polycarp was an immediate disciple of the apostle John, and by

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him was appointed bishop of Smyrna. He conversed with many who had seen Jesus, and is supposed to have been the angel of the church of Smyrna, to whom the epistle in the Revelations is addressed. His epistle abounds with quotations from, and allusions to, the New Testament writings, as the reader will perceive from what we have selected, from Lardner's works, for his perusal.

New Testament.	Polycarp.
1 Cor. vi. 2. Do ye not know that the saints shall judge the world?	Ch. xi. Do we not know that the saints shall judge the world? as Paul teaches.
Eph. iv. 26. Be ye angry and sin not; let not the sun go down upon your wrath.	Ch. xii. For I trust that ye are well exercised in the holy Scriptures. As in these Scriptures it is said, Be ye angry and sin not; and, Let not the sun go down upon your wrath.
Matt. v. 3. Blessed are the poor in spirit, for theirs is the kingdom of heaven. 7. Blessed are the merciful, for they shall obtain mercy. 10. Blessed are they which are persecuted for righteousness' sake, for theirs is the kingdom of heaven.	Ch. ii. But understanding what the Lord said teaching, Judge not, that ye be not judged; forgive, and ye shall be forgiven; be ye merciful that ye may obtain mercy; with what measure ye mete, it shall be measured to you again. And, Blessed are the poor, and they that are persecuted for righteousness' sake; for theirs is the kingdom of God.
Matt. vii. 1. Judge not, that ye be not judged. 2. And with what measure ye mete it shall be measured to you again.	
Luke vi. 20. Blessed be ye poor, for yours is the kingdom of God. 36. Be ye therefore merciful, as your Father also is merciful. 37. Judge not, and ye shall not be judged. Forgive, and ye shall be forgiven. 38. For with the same measure that ye mete, it shall be measured to you again.	
Matt. v. 44. Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and pesecute you.	Ch. xii. And pray for those that persecute you, and hate you, and for the enemies of the cross.
Matt. vi. 12. And forgive us our debts, as we forgive our debtors. 14. For if ye forgive men their trespasses, your heavenly	Ch. vi. Not severe in judgment, knowing that we are all debtors in point of sin; if therefor we pray the Lord, that he

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New Testament.	Polycarp.
Father will also forgive you. 15. But if we forgive not, etc.	would forgive us, we ought also to forgive.
Matt. vi. 13. And lead us not into temptation.	Ch. vii. With supplication, beseeching the all seeing God, not to lead us into temptation.
Matt. xxvi. 41. The spirit indeed is willing, but the flesh is weak. See also Mark xiv. 38.	Ch. vii. As the Lord hath said, The spirit indeed is willing, but the flesh is weak.
Acts ii. 24. Whom God hath raised up, having loosed the pains of death.	Ch. i. Whom God hath raised, having loosed the pains of hell.
Rom. xiii. 9. And if there be any other commandment, it is briefly comprehended in this saying, namely: Thou shalt love thy neighbor as thyself. 10. Love worketh no ill to his neighbor, therefore love is the fulfilling of the law.	Ch. iii. Led on by love toward God and Christ, and toward our neighbor; for if any man has these things he hath fulfilled the law of righteousness; for he that has love is far from all sin.
Rom. xiv. 10. We shall all stand before the judgment-seat of Christ. 12. So then every one of us shall give an account of himself to God.	Ch. vi. And must all stand before the judgemnt-seat of Christ, and every one give an account for himself.
1 Cor. vi. 9. Neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, (10.) Shall inherit the kingdom of God.	Ch. v. And neither fornicators, nor effeminate, nor abusers of themselves with mankind, shall inherit the kingdom of God.
Gal. i. 1. But by Jesus Christ and God the Father, who raised him from the dead.	Ch. xii. Who shall believe in our Lord Jesus Christ, and in his Father, who raised him from the dead.
Eph. ii. 8, 9. For by grace are ye saved, through faith, and that not of yourselves; it is the gift of God, not of works.	Ch. i. Knowing that by grace ye are saved, not of works, but by the will of God through Jesus Christ.
Phil. ii. 10. That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth. 11. And that every tongue should confess.	Ch. ii. To whom all things are made subject, that are in heaven, and that are in earth, whom every living creature serves.
Ver. 16. That I may rejoice in the day of Christ, that I have not run in vain.	Ch. ix. Being persuaded that all these have not run in vain. Speaking of Paul and the other apostles, and some others.

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New Testament.	Polycarp.
1 Tim. ii. 1, 2. I exhort therefore that supplication, and giving of thanks, be made for all men; for kings, and all that are in authority.	Ch. xii. Pray for all the saints; pray also for kings, and powers, and princes.
1 Tim. vi. 7. For we brought nothing with us into this world, and it is certain, that we can carry nothing out. —10. For the love of money is the root of all evil.	Ch. iv. But the love of money is the beginning of all troubles. Knowing therefore, that as we brought nothing into the world, so neither can we carry anything out.
2 Tim. ii. 12. It is a faithful saying, (12) If we suffer we shall also reign with him.	Ch. v. According as he hath promised us, that he will raise us up from the dead, and that if we walk worthy of him, we shall also reign with him.
Heb. iv. 12. And is a discerner of the thoughts and intents of the heart. 13. Neither is there any creature that is not manifest in his sight; but all things are naked and opened unto the eyes of him with whom we have to do.	Ch. iv. Knowing that he sees all things, and that nothing is hid from him, not the reasonings, nor the intents, nor any secrets of the heart.
1 Peter i. 8. Whom having not seen ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable, and full of glory.	Ch. i. In whom, though you see him not, ye believe, and believing, ye rejoice with joy unspeakable and full of glory.
1 Peter iii. 9. Not rendering evil for evil, or railing for railing.	Ch. ii. Not rendering evil for evil, or railing for railing.
1 Peter iv. 5. Who shall give account to him, that is ready to judge the quick and the dead.	Ch. ii. Who comes (as) the judge of the quick and the dead.
1 John ii. 7. The old commandment is the word, which ye have heard from the beginning.	Ch. vii. Let us return to the word, that was delivered to us from the beginning.
1 John iv. 3. And every spirit, that confesseth not that Jesus Christ is come in the flesh, is not of God: and this is that spirit of antichrist, whereof you have heard, &c.	Ch. vii. For whoever confesseth not, that Jesus Christ is come in the flesh, is antichrist.
Jude. ver. 3. —— earnestly	Ch. iii. To edify yourselves

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New Testament.	Polycarp.
contend for the faith, which was once delivered to the saints.	in the faith that was delivered (given) to you.

No one can compare these quotations, from the Scriptures and Polycarp, without being convinced, not only that he himself was familiar with the New Testament writings, but that he wrote under the conviction that those whom he addressed not only believed in their authenticity, but had made them the subjects of their careful perusal. "I am confident" says he, "that ye are well exercised in the Scriptures, and that nothing is hidden from you." Thus does Polycarp, as if unwittingly, testify of scriptural facts as truths, which so far from needing affirmation and arguments to confirm and to prove them, are themselves founded on, as the basis of exhortations to those who had witnessed, or experienced their reality.

We have now before us the testimony of five witnesses to the genuineness and authenticity of the New Testament Scriptures, all of whom lived in the age when they purport to have been written, and who were the personal friends and associates of the apostles. This is not all. Ignatius, in a manner, brings a whole church to support his testimony to the genuineness of the writings, for addressing the Ephesians, he calls them the companions in the mysteries of the gospel of Paul, the sanctified, the martyr deservedly most happy, "Who through all his epistles makes mention of you in Christ Jesus."

Clement, also, brings the church at Corinth to bear a similar testimony; for when condemning their unchristian contentions, he says: "Take into your hands the epistle of the blessed Paul the apostle; what did he at first write to you at the beginning of the gospel? Verily he did by the Spirit admonish you concerning himself, and Cephas, (Peter) and Apollos, because that even then there were factions or divisions among you."

Polycarp likewise brings the Philippians to bear testimony to the genuineness of Paul's epistle to them; for it was by them, as he himself related, that he was solicited to write concerning righteousness to a church of which "the blessed and honored Paul, with whom he nor any other was to be compared, had been personally the instructor in the word of truth; and to which, when absent, he had written an epistle, unto which, if they looked, they would be built up in the faith which had been delivered unto them." These fathers quoted from, and alluded to the New Testament Scriptures, and thus attest their genuineness and authenticity; and their writings also prove, that from the beginning, divine authority was attached to them.

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Ignatius asserts that the authority of the Gospel is equivalent to that of Jesus Christ, were he really manifest in the flesh: "Fleeing to the Gospel as to the flesh of Jesus, and to the apostles as the presbytery of the church, let us also love the prophets, because that they also spoke of the Gospel, and hoped in him, (Christ,) and expected him." And Polycarp declares, that "whoever perverts the words or oracles of the Lord to his own lusts is the first born of Satan."

As a consequence of the promulgation of Christianity by the apostles and their fellow-laborers, in the language of Dr. Keith: "A new faith in the heart put new words in the mouth, such as human lips had not previously uttered. And four memoirs of Jesus Christ, a single narrative of the acts of those whom he commissioned to preach his doctrine, and a few epistles written by some of them to those who believed it, supplied materials to thousands of writers, without any intermission, in after ages; for any semblance of which (the Septuagint excepted) the Alexandrian library, with its thousands of volumes, would have been ransacked in vain. And in the writings of the primitive fathers we clearly see the opening and first working of an inexhaustible mine of unsearchable riches unlike to all the earthly ores, in which no divine treasure can be found. Scriptural facts are of a different order from all others that have ever been transacted on the theatre of the world; and Christian writers, partaking of a new name, professed a *new* religion, and communicated with each other concerning things with which they were familiar, but which had never entered into the heart of a blinded pagan to conceive. No longer bent on fulfilling the desires of the flesh and of the mind, believers in Jesus handled the pen as none had ever handled it before but the prophets of Israel, when they indited the things touching the Messiah; and, compared even with these, they were not as men who look for the morning, but as those in whose view a world is spread forth after the rising of the sun. There is an obvious and essential dissimilarity between the writings of the Christian fathers and all that had ever previously been written by uninspired, mortals. New principles were founded on new facts; and the belief of the latter, and consequent adoption of the former, as they are recorded and enjoined in the Christian Scriptures, introduced a new mode of thinking, feeling, and acting, and, consequently, of writing. In those days, Christians in name were not heathens either in word or deed; and the extant writings of some of the earliest martyrs abound with tokens and testimonials of the faith which was first delivered to the saints and recorded in the Scriptures. A rich vein of scriptural language,

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as drawn from the New Testament, runs through all they wrote. For not only the events of which they speak, and the motives which they urge, but quotations which they avowedly cite, and the peculiar scriptural phraseology which they adopt, show that they were as familiar with the Christian oracles as they were faithful to their Christian principles. These striking and characteristic peculiarities, contradistinguishing their works from those of preceding writers, plainly point to the pattern from which they drew, and show that the doctrine of the gospel, whether preached or written, was from the beginning one and the same. Genuine coin, though ultimately passing through a thousand hands, must first come from the mint, where the image was impressed which designates its origin and constitutes its genuineness: and, being ever after recognized at a glance, the question is not asked, as a doubt does not exist, what it is, or from whence it came. And from Christian writings, nearly simultaneous with those of the New Testament, we may see that not only the truth, but the very words and expressions of Scripture, passed, so to speak, as the current and unquestioned coin, newly stamped by the hands of the apostles, of that kingdom which is not of this world."

How important then and decisive is the testimony derived from the writings of the apostolical fathers, whose lives proved the truth of their testimony; two of whom, as is well attested, sealed that testimony with their blood. One of them, (Ignatius,) while on his journey from Syria to Rome, the scene of his martyrdom, by writing epistles to various churches, incidentally called forth their testimony and confirmed the fact that their faith in Jesus was the same with his own; for deputations of the churches met him on his way as he went rejoicingly to seal his testimony with his blood; and with them he prayed to the Son of God in behalf of the churches.* On the martyrdom of the other, (Polycarp,) the church of Smyrna, of which he had been the bishop, addressed an epistle to the church of Philadelphia and all the churches in every place, which is still extant, and to which Gibbon refers without expressing a doubt of its authenticity. In those days martyrdom was no uncommon fate of the believers in a crucified Saviour; and as Christ sealed his testimony with his blood, so also did many of his followers with theirs. Many of the church at Smyrna, as well as their beloved bishop, were counted as sheep for the slaughter, whose martyrdom preceded his. They were condemned to be devoured by wild beasts, to the cross, or to the stake, be-

* See Relation of the Martyrdom of Ignatus.

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cause of their Christian profession; but at any moment they could have recovered their lives, and regained their liberty by a word, that is by renouncing Christ. But many of the Christians of Smyrna, instead of disowning their faith endured the severest tortures without a groan, which, when the savage crowd of idolaters beheld, enraged at their steadfastness, they cried out, 'Take away the Atheists, let Polycarp be sought for.' Thus, unconsciously, they called for a higher testimony, and soon witnessed a martyrdom, as the epistle terms it, according to the Gospel. Soldiers went out into the country as against a thief to seize the venerable bishop, who, hearing these things, at first continued unmoved, preserving his firm and unshaken mind, and had determined to remain there in the city. "But persuaded by the entreaties of those around him, and exhorting him to leave the city secretly, he went forth to a farm not far from it. There he staid with a few friends night and day, engaged in nothing but constant prayer to the Lord, and imploring peace for all the churches throughout the world. For this had always been his practice. In this situation, three days before he was seized, in a vision at night, and during prayer, the pillow under his head seemed to him suddenly to take fire, and thus to be consumed. On this, waking out of his sleep, he immediately began to interpret the vision to those present, almost foretelling the event that was about to take place, and plainly declaring to those around him, that it would be necessary for him to give up his life in the flames for Christ's sake. Those, however, that were in search of him, making every effort to discover him, he was again constrained by the affection and love of the brethren to go away to another part of the country. Thither the pursuers came upon him, not long after, and caught two boys there, one of which they scourged in order to direct them to the retreat of Polycarp. Entering upon him at a late hour of the day, they found him indeed, resting in an upper room, whence, although he might easily have escaped to another house, he would not, saying, 'The Lord's will be done;' and having understood also that they were come, as it is said, he descended and addressed the men with a very cheerful and mild countenance, so that those who did not know him before, thought they beheld a miracle, as they beheld the advanced age of the man, the gravity and firmness of his countenance, and were suprised that so much zeal should be exercised to seize a venerable old man like this. He, however, without hesitation ordered a table to be immediately prepared for the men; then requested them to partake of food largely, and begged of them only one hour, that he might pray undisturbed. As they gave him permission, he arose and

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prayed, so full of the grace of the Lord, that those present who heard him were amazed, and many of them now repented, that so venerable and pious a man should be put to death." Beside these things, the above mentioned epistle respecting him, pursues the narrative as follows:—

"But after he had ended praying, and had in this remembered all that had ever been connected with him, small and great, noble and obscure, and the whole Catholic (universal) church throughout the world, when the hour came for him to go, they placed him upon an ass and conducted him to the city, it being a great Sabbath day. He was met by Herod, who was the irenarch, and his father Nicetes; who, taking him into their vehicle, persuaded him to take a seat with them, and said, 'What harm is there in saying Lord Cesar, and to sacrifice, and thus save your life?' He, however, did not at first make any reply; but as they persevered, he said, 'I shall not do what you advise me.' Failing, therefore, to persuade him, they uttered dreadful language, and thrust him down from the car with great vehemence, so that as he descended from the car he sprained his thigh. But not at all moved from his purpose, as if nothing had happened, he eagerly went on, and was conducted to the stadium. But as there was so great an uproar in the place that not many could hear, a voice came from heaven to Polycarp as he entered the stadium; 'Be strong, Polycarp, and contend manfully.' No one saw who it was that spake; but the voice itself was heard by many of our brethren.' When he was led forward, however, a great tumult arose among those that heard Polycarp was taken. At length, as he advanced, the pro-consul asked him whether he was Polycarp, and he answering that he was, he persuaded him to renounce Christ, saying, 'Have a regard for your age;' and adding similar expressions, such as is usual for them to say, he said, 'Swear by the genius of Cesar. Repent; say, Away with those that deny the gods.' But Polycarp, with a countenance grave and serious, and contemplating the whole multitude that were collected in the stadium, beckoned with his hand to them, and with a sigh he looked up to heaven, and said, 'Away with the impious.' As the governor, however, continued to urge him, and said, 'Swear, and I will dismiss you. Revile Christ;' Polycarp replied, 'Eighty and six years have I served him, and he never did me wrong; and how can I blaspheme my king that has saved me?' The governor still continuing to urge him, and again saying, 'Swear by the genius of Cesar,' said Polycarp, 'If you are so vain as to think that I should swear by the genius of Cesar, as you

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say, pretending not to know who I am, hear my free confession. I am a Christian. But if you wish to learn what the doctrine of Christianity is, grant me a day and listen to me.' The pro-consul said, 'Persuade the people.' Polycarp replied, 'I have thought proper to give you a reason; for we have been taught to give magistrates and powers appointed by God, the honor that is due to them, as far as it does not injure us; but I do not consider these the proper ones before whom I should deliver my defence.' The pro-consul said, 'I have wild beasts at hand, I will cast you to these unless you change your mind.' He answered, 'Call them; for we have no reason to repent from the better to the worse, but it is good to change from wickedness to virtue.' He again urged him, 'I will cause you to be consumed by fire, should you despise the beasts, and not change your mind.' Polycarp answered, 'You threaten fire that burns for a moment, and is soon extinguished, for you know nothing of the judgment to come, and the fire of eternal punishment reserved for the wicked. But why do you delay? Bring what you wish.' Saying these, and many other similar declarations, he was filled with confidence and joy; and his countenance was brightened with grace; so that he not only continued undismayed at what was said to him, but on the contrary, the governor, astonished, sent the herald to proclaim in the middle of the stadium, 'Polycarp confesses that he is a Christian.' When this was declared by the herald, all the multitude, Gentiles and Jews, dwelling at Smyrna, cried out, 'This is that teacher of Asia, the father of the Christians, the destroyer of our gods; he that teaches multitudes not to sacrifice, not to worship.' Saying this, they cried out, and asked Philip the asiarch, to let loose a lion upon Polycarp. But he replied, that he was not permitted, as he had already completed the exhibition of the chase in the amphitheatre. Then all cried out together, that Polycarp should be burnt alive. For it seemed necessary that the vision which he saw on his pillow should be fulfilled; when seeing it on fire whilst he prayed, he turned to those few faithful friends with him, and said prophetically, 'I must be burnt alive.' These things were executed, however, with such haste that they were no sooner said than done. The crowd, however, forthwith collected wood and straw from the shops and baths, especially the Jews, as usual, freely offered their services for this purpose. But when the pile was prepared, laying aside all his clothes, and loosing his girdle, he attempted also to take off his shoes, which he had not been in the habit of doing before, as he always had some one of the brethren, that were soon at his side, and rivalled each other in

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their services to him. For he had always been treated with great respect on account of his exemplary life even before his gray hairs. Presently the instruments prepared for the funeral pile were applied to him. As they were also on the point of securing him with spikes, he said, 'Let me be thus; for he that gives me strength to bear the fire, will also give me power without being secured by you with these spikes, to remain unmoved on the pile.' They, therefore, did not nail him, but merely bound him to the stake. But he, closing his hands behind him, and bound to the stake as a noble victim selected from the great flock, an acceptable sacrifice to Almighty God, said; 'Father of thy well-beloved and blessed Son Jesus Christ, through whom we have received the knowledge of thee; the God of angels and powers, and all creation, and of all the family of the righteous, that live before thee; I bless thee that thou has thought me worthy of the present day and hour, to have a share in the number of the martyrs and in the cup of Christ, unto the resurrection of eternal life, both of the soul and body, in the incorruptible felicity of the Holy Spirit; among whom may I be received in thy sight, this day, as a rich and acceptable sacrifice as thou, the faithful and true God, hast prepared, hast revealed, and fulfilled. Wherefore on this account, and for all things, I praise thee, I bless thee, I glorify thee, through the eternal high priest, Jesus Christ, thy well-beloved Son; through whom glory be to thee with him in the Holy Ghost, both now and for ever. Amen.'"

Thus did Polycarp give a testimony which shall never die, and shewed that in his heart there was a love of Christ which was stronger than death. And in the flame the truth of the Gospel shown most brightly, for what but a firm conviction of its divine origin, could have induced this aged man, at the expense of life itself, faithfully to obey the exhortation of the Spirit to him, who was the angel of the church of Smyrna: "Be thou faithful unto death, and I will give thee a crown of life."

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SECTION II.

We will now produce the testimony of a few of the Christian fathers, who flourished during the second century, which will be found most clear and satisfactory. Passing over Papias, bishop of Hieropolis, who was well acquainted with Polycarp, and who ascribes two of the gospels to Matthew and Mark, quotes from the epistles of Peter and John, and alludes to the book of Revelation, we come to *Justin*, who was born in Palestine, about A. D. 89, and was at one period of his life a heathen philosopher. Had he remained such, and, like Tacitus, attested the existence of Jesus Christ; and at the period indicated in the New Testament Scriptures, his testimony would have been considered of great value, but he became a Christian, and that transition which, in point of fact, gives strength to his testimony, by a delusion common to both Infidels and Christians, if not guarded against, will weaken its force. That is, although by becoming a Christian, the sincerity of his testimony is strengthened, yet it may be weakened in our estimation, because he did not come down to us as a heathen philosopher. He was converted to the Christian faith about A. D. 132; and by his death the blood-bought title of martyr, was added to his name. He was one of the most learned fathers of the second century, and wrote several pieces, three of which, and whose genuineness is undisputed, are still extant. Two of them are apologies for the Christians; one was addressed to the emperor Titus Antoninus Pious; the other, which is not entire, was addressed to the emperor Marcus Antoninus and the senate and people of Rome; and his Dialogue with Trypho the Jew, already noticed. As his works were not, like the apostolic fathers, addressed to his fellow Christians, but two of them to heathens, and the third being a debate with a Jew, it is not to be supposed, that he would quote so freely from the New Testament Scriptures, nor make so many allusions to their contents as they did. Yet from his works might be extracted almost a complete life of Christ as written in the gospels.

Lardner sums up the evidence of Justin in the following language: "He has numerous quotations of our gospels, except that of St. Mark, which he has seldom quoted. He quotes them as containing authentic accounts of Jesus Christ and his doctrine. He speaks of "memoirs" or records, written by "apostles" and "their companions;" plainly meaning the apostles and evangelists, Matthew and John; and

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by companions or disciples of apostles, Mark and Luke. These gospels, he says, were read and expounded in the solemn assemblies of the Christians, as the books of the Old Testament were; and as they had been before in the Jewish synagogues. Whether any other books of the New Testament were so read, he does not inform us. This reading of the gospels, he mentions in his first Apology to Antoninus the Pious. He must have been well assured of the truth of what he says; and, it is likely, knew it to be the ordinary custom of the Christian churches he had visited in his travels. If it had not been a general practice, or had obtained in some few places only, he must have spoken more cautiously, and made use of some limitations and exceptions. For if there were Christian churches, in which the "memoirs" he speaks of, were not read; upon enquiry made by the emperor, or his order, he had run the hazard of being convicted of a design to impose upon all the majesty of the Roman empire; and that not in an affair incidentally mentioned, but in the conduct and worship of his own people, concerning whom he professeth to give the most just information. The general reading of the gospels, as a part of divine worship at that time, about the year 140, or not very long after, is not only a proof that they were well known, and allowed to be genuine, but also that they were in the highest esteem. These gospels were not concealed. Justin appeals to them in the most public manner, and they were open to all the world; read by Jews and others."

The next we shall notice is *Irenæus*, who succeeded the martyr Pothynus in the bishoprick of Lyons, about the year 170, or perhaps a few years later. In his youth he was the disciple of Polycarp, therefore his testimony is of great value. He wrote many works, but his five books against heresies are all that remain. In these, he has shown himself to be well acquainted with the heathen authors, and the absurd and intricate notions of the heretics, as well as the Scriptures of the Old Testament. The books of the New Testament he quotes as the Divine Oracles, the Scriptures of the Lord, and his works show that he had an intimate knowledge of the gospels, the acts, and the epistles. Concerning the gospels he says: "We have not received the knowledge of the way of our salvation, by any others than by those by whom the Gospel has been brought to us;" which Gospel they first preached, and afterwards by the will of God, committed to writing, that it might be for time to come the foundation and pillar of our faith. For after that our Lord arose from the dead, and they (the apostles) were endowed from above with the power of

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the Holy Ghost coming down upon them, they received a perfect knowledge of all things. They then went forth to all the ends of the earth, declaring to men the blessings of heavenly peace, having all of them, and every one, alike the Gospel of God. Matthew, then among the Jews, wrote a gospel in their own language, while Peter and Paul were preaching the Gospel at Rome, and founding a church there; and after their exit, Mark, also the disciple and interpreter of Peter, and Luke the companion of Paul, put down in a book the gospel preached by him (Paul.) Afterwards John, the disciple of the Lord, who also leaned upon his breast, likewise published a gospel while he dwelt at Ephesus in Asia." In this passage we have most satisfactory evidence that the gospels were written and published during the first age of Christianity, and by the persons whose names they bear, and from one who lived within a century of the apostolic age, and possessed ample means of ascertaining the truth upon this subject.

In the language of Paley: "The correspondence in the days of Irenæus, of the oral and written tradition, and the deduction of the oral tradition through various channels from the age of the apostles, which was then lately passed, and, by consequence, the probability that the books truly delivered what the apostles taught, is inferred also with strict regularity from another passage of his works. 'The tradition of the apostles,' this father saith, 'hath spread itself over the whole universe; and all they who search after the sources of truth will find this tradition to be held sacred in every church. We might enumerate all those who have been appointed bishops to these churches by the apostles, all their successors down to our days. It is by this uninterrupted succession, that we have received the tradition which actually exists in the church, as also the doctrines of truth, as it was preached by the apostles.' The reader will observe upon this, that the same Irenæus, who is now stating the strength and uniformity of the tradition, we have before seen recognizing in the fullest manner, the authority of the written record; from which we are entitled to conclude that they were then conformable to each other." *

Irenæus, in one of his works, attempts to shew that there could be neither more nor fewer than four gospels. With his fanciful argument we have nothing to do; yet it is evident from the position itself, that four, and only four gospels, were at that time publicly read and acknowledged. He mentions how Matthew begins his gospel, how Mark begins and ends his, and their supposed reasons for so doing.

* Paley's Evidences, ix. sec. 1.

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He enumerates at length the several passages of Christ's history in Luke, which are not found in any of the other evangelists. He states the particular design with which John composed his gospel, and accounts for the doctrinal declarations which precede the narrative. To the book of the Acts of the Apostles, its author, and credit, the testimony of Irenæus is not less explicit. Referring to the account of St. Paul's conversion and vocation in the ninth chapter of that book, "Nor can they," says he, meaning the parties with whom he argues, "show that he is not to be credited, who has related to us the truth with the greatest exactness." In another place he has actually collected the several texts in which the writer of the history is represented as accompanying St. Paul; which leads him to deliver a summary of almost the whole of the last twelve chapters of the book. And, in an author, thus abounding in references and allusions to Scripture, there is not one to any apocryphal Christian writing whatever. "This," says Paley, "is the broad line of distinction between our sacred books, and all others."

Passing over Athenagoras, a philosopher who is said to have been the most polished and eloquent author of Christian antiquity; and Theophilus, bishop of Antioch, the first of whom quoted the gospels of Matthew and John, the epistles to the Romans, and the two epistles to the Corinthians, and the other alluded to the gospels of Matthew and John, the epistle to the Romans, and the epistle to Timothy, we come to *Tertullian*, a presbyter of the church of Carthage, who was born in the year 160, and died about the year 220. He uniformly recognizes the four gospels, as written by the evangelists, distinguishing Matthew and John as apostles, and Mark and Luke as apostolic men. His works are filled with quotations *by name*, and with long extracts from all the writings of the New Testament, except the epistle of James, the second epistle of Peter, and the second and third epistles of John. But as he did not profess to give a catalogue of the books of the New Testament—the fact that he neither quoted nor mentioned these books, is no evidence that they did not then form a part of the sacred Canon.

Dr. Lardner has observed, that the quotations from the small volume of the New Testament by Tertullian, are both longer and more numerous than the quotations are from all the works of Cicero, in writers of all characters for several ages. From what is said in his works, it appears that so early as his time there was a Latin version of the New Testament, and also, that the Scriptures were open to the inspection of all the world, both Christians and heathens.

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In the following passage, quoted from his writings by Lardner, Tertullian speaks emphatically of the apostolical epistles, and of the testimony then borne to their authenticity and genuineness. "Well, if you be willing to exercise your curiosity profitably in the business of your salvation, visit the apostolical churches, in which the very chairs of the apostles still preside in their own places, in which their very authentic letters are recited, sounding forth the voice, and representing the countenance of each of them. Is Achaia near you? you have Corinth. If you are not far from Macedonia, you have Philippi, you have Thessalonica. If you can go to Asia, you have Ephesus. But if you are near to Italy, you have Rome, from whence you may also be easily satisfied." There are now existing manuscript copies of the New Testament, older by many centuries, than the original writings then were, and their preservation for a century and a half is not to be wondered at when the great veneration in which they must have been held is considered. Copies of them, from what has been already stated by Tertullian, were doubtless to have been seen in every other church, as quoted by every Christian writer, and transcribed into Latin, and, as intimated by him, they were thus used by the multitude. But all that was then necessary to enable any one to see the chairs of the apostles standing in their own places, and to hear their very authentic letters recited, was to visit the churches to which they had been respectively addressed.

Clemens of Alexandria was contemporary with Tertullian. He gives an account of the order in which the four gospels were written, and he quotes almost all the books of the New Testament. In one place, after mentioning a particular circumstance, he adds these remarkable words; "We have not this passage in *the four gospels delivered to us*, but in that, according to the Egyptians, which puts a marked distinction between the four gospels, and all the other histories, or pretended histories of Christ." In another part of his work, the perfect confidence with which he received the gospels, is signified by these words; "That this is true appears from hence, that it was written in the gospel according to St. Luke." And again, "I need not use many words, but only to allege the evangelic voice of the Lord." *

The satisfactory testimony of Irenæus, Clemens, and Tertullian to the genuineness and authenticity of the New Testament Scriptures will

* Paley's Evidences, ch. ix. sect. 1.

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be appreciated by an examination of the following table, which gives a list of the quotations contained in each of their writings.

	Irenæus. A. D. 178.	Tertullian. A. D. 200.	Clemens Alexandrinus. A. D. 194.
Matthew,	195	290	105
Mark,	16	25	9
Luke,	127	420	23
John,	75	175	36
Acts,	57	68	8
Romans,	66	120	37
1 Corinthians,	67	219	59
2 Corinthians,	14	68	14
Galatians,	22	67	14
Ephesians,	27	64	15
Philippians,	10	31	11
Colossians,	10	24	8
1 Thessalonians,	2	24	4
2 Thessalonians,	8	18	1
1 Timothy,	5	33	11
2 Timothy,	5	18	5
Titus,	2	5	2
Hebrews,	9	12	11
James,	3	2	0
1 Peter,	5	12	8
1 John,	6	39	6
2 John,	3	0	0
3 John,	0	2	0
Revelation,	33	66	2
	767	1802	389

We now descend to the third century, and passing over a number of Christian writers, such as Julius Africanus, Ammonius, Caius Romanus, Cyprian, and many others, we single out the most learned and laborious of all the Christian fathers who lived during that century, the celebrated *Origen* of Alexandria, of whose writings, it has been justly observed, that in quantity, they exceeded the most laborious of the Greek and Latin authors. He was born in Egypt, A. D. 184, or 185, and died about the year 253. He was held in high estimation, not only among the Christians, but also among the heathen philosophers, some of whom, as Eusebius informs us, dedicated their works to him, and submitted them to his revisal. "He wrote a threefold exposition of all the books of the Scripture, viz, Scholia, or short notes, tomes or extensive commentaries, in which he employed all his learning, critical, sacred, and profane, and a variety of homilies and

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tracts for the people."* Only a small portion of his works is now extant, but in them he uniformly bears testimony to the genuineness of the New Testament, as we now have it, and he is the first who gives a catalogue of those books, which are considered by Christians as the genuine and divinely inspired writings of the apostles. "Nothing," says Paley, "can be more peremptory on the subject now under consideration, and, from a writer of his learning and information, more satisfactory than the declaration of Origen, preserved in an extract from his works in Eusebius, 'That the four gospels alone are received without dispute by the whole church of God under heaven,' to which declaration is immediately subjoined a brief history of the respective authors, to whom they were then, as they are now, ascribed. The language holden concerning the gospels, throughout the works of Origen which remain, entirely correspond with the testimony here cited. His attestation to the Acts of the apostles is no less positive; 'And Luke also, once more sounds the trumpet, relating the acts of the apostles.' The universality with which the Scriptures were then read, is well signified by this writer in a passage in which he has occasion to observe against Celsus, 'That it is not in any private books, or such as are read by a few only, and those studious persons, but in books read by every body, that it is written, 'The invisible things of God from the creation of the world are clearly seen, being understood by things that are made.' It is to no purpose to single out quotations from such a writer as this. We might as well make a selection of the quotations of Scripture in Dr. Clarke's sermons.

They are so thickly sown in the works of Origen, that Dr. Mill says, "If we had all his works remaining we should have before us almost the whole text of the Bible." Origen notices, in order to censure, certain apocryphal gospels. He also uses four writings of this sort, that is, throughout his large work he once or twice, at the most, quotes each of the four; but always with some mark, either of direct reprobation or of caution to his readers, manifestly esteeming them of little or no authority."† Here then we have the testimony of Origen to the genuineness and authenticity of the New Testament, given about one hundred and fifty years after the Scriptures, according to the united testimony of the earliest Christians, were published; its clear and decisive character will be seen by an examination of the following table, for which we are indebted to the valuable work of Dr. Keith.

* Horne's Introduction, vol. i, p. 81. † Paley's Evidences, ch. ix., sect. 1.

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Quotations from the New Testament in the extant works of Origen, A. D. 230.

	Vol. i.	Vol. ii.	Vol. iii.	Vol. iv.
Matthew,	152	206	735	259
Mark,	15	18	94	68
Luke,	74	102	308	165
John,	118	132	175	350
Acts,	21	32	50	44
Romans,	89	98	111	433
1 Corinthians,	120	169	161	170
2 Corinthians,	50	58	51	79
Galatians,	30	41	32	47
Ephesians,	29	28	39	39
Philippians,	9	23	13	23
Colossians,	18	22	24	27
1 Thessalonians,	7	13	18	10
2 Thessalonians,	7	3	10	6
1 Timothy,	15	21	30	26
2 Timothy,	9	20	10	16
Titus,	4	3	7	5
Philemon,	0	0	3	0
Hebrews,	26	51	40	37
James,	1	11	2	6
1 Peter,	9	12	17	12
2 Peter,	2	2	0	1
1 John,	13	24	13	27
Jude,	3	0	2	1
Revelation,	3	6	25	26
	828	1095	1970	1877.

We now descend to the fourth century, and in it we find a host of witnesses to the genuineness of the books of the New Testament, such as Athanasius, Epiphanes, Eusebius, Jerom, Rufinus, Augustine, Cyril, Gregory of Nazianzen, &c.

Out of these we will select Eusebius, bishop of Cæsarea, who flourished in A. D. 315. He was a man of extraordinary learning and diligence, and was singularly studious in the Scriptures. He received the books of the New Testament nearly as we have them, and in his various writings he has produced quotations from all, or nearly all of them. In his Ecclesiastical History, which is still extant, and translated into the English language, he records the history of Christianity from its commencement to his own time. In this work he treats in form and at large, of the occasions of writing the four gospels, and of the order in which they were written. The title of the chapter is: "Of the Order of the Gospels," and in it he says "Those inspired and truly pious men, the apostles of our Saviour, as they were most pure in their life, and adorned with every kind of virtue

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in their minds, but common in their language, relying upon the divine and wonderful energy granted them, they neither knew how, nor attempted to propound the doctrines of their master, with the art and refinement of composition. But employing only the demonstration of the Divine Spirit, working with them, and the wonder-working power of Christ, displayed through them, they proclaimed the knowledge of the kingdom of heaven throughout the world. They bestowed but little care upon the study of style, and this they did, because they were aided by a co-operation greater than that of men. Paul, indeed, who was the most able of all in the preparations of style, and who was most powerful in sentiments, committed nothing more to writing than a few very short epistles; and this too, although he had innumerable mysterious matters that he might have communicated, as he had attained even to the view of the third heavens—had been taken up to the very paradise of God, and had been honored to hear the unutterable words there. The other followers of our Lord were also not ignorant of such things, as the twelve apostles, and the seventy, together with many others; yet of all the disciples, Matthew and John are the only ones that have left us recorded comments, and even they, tradition says, undertook it from necessity. Matthew, also, having first proclaimed the gospel in Hebrew, when on the point of going to other nations, committed it to writing in his native tongue, and thus supplied the want of his presence to them, by his writings. But after Mark and Luke had already published their gospels, they say, that John, who during all this time, was proclaiming the gospel without writing, at length proceeded to write it on the following occasion: The three gospels previously written, having been distributed among all, and also handed to him, they say that he admitted them, giving his testimony to their truth; but that there was only wanting in the narrative the account of the things done by Christ, among the first of his deeds, and at the commencement of the Gospel. And this was the truth; for it is evident that the other three evangelists, only wrote the deeds of our Lord for one year after the imprisonment of John the Baptist, and intimated this in the very beginning of their history. After the fasting of forty days, and the consequent temptation, Matthew indeed specifies the time of his history in these words: 'But hearing that John was delivered up, he returned from Judea into Galilee.' Mark, in like manner, writes: 'But after John was delivered up, Jesus came into Galilee;' and Luke, before he commenced the deeds of Jesus, in much the same way, designates the time, saying: 'Herod thus added yet this

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wickedness above all he had committed, and that he shut up John in prison.' For these reasons, the apostle John, it is said, being entreated to undertake it, wrote the account of the time not recorded by the former evangelists, and the deeds done by our Saviour, which they have passed by, (for these were the events that occurred before the imprisonment of John,) and the very fact is intimated by him, when he says, 'This beginning of miracles Jesus made;' and then proceeds to make mention of the Baptist, in the midst of our Lord's deeds, as John was at that time 'baptizing at Ænon, near Salim.' He plainly also shows this in the words, 'John was not yet cast into prison.' The apostle therefore, in his gospel, gives the deeds of Jesus before the Baptist was cast into prison, but the other three evangelists mention the circumstances after that event. One who attends to these circumstances, can no longer entertain the opinion, that the gospels are at variance with each other, as the gospel of John comprehends the first events of Christ, but the others, the history that took place at the latter part of the time. It is probable, therefore, that for these reasons, John has passed by in silence the genealogy of our Lord, because it was written by Matthew and Luke, but that he commenced with the doctrine of the divinity, as a part reserved for him, by the Divine Spirit, as if for a superior. Let this suffice to be said respecting the gospel of John. The causes that induced Mark to write his, have already been stated. But Luke, also, in the commencement of his narrative, premises the cause which led him to write, showing that many others, having rashly undertaken to compose a narrative of matters that he had already completely ascertained, in order to free us from the uncertain suppositions of others, in his own gospel, he delivered the certain account of those things, that he himself had fully received from his intimacy and stay with Paul, and also, his intercourse with the other apostles. But this may suffice respecting these. At a more proper time we shall endeavor, also, to state, by a reference to some of the ancient writers, what others have said respecting the sacred books. But besides the gospel of John, his first epistle is acknowledged without dispute, both by those of the present day, and also by the ancients. The other two epistles, however, are disputed."

Eusebius' account of "the causes that induced Mark to write," is as follows: "After treating of the check, which, according to him, St. Peter put to the circulation of the delusions of Simon Magus, he says: 'The divine word having thus been established among the Romans, the power of Simon was now extinguished and destroyed

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together with the man. So greatly, however, did the splendor of piety enlighten the minds of Peter's hearers, that it was not sufficient to hear but once, nor to receive the unwritten doctrine of the Gospel of God, but they persevered in every variety of entreaties to solicit Mark, as the companion of Peter, and whose gospel we have, that he should leave them a monument of the doctrine thus orally communicated in writing. Nor did they cease their solicitations until they had prevailed with the man, and thus become the means of that history which is called the gospel, according to Mark. They say also, that the apostle (Peter) having ascertained what was done by the revelation of the Spirit, was delighted with the zealous ardor expressed by these men, and that the history obtained his authority for the purpose of being read in the churches."*

In an oration publicly addressed to Constantine, in the city of Constantinople, Eusebius illustrated the truth of Christianity, and referred to the prophecies of Jesus concerning the destruction of Jerusalem, and the extension of the Gospel. In proof of the facts, that Christ had fulfilled his word of promise that he would make his apostles *fishers of men*, he appealed to the truth that from humble fishermen they had actually become "the teachers of the whole world, and that their writings or books were held in so great authority and esteem that they had been translated into all languages, as well of the barbarians as of the Greeks, throughout the whole world, and that they were studied by all nations and believed in as divine oracles."†

The plain inference from this statement is, that at a very early period the Gospel was preached unto all nations, and the New Testament was translated into many languages. Had this not been true such an argument could not have been publicly urged without meeting its confutation from every quarter.

After the time of Eusebius, flourished Jerom, and towards the close of the fourth century. He was the most learned of all the Christian fathers, and resided long in Palestine. From him we have three formal catalogues of the books of the New Testament, and except that in the first he expresses a doubt about the epistle to the Hebrews, each of them is exactly as we have them now. He informs Damascus, bishop of Rome, that "as copies were dispersed over the world, he sat as an arbiter, and distinguished the copies which agreed with the truth of the Greek from others."

The great esteem in which the New Testament Scriptures were

* Eusebius' Ec. His. pp. 64, 65. † Lardner, vol. iii.

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held during the fourth century, the facility with which copies were procured, and the public manner in which they were read may appear from what the emperor Constantine says in a letter to Eusebius: "The city that bears our name, (Constantinople,) through the goodness of Providence, increases daily, and there will be occasion for erecting in it more churches. Wherefore we hope you will approve of our design, and take care to procure fifty copies of the divine Scriptures, which you know to be necessary in churches, of fine parchment, legible, and easily portable, that they may be fitter for use, transcribed by such as are skillful in the art of writing." Surely it must be conceded that the martyrs of the three first centuries, and this Christian emperor, in the fourth, (who possessed infinitely better means of ascertaining the truth upon this subject than our modern anonymous Italian, or Mr. Taylor of London, possibly could have,) must have had complete assurance of the genuineness of the New Testament Scriptures, or they never could have acted with the sincerity and zeal they manifested, nor could any of them have made the sacrifices which have been stated.

Thus have we shown that both the enemies and the friends of Christianity, during the first four centuries, give a united testimony to the genuineness of the New Testament Scriptures; therefore we may here close this branch of the argument, for to pursue it farther, in the language of Paley, "could only prove that the books of the New Testament never lost their character and authority." And if the evidence adduced is deemed unsatisfactory it must arise not from a want of strength, but from a want of candor of mind. It is true that those who are not acquainted with ecclesiastical history cannot be put in possession of that vivid conviction which must flash upon the minds of those who are well informed upon this subject. But every reader of good sense and honesty can sufficiently understand the arguments to enable him to perceive the great mass of solid and undisputed facts which have been adduced in favor of the genuineness of the New Testament Scriptures.

The number and antiquity of the manuscripts of the New Testament constitute an argument for the genuineness of its books which must not be passed over. They amount to several thousand, and are to be found in every ancient library in every part of Christendom. Many of them are as old as the eighth, the seventh, the sixth, the fifth and the fourth centuries. Beza found in the monastery of Irenæus, at Lyons in France, a manuscript copy of the New Testament, which Dr. Kipling, the editor of the fac-simile of it, pronounced to

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belong to the second century. These manuscripts are so numerous, and their contents so identical with the quotations contained in the writings of the Christian fathers of different ages, as places the genuineness of the New Testament beyond a doubt. But Infidels reject this mass of testimony, overwhelming as it is, when, without scruple, they receive the classics as the genuine writings of the persons to whom they are ascribed, although many of them, after having been hid for ages, have come to us in one manuscript only, and the most authentic are known only from ten to fifteen copies.

What greatly strengthens this branch of the argument, is the unexpected confirmations to the genuineness of the New Testament, which have arisen in different ages and from the most opposite quarters. The bishop of Antioch, about the close of the sixteenth century, sent over to Europe a manuscript of the second century, in the Syriac, the language of the inhabitants of Palestine, when the Gospel was first promulgated. It contains all the books of our New Testament, except the second and third epistles of John and the book of the Revelation. A further confirmation was afforded by Dr. Claudius Buchanan, who, in A. D. 1806, brought from Syria and presented to the University of Cambridge, a manuscript, in which the sections of each book, and sometimes the words, are numbered. It contains all the books of the New Testament except the Revelation, and is supposed to have been written during the seventh century.

Mr. Wilson, treating of a most curious and important discovery, which greatly strengthens this argument, says, "Eusebius, (A. D. 315,) speaking of the writings of the 'ancient ecclesiastical men,' says, 'There is also come to our hands a dialogue, a disputation of Caius, held at Rome in the time of Zephyrinus, (A. D. 195—214,) with Proclus, a patron of the Cataphrygian heresy, in which he reproves the rashness and audacity of his adversary in composing new writings or Scriptures, and makes mention of only thirteen epistles of the holy apostles, not reckoning that to the Hebrews.'" St. Jerom, in his book of illustrious men, refers to the same work, and says it was a very celebrated disputation.

After citing this passage of Eusebius, Dr. Lardner expresses his deep regret that Eusebius had not given us the catalogue itself; our first complete one being that of Athanasius, one hundred and twenty or one hundred and thirty years later.

Now it is remarkable, that in the year 1740, more than fifteen centuries after the time of Caius, a fragment, which is most probably a part of the lost dialogue, and if not, is confessedly of the same age,

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was discovered by Muratori, in a manuscript volume in the Ambrosian library in Milan, written in the eighth century. The present learned president of Magdalen College, Oxford, published a critical edition of the fragment a few years since,*

It was probably written towards the close of the second century, if not earlier. It contains not merely a distinct reference to certain books of the New Testament by name, but a formal catalogue of those sacred writings, with observations on the circumstances connected with them. It makes a marked distinction also between them and ecclesiastical and apocryphal books. His language is striking, "It is not fit that gall should be mingled with honey." In a fragment it is impossible to determine what books might be enumerated in the lost parts; but it actually contains a list of twenty-two books of our Canon. When we consider that this statement was made in a public and celebrated disputation at Rome, and in the face of heretics, for the very purpose of distinguishing authentic from pretended books of Scripture, and scarcely a century after the death of St. John; and that it was referred to by Eusebius in the beginning of the fourth,

* "Dr. Martin Routh, in his Reliquiæ Sacræ, Oxn., 1814, vol. ii. 1—32. and vol. iv. 1—37. He has completed what Muratori, Gallaudius, Stoschius, Kailius, Moshcim, and Freindaller had begun. As the fragment is exquisite, and has never, I believe, appeared in our language, I shall be excused if I attempt a translation, so far as the imperfect state of the reading will allow. It begins of course abruptly. ——— 'At which, however, he was present, and thus he described things. In the third place, is the book of the gospel according to St. Luke. Luke the physician wrote it in due order, in his own name, after the ascension of Christ, when Paul had taken him with him, as one also studious of truth. Yet neither did he see the Lord in the flesh; but as he had a perfect knowledge of every thing, he begins to speak from the birth of John. In the fourth place, the gospel of John, one of the disciples. He upon being urged to write it by the fellow-disciples and bishops, said to those around him, 'Fast with me now for three days, and what shall be revealed to each let us communicate, that we may know whether the Gospel shall be written or not.' The same night it was revealed to Andrew, one of the apostles, that John should write every thing in his own name, all the rest giving it their authority. And, therefore, although various points are taught in the several gospels, yet the faith of those who believe does not differ; since by one guiding and over-ruling Spirit, the same things are declared in all the books concerning the nativity, the passion, the resurrection, the conversation of the Lord with his disciples, and his twofold advent; the first when he was despised in his humiliation, as it was foretold; the second, which is yet future, when he shall be glorious in royal power. What wonder, therefore, if John so confidently declares everything in his epistles also, saying of himself, 'Those things which we have seen with our eyes, and heard with our ears, and our hands have handled, have we written.' For thus he professes himself, not only a beholder and hearer, but also a writer, in due order, of all the wonderful things of the Lord.

But the Acts of all the apostles are written in one book. Luke comprehends them in the work addressed to the excellent Theophilus, because every thing took place in his presence; as other accounts clearly declare the sufferings of Peter and the journey of Paul from Rome to Spain.

But the epistles of Paul, what they are, from what place they were sent, or from

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and again, by Jerom, in the beginning of the fifth century, as of acknowledged authority, it must be allowed to afford a striking confirmation of our argument.

A manuscript fragment of the second century, discovered in the eighteenth, is a proof as extraordinary as it is conclusive. It checks the whole account of the authenticity."*

Thus it appears that we have two more of Michaelis' marks that a book is genuine; for the immediate friends of the writers of the books of the New Testament, and who were best able to decide upon the subject, so far from denying them to be theirs, expressly asserted them to be the writers, quoted copiously from them, and, some of them, sealed their testimony with their blood. And so far from a long series of years having elapsed after the death of the writers, in which the books were unknown, from *the beginning* to the present time, they have been well known, and extensively circulated; and copies of them, which were written little over a century after the death of the original writers, are still in existence.

Modern Infidels, with their accustomed disregard of truth, assert that the writings of the New Testament were not considered as ca-

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what cause he himself declares to those who are willing to enquire; first of all, forbidding heresey and schism to the Corinthians, and circumcision to the Galatians. He wrote, however, more at length to the Romans, according to the order of the Scriptures, teaching that Christ was the chief end of them. Each of which things we must of necessity discuss, since the blessed apostle Paul himself, following the order of his senior John, writes only to seven churches by name, in such order as this; first, to the Corinthians; secondly, to the Ephesians; thirdly, to the Philippians; fourthly, to the Colossians; fifthly, to the Galatians; sixthly, to the Thessalonians; seventhly, to the Romans. But although he wrote a second time to the Corinthians and Thessalonians for reproof, yet but one church is acknowledged, scattered over the whole world. And John also in the Apocalypse, although he writes to seven churches, yet speaks to all. Further, one epistle to Philemon, and one to Titus, and two to Timothy, from affection and love; yet are they sanctified and counted sacred, in the honor of the Catholic Church, and in the direction of ecclesiastical discipline. There is circulated also another to the Laodicians, and another to the Alexandrians, forged in the name of Paul, to support the heresy of Marcion; and many more which cannot be received into the Catholic Church. For it is not fit that gall should be mixed with honey. But an epistle of Jude, and two of the above written by John, are accounted genuine in the Catholic Church. And the Book of Wisdom, written by the friends of Solomon, in honor of him. The Apocalypses of John and Peter are the only ones we receive, which last some Christians do not allow to be read in the church. Further, the Shepherd was written by Hermas, very lately, in our time in the city of Rome, bishop Pius, his brother, filling the See of the city of Rome. And, therefore, it ought indeed to be read; but it cannot be published in the church to the people to the end of time, either amongst the prophets, whose number is complete, or amongst the apostles. 'But we receive nothing whatever of Arsinoe's, or Valentin's, or Mitiades', who have also written a new Book of Psalms for Marcion; the supporters, together with Basilides, of the Asiatic Cataphryges.'"

* Wilson's Evidences of Christianity, vol. i. pp. 118—120.

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nonical until the meeting of the council of Laodicia, A. D. 364. The truth is, that the canons of this council are the earliest extant, which give a formal catalogue of the books; and, from what Lardner says upon the subject, it is evident, that the bishops then present did not design to settle the canon, but to mention those books which should be publicly read. The language of the council as quoted by him is: "That private psalms ought not to be read (or said) in the churches; nor any books not canonical, but only the books of the Old and New Testament." And in the last catalogue, all the books of the New Testament are included, with the exception of the Revelation.

That the books to be received as canonical were not determined by the authority of any council is evident from the different judgments of the more early Christians concerning several books, especially the epistle to the Hebrews, and the Revelation, which were received by some and doubted by others. There was no catalogue of the books of Scripture in any canon of the council of Nice which met A. D. 324; and Augustine, who flourished about A. D. 390, when he gives directions to persons how to determine what books are canonical, and what are not, does not refer to the decision of any council, but shows that at all times Christian churches have been left to the liberty of judging for themselves according to the evidence. The reason why the book of Revelation was suspected by some during the third and fourth centuries, was that it was supposed to favor the views of some who in those days were deemed heretical, because they held that the second advent of the Lord Jesus Christ would be pre-millenial, and who, according to their opponents, in connection therewith, held doctrines which tended to licentiousness. But, by a close examination of the book, its genuineness was confirmed, and, from shortly after that period to the present time, it has been so received by all the churches. Some also questioned the genuineness of the epistle to the Hebrews, the second epistle of Peter, the two last of John, and the epistle of Jude.

But it is worthy of remark, that the books concerning which any doubts existed, do not in any way touch the general truth of the Gospel, and that although a few doubted, as is evident from Eusebius, the vast majority of Christians received them as the genuine writings of those to whom they are ascribed. This very deliberation greatly strengthens the weight of their testimony, for it exhibits that uprightness and discrimination which produce confidence in those who are called to examine and compare testimonies.

Concerning the manner in which the sacred Canon was settled,

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Mr. Horne says all that is necessary in few words: "The gospels were written at various periods, and published for very different classes of believers; while the epistles were addressed, as occasion required, to those various Christian communities, which, by the successful labors of the apostles had been spread over the then known world, and also to a few private individuals. Different churches received different books, according to their situation and circumstances. Their canons were gradually enlarged; and at no very great distance of time from the age of the apostles, with a view to secure to future ages a divine and perpetual standard of faith and practice, their writings were collected together into one volume under the title of the 'New Testament,' or the 'Canon of the New Testament.' Neither the names of the persons that were concerned in making this collection, nor the exact time when it was undertaken, can at present be ascertained with any degree of certainty; nor is it at all necessary that we should be precisely informed concerning the particulars. It is sufficient for us to know that the principal parts of the New Testament were collected before the death of the apostle John, or at least, not long after that event."* That they were collected and circulated among the churches about the time specified by Mr. Horne, as every candid reader who has perused the preceding pages must concede, has been abundantly proved, and that not only by the testimony of the friends of Christianity, but by the concessions of its most violent enemies.

* Horne's Introduction, vol. i.

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CHAPTER II.

GENUINENESS, AUTHENTICITY AND CREDIBILITY OF THE NEW TESTAMENT SCRIPTURES.

An investigation of the style of the New Testament Scriptures would bring out a positive evidence in favor of their genuineness, well calculated to make a salutary impression upon the mind of the honest enquirer. But as this subject has been treated of by many learned men, such as Horne and others, to whose works the reader is referred, and evidence of this sort, however weighty in itself, not being so well calculated to arrest the attention of the Infidel, we will pass on to consider what Mr. Taylor presents as proofs to support the two first propositions of his manifesto; the falsehood of which propositions we have fully proven. But that every weapon may be taken from the hands of this reckless blasphemer, we will again state his proofs, and answer them in consecutive order.

In support of his first proposition, viz: "That the Scriptures of the New Testament, were not written by the persons whose names they bear," Mr. Taylor pretends to give the following proofs: "Because it cannot be shown by *any* evidence, that they were written by the persons whose names they bear; and because it can be shown by evidence, both *external* and *internal*, that they were written by *other* persons. By *evidence external;* in the formal acts and edicts of Christian emperors, bishops, and councils, issued from time to time, for the general alteration, or total renovation of these Scriptures, according to their own caprice. [*Note.*—Such were those of the emperors Constantine and Theodosius, and this of the emperor Anastasius: 'When Messala was consul (that is in the year of Christ, 506,) at Constantinople, by order of the emperor Anastasius, the Holy Gospels, as being written by illiterate evangelists, are censured and corrected.' Victor Tununensis, an African bishop, quoted by Lardner, vol. iii. page 67. See also an account of a general alteration of these Scriptures, '*to accommodate them to the faith of the orthodox*,' by Lanfranc, archbishop of Canterbury, as recorded by Beausobre, Historie de Manichee, vol. i. p. 343.] And in the admissions of the most learned critics and divines, as to the alterations which these Scriptures have from time to time undergone. [*Note*—(1st.) 'There were in the MSS. of the New Testament one hundred and thirty thousand various readings.' Unitar. New Ver., p. 22. (2nd.) 'The

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manuscript from which the received text was taken, were stolen by the librarian, and sold to a skyrocket maker, in the year 1749.' Herbert Marsh, bishop of Peterborough, vol. ii. p. 441. (3rd.) For the book of Revelation there was no original Greek at all, but 'Erasmus wrote it himself in Switzerland, in the year 1516.'—Bishop Marsh, vol. i. p. 320.] By *evidence internal:* in the immoral, vicious, and wicked tendency of many passages therein remaining; and by the insertion of others, whose only drift is to enhance the power of kings and priests. [*Note.*—See Rom. iii. 7; 1 John ii. 10; Heb. xii. 29; Rom. xiii.; 1 Peter ii. 13.; Luke xiv. 26; &c.]

That they (the Scriptures of the New Testament) did not appear in the times to which they refer, is demonstrable, By evidence external—In the express admissions of ecclesiastical historians, of their utter inability to shew *when*, or *where*, or *by whom* this collection of writings was first made. [See Mosheim's Eccles. Hist.—Jones on the Canon, &c., passim.] And in the admissions of the most learned critics, as to the infinitely suspicious origination of the present Received Text. ['The Received Texts rests upon the authority of no more than twenty or thirty manuscripts, most of which are of little note.'—Unitar. Ver. Introd. p. 10. 'It was completed by the Elzevir edition of 1624;' *ib.* Mark well! the retaining therein, and circulating as the word of God, with consent or connivance of all parties, several passages, known and admitted by all to be forgeries and lies. 1 John v. 7.; 1 Tim. iii. 16. Excellent morality this!"]

Mr. Taylor speaks of acts and edicts for the general alteration, or total renovation of the Scriptures, with a confidence which is well calculated to make a false impression upon the minds of those who are not acquainted with ecclesiastical history, and are not informed concerning the true character of the man who makes the statement. The assertion is a gross falsehood: nothing of the kind is to be found in any history whatever. With respect to those attributed by him to Constantine and Theodosius, the reader will observe that, most dishonorably, he mentions neither the time when they were passed, nor the book in which they are to be found. To support his allegation of an alteration of the Scriptures in the reign of Anastasius, he quotes a passage from Victor, an obscure author, who wrote a chronicle of about twelve pages: and the sentence cited appears in Dr. Lardner's work. But this dishonest manifesto writer, while he quotes the passage which makes for his purpose, says not a word of the evidence which was before him on the same page, of the total falsehood of the statement, as it is understood by some modern Infidels.

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But that the reader may judge for himself, the whole of Dr. Lardner's article is here presented: "Victor Tununensis, an African bishop, who flourished about the middle of the sixth century, and wrote a chronicle, ending at the year 566, says: "When Messala was consul, (that is, in the year of Christ, 506,) at Constantinople, by order of the emperor Anastasius, the holy Gospels, being written by illiterate evangelists, are censured and corrected."

Some have hence argued, that the copies of the New Testament, of the Gospels at least, have not come down to us, as they were originally written, they having been altered in the time of the emperor Anastasius, who began his reign in the year 491, and died in 518.

It was impossible to attempt, in the sixth century, an alteration in the sense, or in the words of the Gospels, or any other books of the New Testament without great offence to Christians in general: forasmuch as there were at that time in every part of the known world, in Europe, Asia, and Africa, numerous copies of the books of the New Testament in the original Greek, and in the Syriac, Latin, and other languages, into which they had been translated.

That no alterations were made in the gospels, or other sacred books, is apparent hence, that our present copies agree with the quotations in ancient Greek and Latin authors, and with the translations made before the time of Anastasius.

This story of Victor deserves no regard, because he is singular; as is observed by Mill in the place above cited, and by others. There is no other writer mentions it, beside Isidore of Seville, who transcribed Victor; whereas, if ever such an attempt had been made by Anastasius, and any books had been published with alterations, it would have made a great noise in the world, and would have occasioned a general outcry. The emperor Anastasius was far from being popular in his government; and there are extant writings of contemporaries, as well as others, in which he is freely and grievously reproached; nevertheless, there is no notice taken of this affair, which would have given greater and more general offence to Christians than any other.

These considerations, as seems to me, are sufficient to show, that learned men have, with good reason, generally looked upon this story of Victor as fabulous. I therefore content myself with what has been already observed, without proceeding farther."*

Dr. John Pye Smith, of England, who wrote an able refutation of

* Lardner, vol. v. 124, 125.

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the allegations of Mr. Taylor, sets this subject at rest. After shewing that Anastasius was exceeeding unpopular during the greater part of his reign, and that he was involved in the most distressing tumults and sanguinary wars, and that his enemies, both on political and religious accounts, were very numerous, active and powerful, presents the absurdity of the allegation in a strong light. He says: "On the supposition that he, (Anastasius,) or any other person, had attempted an alteration of the received text of the Gospels, or any part of the Scriptures whatever, the following considerations present themselves.

1. Anastasius would have brought upon himself the outcry of censure and indignation, from all parties and classes of men professing Christianity. These parties were considerable in both numbers and influence, and they were full of jealousy and vigilance towards each other. If the partizans, on any one side, had been dishonest and daring enough to make alterations in the public copies of the sacred books, or any parts of them, they would have been immediately detected by their opponents, and ignominy would have followed the exposure. A circumstance quite in point occurred to this very emperor. He directed what he looked upon as an amendment to be made, by the omission of only a little clause of four words, in an anthem which was used in public worship. The innovation was resisted with so much violence by the people of Constantinople, that many lives were lost. Anastasius was obliged to take refuge on board a ship, and it was with extreme difficulty and the most humiliating concessions that he escaped dethronement. Who can believe that he could have succeeded in an enterprise, infinitely more hazardous, and which all parties would have regarded as most criminal, that of altering the text of the Holy Gospels?

2. It is fair and proper to enquire by what conceivable means any mortal could have made such an attempt. The art of printing not being invented till nearly a thousand years after, books were at that time multiplied only by hand writing. Anastasius might, therefore, have employed transcribers to write a certain number of copies of the four Gospels, with his alterations; and then he might have given them away, or sold them, or ordered them to be read in the churches. But how could he prevail upon all persons and families, all communities, sects and parties, to destroy their own old copies, and sit down quietly with adulterated ones? Was it possible that the man, who could not obtain the alteration of a hymn in his own metropolis, would be able to effect this astonishing enterprise, not only there, but

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through every other city and every province? The original language of the New Testament was the vernacular speech of the country. We know, from abundant historical evidence, that copies of the Gospels, and other parts of the New Testament existed in great abundance and in wide diffusion. Imagine the most peremptory orders to have them delivered up, the most vigorous execution of those orders, and the severest punishment on refusal; all history and all experience prove the perfect impossibility of the most powerful and despotic government ever succeeding in any similar measure. The tyranny of all such attempts makes men indignant; and, when the effectual concealment of a thing so small as a few rolls or leaves of parchment was so very easy, they would not tamely part with a valuable possession, in many cases a family inheritance, or the property of a society. Could an unpopular sovereign, with a discontented people, and tottering on a precarious throne, ever have been foolish enough to venture upon such a thing? Let us even admit the incredible supposition that he could have succeeded, in this act of domiciliary plunder and oppression over his own subjects; they formed only a small portion of the Christian world. Nearly the whole of Europe, and the entire north coast of Africa (which was then filled with Christian communities,) belonged to other governments, which were, probably without exception, hostile to Anastasius. The people of those countries possessed their copies of the New Testament, both in private hands, and as the property of communities, and that in the original as well as in various translations. Would they have tamely yielded their dearest possession to be burned and destroyed, at the bidding of an enemy, a foreign tyrant, a man held in universal execration?

3. There had lived, from the first century down to the time of Anastasius, numerous writers, in both Greek and Latin, the two great languages at that time of the civilized world, who quote very copiously from the New Testament. Of these authors many are now extant; and so ample are their citations that, by merely extracting and arranging them, all the principal parts of the apostolic writings might be made out. This fact has always presented an insuperable barrier against every attempt to make alterations in the sacred books.

4. The historian Evagrius, who was born soon after the death of Anastasius, and who writes much at length concerning the events of his reign, gives not the most distant hint of any charge of this nature upon the character of that emperor. Other authors, also, who lived in the very times, and who are not sparing in representing his vices and tyranny, are silent as to any accusation on this head. It is, therefore,

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to the last degree, inconsistent with the rules of historical credibility, that such an action, which, had it really occurred, must not only have been of public notoriety, but would have provoked universal opposition, should have been received upon the single statement of an African writer, so obscure as to be almost unknown, who lived far from the scene of action, and who might so easily be the subject of misunderstanding or misinformation.

5. A probable reason can be assigned for the origin of the whole story, and the mistakes of Victor. Dr. Richard Bentley, the glory of English scholars, has adduced a passage from Liberatus, another ancient but little known author, affirming that Anastasius accused Macedonius, the Patriarch of Constantinople, to whom he was a mortal enemy, of having made alterations in some copies of the gospels which he had given out to be transcribed. Also Peter Wesseling, a Dutch critic and historical antiquary of great eminence, has shown that, in the reign and among the subjects of Anastasius, there was a warm dispute concerning the reading of a clause in the gospel of Matthew, chap. xxvii. 49. which, either way, was of no real importance. If the accusation brought against Macedonius were well founded, it would follow, as a natural consequence, that the emperor would order the alterations (whether they were unintentional mistakes or changes made designedly) to be corrected in the copies referred to. If the accusation were a false one, it might still be widely circulated. On either supposition, a magnified and distorted rumor might easily come to Victor of Tunna, (or Tennona, or Tonnona, for so obscure is the place that its name cannot be determined;) 'The true fact' says Bentley, 'being no more than this, that Anastasius ordered the copies to be amended (tanquam ab idiotis librariis conscripta) *as written by ignorant scribes;* the story grew in the telling, when it was got as far as Africa, on purpose to blacken him, that he ordered the *originals* to be amended (tanquam ab idiotis evangelistis composita,) *as made by ignorant evangelists.*' Dr. Bentley's *Philelentherus Lipsiensis*, p. 125; *Wesselingii Diatribe*, &c. p. 146; Utrecht, 1738."

To support his allegation Mr. Taylor refers to an account of a general alteration of the Scriptures by Lanfranc, archbishop of Canterbury, as recorded by Beausobre. M. De Beausobre was a French protestant of great learning and research. His writings, it appears, were chiefly devoted to the elucidation of the evidence, and the enforcement of the authority of the sacred Scriptures; but this unprincipled Infidel dishonestly drags this eminent Christian into the service

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of infidelity, and uses the names of Beausobre and Lardner for purposes the very opposite of those conclusions which they had invariably demonstrated.

Dr. Pye Smith informs us the passage referred to reads thus: "We read in the life of Lanfranc, a Benedictine monk, and afterwards archbishop of Canterbury, published by the Benedictines of the congregation of St. Maur, along with the works of that archbishop, that having found the books of the Scriptures much corrupted by *those who had transcribed them*, he had applied himself to the *correcting* of them, as also the books of the holy fathers, according to the orthodox faith." This Mr. Taylor terms a *general* alteration of the Scriptures *to accommodate them to the faith of the orthodox*. Lanfranc was an Italian priest, and during the reign of William the Conqueror, he was instrumental in riveting the chains of ecclesiastical slavery on the English nation. It appears that he wrote commentaries on several books of the Scriptures which are still extant; and that he was addicted to the making of arbitrary alterations in the text, which he conceived to be amendments. But by no possibility can this be construed into a *general* alteration of the Scriptures. Indeed, such an undertaking was impossible, unless he had in his possession all the copies in the world.

But supposing that for the purpose of imposing upon the English nation the spiritual despotism of the See of Rome, Lanfranc did find fault with certain copies of the Scriptures, and of other ancient Christian writers, in possession of the Anglo-Saxons, as incorrectly written, or even as designedly altered from the original, and that he had them corrected according to his own notion, (the books may have been incorrect from the carelessness or ignorance of copyists.) But does this prove that he took the same liberty with the numerous copies scattered throughout all parts of continental Europe, or that he had it in his power to do so? And, supposing that he did effect so wonderful an achievement, it is not to be supposed that he could procure the copies of the Greek *original* of the New Testament, which at that time were out of the reach of Saxons, or Normans, or any others in western Europe; being confined to the countries under the eastern empire. But if a work so stupendous and so deeply involving the faith and interest of the whole Christian church was effected by him, is it not passing strange that the only intimation of it to be found in all history, should be contained in one brief sentence, and quoted by M. de Beausobre from a small book written by an obscure author, Richard Simon, a Roman Catholic priest?

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To support his allegation concerning the general alteration of the Scriptures, Mr. T. asserts that the fact is admitted by the most learned critics and divines, but he gives not their names; the only answer therefore, that can be given is, that his assertion is untrue. The various readings Mr. T. holds up as a proof of the truth of his allegation, and for its confirmation he refers to the Unitarian New Version. Here we have another instance of his shameless perversion, as will be manifest from the perusal of the whole passage, which is contained in the introduction to that version of the New Testament. Before presenting it, a few preliminary remarks are necessary.

The reader has already learned that previous to the invention of the art of printing, about A. D. 1440, books could be multiplied only by the tedious and laborious process of taking copies in hand-writing, and that by means of transcripts they were handed down from one generation to another. All will at once perceive that when this was the only way of multiplying books, great difficulties must have accrued. Owing to ignorance, haste, carelessness, or design, in the transcribers, and sometimes to the hastily correcting a supposed mistake, variations from the original copy would be introduced. These differences were detected, by carefully comparing two or more copies together, and they were very properly called *Various Reading*. Therefore, the number of the various readings must be *the greatest* where the books have been most frequently copied. And yet it must be much more easy to settle what is the genuine reading where there are a multitude of copies of a book, than where there are only a few, and the various readings are in proportion to the number of copies, for each copy acts as a kind of check upon the others. Of the classics which have come down to us, those works are known to be the most pure of which the various readings are the most numerous.

It is true that where few copies of a book exist, the variations are few; but this, so far from being an advantage, is a serious hindrance; for in such cases, obscurities and difficulties attach to the text, which sometimes cannot be removed but by conjecture. Therefore, in the language of Dr. Smith, "In proportion to the multitude of the various readings their individual importance becomes less and less; for they are found to refer almost entirely to very little matters, many of which could not be made apparent in a translation, and at the best very few produce any alteration in the meaning of a sentence, and still less in the purport of a whole paragraph. The reason of this is, that the greater multiplicity of copies, though it occasions a greater number of trifling mistakes, furnishes, at the same time, a stronger

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barrier against such as would affect the meanings, and especially such as might proceed from design.

Now let any man of sense apply these facts to the history and state of the text of our Holy Scriptures. They traveled down almost fourteen centuries, in the form of written books, before they were taken up by the art of printing. But no ancient books have enjoyed equal means of safe preservation; because no ancient books were so early and widely spread abroad among different nations, none have been so constantly and publicly read, none have been so multiplied by transcripts, none have been translated into so many languages at very early periods, from the third century to the ninth, none have been so often quoted and commented upon by both Greek and Latin authors, from the very age of their composition through all following time; and of no ancient books have the various readings been sought for with so much labor and anxiety, and published with so much minute care; even to a degree which would be censured as needless and trifling, if exercised upon any classic author. The consequence is, that of no ancient books whatsoever do we possess a text so critically correct, so satisfactorily perfect, as that which exists in the best editions of the Hebrew and Greek Scriptures." *

That the reader may judge of the tendency and application of the passage in the Unitarian New Version, to which the writer of the Manifesto has referred to support his allegation, we now present it.

"The number of various readings collected by Dr. Mill, is computed at thirty thousand. And it is reasonable to believe that, since the publication of his celebrated edition (in 1707) a hundred thousand at least have been added to the list, by the indefatigable industry of those learned critics who have succeeded to his labors, and by the great extension of the field of their operations, in consequence of the additional number of manuscripts and versions which have been since discovered and collated..

These various readings, though very numerous, do not *in any degree affect the general credit and integrity of the text;* the general uniformity of which, in so many copies, scattered through almost all countries in the known world, and in so great a variety of languages, is truly astonishing, and demonstrates both the veneration in which the Scriptures were held, and the great care which was taken in transcribing them. Of the hundred and fifty thousand Various Readings which have been discovered by the sagacity and diligence

* Dr. J. Pye Smith's Answer to the Manifesto of the Ch. Ev. Society.

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of collators, not one tenth, nor one hundredth part, make any perceptible, or at least, any material variation in the sense. This will appear credible, if we consider that even the minutest deviation from the received text has been carefully noted; so that the insertion or the omission of an article, the substitution of a word for its equivalent, the transposition of a word or two in a sentence, and even variations in orthography, have been added to the catalogue of Various Readings.

In those variations which, in some manner, affect the sense, *the True Reading often shines forth with a lustre of evidence which is perfectly satisfactory to the judicious enquirer.* In other cases, where the true reading cannot be exactly ascertained, it *is of little or no consequence* which of the readings is adopted; for instance, whether we read *Paul the servant*, or *Paul the prisoner of Jesus Christ;* (Philemon, ver. 1.) Also, where the Various Readings are of considerable importance, consisting, for example, in the omission or addition of sentences or paragraphs, (of which there are scarcely half a dozen in the whole New Testament, and still fewer in the Old Testament,) the authenticity of the rest of the book remains wholly unaffected, whatever decision may be passed upon the passages in question. Thus the genuineness of the gospel of John continues unimpeached, whatever may become of the account of the pool of Bethesda, or of the narrative of the woman taken in adultery.

The various readings which affect the doctrines of Christianity are very few; yet some of these are of great importance, viz: Acts xx. 28.; 1 Tim. iii. 16; 1 John v. 7. Of those passages which can be justly regarded as willful interpolations, the number is very small indeed; and of these the last mentioned text, 1 John, v. 7, is by far the most notorious, and most universally acknowledged and reprobated.

Upon the whole, we may remark, that the number and antiquity of the manuscripts which contain the whole or different parts of the New Testament, the variety of ancient versions, and the multitude of quotations from these sacred books, in the early Christian writers, from the second century downwards, *constitute a body of evidence in favor of the genuineness and authenticity of the Christian Scriptures far beyond that of any book of equal antiquity.*" *Impr. Ver. of the New Testament, Introd.* pp. 22, 23.

Dr. Pye Smith, in his reply to Taylor, of the various readings, says: "The well informed Christian is so far from deprecating the study of them, or wishing to hide the fact of their existence with regard to the Scriptures, as well as all other ancient books, that he

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would rejoice in the further discovery of good and ancient manuscripts or versions, though they might add hundreds or even thousands to the list; for he knows that they could only have the effect of still more establishing the text of the best editions, or of putting an end to the few difficulties which still exist."

The prince of classical critics, Richard Bentley, on this subject says: "The result of the whole is, that either, *a posteriori*, *all* ancient books, as well as the sacred, must now be laid aside as 'uncertain and precarious' (the terms used by Collins, on whom he is animadverting;) or else say, *a priori*, that all the transcripts of *sacred* books should have been privileged against the common fate, and exempted from all slips and errors whatever. Which of these our writer and his new sect will close with I cannot foresee. There is in each of them such a gust of the paradox and the perverse, that they equally suit with a modern free-thinker's palate; and, therefore, I shall bestow a short reflection on both.

If all the old authors are abandoned by him, there is one compendious answer to this 'Discourse of Free-thinking.' For what becomes of his boasted passages out of Cicero, Plutarch, and his long list of ancient free-thinkers, if the text of each is *precarious?* Those passages, as they came from the author's hands, *might be* for superstition, which are are now cited against it. Thus our writer will be found *felo de se;* unless the coroner, to save his effects, favors him with *his own* titles of fool and madman.

But I have too much value for the ancients, to play booty about their works and monuments, for the sake of a short answer to 'a fool according to his folly.' All those passages, and all the rest of their remains, are sufficiently pure and genuine to make us sure of the writer's design. If a corrupt line or dubious reading chance to intervene, it does not darken the whole context, nor make an author's opinion or his purpose precarious. Terence, for instance, has as many variations as any book whatever, in proportion to its bulk; and yet, with all its interpolations, omissions, additions or glosses, (choose *the worst* of them on purpose) you cannot deface the contrivance and plot of one play; no not of one single scene; but its sense, design and subserviency to the last issue and conclusion, shall be visible and plain through all the mist of various sections. And so it is with the Sacred Text. Make your thirty thousand as many more, if numbers of copies can ever reach that sum; all the better to a knowing and serious reader, who is thereby more richly furnished to select what he sees genuine. But even put them into the hands of a knave or a fool; and yet, with the

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most sinistrous and absurd choice, he shall not extinguish the light of any one chapter, nor so disguise Christianity, but that every feature of it will still be the same.

And this has already prevented the last shift and objection, that sacred books, at least books imposed upon the world as Divine Laws and Revelations, should have been exempted from the injuries of time, and secured from the least change. For what need of that perpetual miracle, if, with all the present changes, the whole Scripture is perfect, and sufficient to all the great ends and purposes of its first writing? What a scheme would these men make! What worthy rules would they prescribe to Providence! that, in millions of copies, transcribed in so many ages and nations, all the notaries and writers, who made it their trade and livelihood, should be infallible and impeccable! that their pens should spontaneously write true, or be supernaturally guided; though the scribes were nodding or dreaming! Would not this exceed all the miracles of both Old and New Testament? And, pray, to what great use or design? To give satisfaction to a few obstinate and untractable wretches; to those who are not convinced by 'Moses and the prophets,' but want 'one from the dead' to come and convert them! Such men mistake the methods of Providence, and the very fundamentals of religion, which draws its votaries by 'the cords of a man,' by rational, ingenuous and moral notions; not by conviction mathematical, not by evidence miraculous, to silence every doubt and whim that impiety and folly can suggest. And yet all this would have no effect upon such spirits and dispositions. If they now believe not Christ and his apostles, 'neither would they believe' if their own schemes were complied with."*

We would be guilty of an unpardonable offence, were we to leave the subject of the various readings without presenting to our readers the conclusive argument of M. Gaussen, professor of theology in Geneva; whose admirable work on the plenary inspiration of the Scriptures has been translated by Rev. E. N. Kirk, and presented to the American public; a rich treasure, the value of which cannot well be too highly estimated. The importance of the subject and the value of the extract will more than atone for its length. This excellent author says:

"We would first cite here the recent experience of the authors of a version of the New Testament just published in Switzerland, and in the protracted labor of which we participated. One single fact will exhibit to every class of readers, how completely insignificant are the

* Philelentherus Lipsiensis, pp. 111—114.

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different readings of the different manuscripts. The translators just referred to, followed, without exception, the *received edition*, that is the Greek text of Elzevir, 1624, so long adopted by all the French churches. But, as the original plan of their work required them to introduce into the original text, the variations the most approved by the critics of the last century, they were often embarrassed by finding the impossibility of expressing, even in the most literal French, the new shade introduced into the Greek by this correction. The French language, in the most scrupulous version, is not sufficiently flexible to adopt these differences, so as to exhibit them; as the moulds made on the face of a king reproduce his noble features in the brass, yet without shewing all the wrinkles and veins.

At the same time we are desirous of giving to those of our readers who are strangers to sacred criticism, two or three other more impressive proofs of this providence, which, for thirty centuries, has watched over our sacred text.

First—let us compare the two Protestant translations of Osterwald and Martin. There are few modern versions more like each other. Both made from the ancient version of the Geneva pastors, written nearly at the same time and in the same spirit; they differ so little from each other, especially in the New Testament, that our Bible societies distribute them indiscriminately, and that it is embarrassing to state which we prefer. Yet, if you will take the trouble to notice their differences in every particular, as we have done in comparing together our four hundred manuscripts of the New Testament, we affirm in advance (and then, we think, below the truth) that these two French texts are three times, and in many chapters ten times, more distant from each other than the Greek text of our printed editions is; we do not say from only the *least esteemed* Greek manuscripts of our libraries, but from ALL THEIR MANUSCRIPTS TAKEN TOGETHER. We mean to say, that if some skillful and malicious man, (as the unhappy Voltaire or the too celebrated Anthony Collins,) had made his selection from all the oriental and occidental manuscripts, of the worst readings, and the most discordant variations of our received text, with the perfidious intention of composing a text the most false; such a man, we say, (even in employing these variations, justified by *one alone* of the four or five hundred manuscripts of our libraries,) would not be able, with all his bad intention, to produce from his labor a Testament less like ours than that of Martin is like that of Osterwald. You might distribute it in the place of the true text, with as little inconvenience as you would find in giving to

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the French Protestants, that of Martin rather than Osterwald's, or Osterwald's rather than Martin's, and with much less scruple than you feel in spreading among the members of the Romish church, the version of Le Maître de Sacy.

It is true, these latter books are only translations, whilst all the Greek manuscripts present themselves as originals; and it must be agreed that our comparison, in this respect, is very imperfect. But it is not the less adapted to establish the friends of the word of God, in making them comprehend how utterly insignificant the variations are.

But we advance to something more direct and more precise.

In order to give all our readers some estimate, at once, of the number and the innocence of the received readings in the manuscripts of our libraries, we will present two specimens. The first table contains ALL THE VARIATIONS IN ALL THE EASTERN AND WESTERN MANUSCRIPTS, in the first eight chapters of the epistle to the Romans. The second contains the entire epistle, with ALL THE CORRECTIONS which the celebrated *Griesbach*, the oracle of modern criticism, thinks ought to be introduced.

These passages have been selected promiscuously, and we declare that no reason, relative to our argument, has made us prefer them to others.

We delight in presenting here, these short documents to those persons whose position does not call them to pursue the investigations of sacred criticism, and yet may have been somewhat perplexed by the at once mysterious and important language so often employed on this subject by the rationalists of the last century. To hear them, would you not have believed that modern science was about to give us a new Bible, to bring Jesus Christ from the throne of God, to restore to man, calumniated by our theology, all his titles of innocence, and to reform all the doctrines of our antiquated orthodoxy?

As the first term of comparison, our columns present first, upon the first eight verses of the epistle to the Romans, merely the differences of the text of Martin to that of Osterwald; whilst the following columns, instead of comparing only one manuscript with any other one, will show the difference of *our text* from *all the manuscripts* which every critic down to Griesbach has been able to collect. This indefatigable scholar searched for the epistle to the Romans, first, seven manuscripts in *Uncial Letters*, or Greek capitals, believed to be from thirteen to fourteen hundred years old, (the *Alexandrian* in the British museum;) that of the *Vatican*, and that of Cardinal *Passionei*, at Rome; that of *Ephremi* at Paris; that of *Saint Germain*,

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that of *Dresden*, and that of Cardinal *Coislin;* and finally a hundred and ten manuscripts in *cursive* (small letters,) and thirty others, mostly brought from Mount Athos, and examined by the learned Matthei, who traveled much in Russia and the east for this purpose.

For the four evangelists the same Griesbach has been able to consult three hundred and thirty-five.

FIRST TABLE.

EPISTLE TO THE ROMANS.

verse.	*Text of Osterwald.*	*Text of Martin.*
1.	*to be.*	to be.
2.	which . . . promised before	the which . . before promised.
3.	of the race.	of the family
4.	and who, according to the Spirit, . . was.	and who was according to the Spirit.
	was declared.	was fully declared.
	with power.	by power.
	the Spirit of holiness.	the Spirit of sanctification.
	to wit,	that is to say.
	Jesus Christ our Lord.	our Lord Jesus Christ.
5.	in order to lead the Gentiles to the obedience of the faith.	in order to lead the Gentiles to believe.
6.	of the number of whom you also are, you who have been called.	among whom you also are, you who are called.
7.	called and saints.	called *to be* saints.
	grace and peace *be given* to you from God our father.	may grace and peace *be* given to you by God our father.
8.	before all things.	firstly.
	in regard to you all.	concerning you all.
	is celebrated.	is renowned.

These differences of the two French texts are sufficiently insignificant; and if any one should tell us that in all the verses, one or other of the two is inspired of God, our faith would receive from it no great aid. Now you will see that the variations of the Greek manuscripts are still more insignificant.

Let us now observe on the same verses, the table of the received text, compared with *all the differences*, that the *hundred and fifty Greek manuscripts* collected and examined for the epistle to the Romans, can present.

We shall not notice here the differences presented by the ancient translations, nor those which pertain to punctuation, (this element being nearly nothing in the most ancient manuscripts.)

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We shall translate the first column (that of the received text) according to Martin, who is considered more literal than Osterwald; and we shall endeavor to translate, as exactly as possible, the Greek readings of the second column.

SECOND TABLE.

The received text, (that of Elzevir, 1624.)	*Variations collected from* ALL *the Greek manuscripts together.*
1. (no difference.)	
2. by his prophets.	by the prophets. (in only one manuscript in Paris.)
3. who was born.	who was begotten. (in only one manuscript of Upsal, and merely by the change of two letters.)
4. who was declared.	who was before declared. (in only one of 22 manuscripts of the Barberini library.)
of Jesus Christ our Lord.	of Jesus Christ our God. (in only one manuscript of Vienna.)
5. and 6. (no difference.)	
7. who are at Rome, and dearly beloved of God, called.	who are in the love of God, called. (one only MS. the uncial of Dresden.) who are at Rome called. (two MSS. only, that of St. Germain, uncial, and one of Rome, small letters.)
of God our father.	of God the father. (only one MS. of Upsal.)
8. first.	first. (The difference cannot be expressed. It is only in one MS.)
9. concerning you all.	in regard to you all. (twelve MSS.)

We see it; these nine or ten different readings are unimportant in themselves, and moreover they have in their favor, only one or two out of the hundred and fifty manuscripts, which have been consulted upon these eight verses, if you except the last ("in regard to you all," instead of "concerning you all,") which counts for it twelve manuscripts, of which four are uncial or capital letters.

The differences between Osterwald and Martin are three times as numerous, and ordinarily they have a much more important effect upon the meaning. This comparison, if you extend it to all the New

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Testament, would possess the same character and become even more insignificant.

Yet we presume it would be agreeable to those of our readers who are strangers to such researches, to offer them in a third table, still a a new test of the innocence of the variations, and of the nullity of the objection drawn from them.

This table will contain the entire collection of corrections, which the learned Griesbach, the father of sacred criticism, has thought proper to introduce into the text of the epistle to the Romans, after the long researches which he and his predecessors have made upon the manuscripts.

To appreciate fully the immensity of such labors, we should have gone personally into this study.

At the same time we would remark to the readers of this third table:

First, that Griesbach is, in general, accused by the learned (such as Matthei, Nolan, Lawrence, Scholz, and others,) of being too eager to admit new readings into the ancient text. The temptation is explained by the habits of the human heart. The learned Whitby had already, and not without reason, reproached Dr. Mill for this; who, however, had not admitted so many corrections as Griesbach.

Secondly—observe again, that we show in this table, not only the corrections which the learned critic has persuaded himself to *adopt*, but those also which he himself considers as only *doubtful*, and to be preferred to the sacred text with some remaining distrust.

THIRD TABLE.

CORRECTIONS OF GRIESBACH IN THE ENTIRE EPISTLE TO THE ROMANS.

Verse.	ANCIENT TEXT. *(Martin's translation.)*	NEW TEXT. *Corrected by Griesbach,* (and translated by us with the utmost possible exactness.)
	CHAPTER I.	
13.	to gather some fruit.	to gather some fruit. (there is here only an inversion of the words.)
	I am not ashamed.	I am not ashamed. (the difference cannot be expressed by a translation.)
17.	of the Gospel of Christ.	of the Gospel.
19.		(difference inexpressible.)
21.		(difference of spelling.)
24.	wherefore also.	wherefore.
27.		(difference inexpressible.)

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29.	of injustice, of impurity, of wickedness.	of injustice, of wickedness.
31.	without natural affection, persons who are never pacified, without mercy.	without natural affection, without mercy.

CHAPTER II.

9.	indignation and wrath.	wrath and indignation.
13.		(the article *the* omitted.)

CHAPTER III.

22.	to all and upon all them that believe.	to all them that believe.
25.		(article *the* omitted twice.)
28.	we then conclude,	we conclude in fact.
29.		(difference inexpressible.)

CHAPTER IV.

1.		(order of words changed.)
	Abraham our father.	Abraham our ancestor.
4.		(indefinite article omitted.)
12.		(article omitted.)
13.		(difference inexpressible.)
19.	and not being weak in faith, he looked not at, &c.	he looked not, feeble in faith, to.

CHAPTER V.

14.		(difference of spelling.)

CHAPTER VI.

1.		(pronoun omitted.)
11.		(*are* omitted.)
12.		(*it* omitted.)
14.		(*to death* omitted.)

CHAPTER VII.

6.	that in which, being dead.	being dead to that in which,
10.		(difference of an accent.)
14.		(difference of a letter.)
18.		(difference of spelling.)
20.		(*I* repeated for emphasis.)
26.	I render thanks to God.	thanks be to God.

CHAPTER VIII.

1.		(words omitted here, which are transposed to the fourth verse.)
11.	by his spirit (Martin says, on account of his Spirit.)	on account of his spirit.
26.	to our infirmities.	to our infirmity.
		(another difference inexpressible.)
	prays for us with groanings.	prays with groanings.
35.		(difference cannot be expressed.)
36.		(order of the phrase changed.)

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CHAPTER IX.

11.		(a difference in the order.)
15.		(a difference in the spelling.)
31.	works of the law.	works.
32.	for they.	they.
33.	whosoever.	who.

CHAPTER X.

1.	for Israel.	for them.
		(difference cannot be expressed.)
5.		(difference of spelling.)
15.		(difference inexpressible.)
19.		(change of the order and the spelling.)

CHAPTER XI.

2.	against Israel, saying: Lord.	against Israel: Lord.
3.		(*and* omitted.)
6.	if it is by grace, then it is no more of works; otherwise grace is no more grace; but if it be of works, then it is no more grace, otherwise work is no more work.	if it is by grace, it is no more by works; otherwise grace is no more grace.
7.		(difference inexpressible.)
19.		(article omitted.)
21.		(difference inexpressible.)
23.		(difference of orthography.)
30.	you yourselves were.	you were.

CHAPTER XII.

		(a pronoun repeated.)
		(a pronoun omitted.)
11.	serving the Lord.	serving the opportunity.
		(this difference is caused by the change of one letter and the transposition of another.)
20.	if then thine enemy,	if thine enemy.

CHAPTER XIII.

1.		(difference inexpressible.)
8.		(transposition of words.)
9.	thou shalt not steal, thou shalt not bear false witness, thou shalt not covet.	thou shalt not steal, thou shalt not covet.

CHAPTER XIV.

9.		(a difference made by the addition of two letters.)
14.		(difference inexpressible.)

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CHAPTER XV.

1.		(a transposition.)
2.		(the difference cannot be shown in English.)
3.		(difference inexpressible.)
7.	as Christ hath also received you.	as Christ hath also received us.
8.	now I say.	for I say.
19.	by the power of the Spirit of God.	by the power of the Spirit.
24.	I will go towards you, when I shall depart to go into Spain; and I hope to see you.	when I shall depart to go into Spain, I hope to see you.
29.	with abundance of blessing from the gospel of Christ.	with abundance of Christ's benediction.

CHAPTER XVI.

2.		(difference inexpressible.)
3.	Priscilli.	Prisca.
5.	who is the first fruits of Achaia.	who is the first fruits of Asia.
6.	who has labored greatly for us.	who has labored greatly for you.
18.	our Lord Jesus Christ.	our Lord Christ.
20.		(*amen* omitted.)
25.		(Griesbach thinks this verse ought to be at the beginning of the xvth chapter.)

We then see clearly how insignificant those variations are, of which so much was said at first.

Such is the astonishing preservation of the Greek manuscripts which have transmitted to us the New Testament. After having been copied and re-copied so many times in Asia, Europe, and Africa; in convents, in colleges, in palaces, or in parsonages; and that almost without interruption for fifteen hundred years; after that, during the last three centuries, and especially the last hundred and thirty years, so many noble characters, so many ingenious minds, so many learned lives have been consumed in labors, till then unrivalled in their extent, admirable in their sagacity, and scrupulous as those of the Masorites; after that all the Greek manuscripts of the New Testament, buried in private, or monastic, or national libraries, both eastern and western, have been searched; after that they have compared with them, not only all the ancient versions of the Scriptures, Latin, Salidic, Ethiopic, Arabic, Sclavonic, Persian, Coptic, Syriac and Gothic, but also all the ancient fathers of the church who

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have cited them in their innumerable writings, both in Latin and in Greek; after so many researches, see, by our specimen, what they have been able to find.

Judge them all from this one epistle thus put fully under your eye. It is the longest and the most important of the epistles of the New Testament, "the golden key of the Scriptures," "the ocean of Christian doctrine." It has four hundred and thirty-three verses; and among its four hundred and thirty-three verses, ninety-six Greek words not found elsewhere in the New Testament, And (admitting even all the corrections adopted or only preferred by Griesbach,) how many readings have you found in it which change, even slightly, the sense of any phrase? You have found four! And what are they? We will repeat them.

1. Chap. vi. 6.—In place of *that in which . . . . . being dead*, Griesbach reads, *being dead to that in which*. And remark, that here the difference in the Greek is in only one letter (an *o* in place of an *e*,) and that, on the other hand, the greatest number of the manuscripts were so much in favor of the old text, that since Griesbach, Tittman, in his edition of 1824, has rejected this correction, and that Lachman has likewise adopted the reading of the old text in his edition of 1831. Scholz, however, has preserved the new.)

2. Chap. xi. 6.—In place of, *if by grace, then is it no more of works, otherwise grace is no more grace; but if it be of works, then it is no more grace, otherwise work is no more work.*

Griesbach has retrenched the latter part of the phrase.

3. Chap. xii. 11.—In place of *serving the Lord*, Griesbach reads *serving the opportunity*.

It will be observed that this correction is of *two letters* in one of the Greek words, and that also the number of the manuscripts does not justify the change. Again here, *Whitby* told *Mill* that more than thirty manuscripts, that all the ancient versions, that Clement of Alexandria, St. Basil, St. Jerom, all the annotators of the Greeks, and all the Latins, with the exception of Ambrose, followed the ancient text; and the two scholars we have just named, (Lachman and Tittman,) the one laboring at Berlin, the other a professor at Leipsic, have restored the ancient text in their respective editions of the New Testament. Scholz, whom the learned world appears to prefer to all who have preceded him, has done the same in his edition of 1836.

4. Chap. vi. 16.—In place of, *whether of sin unto death, or of righteousness*, Griesbach reads, *whether of sin, or of righteousness;* but he marks it with his sign, which indicates merely a faint probabil-

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ity; and Tittman and Lachman, in their respective editions, have also rejected this correction. Mr. Scholz has followed them.

We have omitted to re-notice the passage cut off from chap. viii. 1, because it is restored in the fourth verse.

We see, then, that such is the admirable integrity of the epistle to the Romans. According to Griesbach, *four insignificant corrections* in the whole epistle; according to more modern critics, ONE ALONE, and that the most unimportant of the four; and according to Scholz, TWO!

We repeat, that we have not chosen the epistle to the Romans as a specimen, for any other reason than its length and its importance. We have not taken the time to examine whether it presents more or fewer variations than any other part of the New Testament.

We have just run over, for example, in Griesbach, while re-perusing these last pages, the EPISTLE TO THE GALATIANS, written at the same time and upon the same subject as the epistle to the Romans; and we have there found only the three following corrections which may affect the sense, or rather the form of the meaning.

iv. 17. They would exclude us; *say*, they would exclude you.

iv. 26. She is the mother of us all; *say*, she is mother of us.

v. 19. Adultery, fornication, impurity; *say*, fornication, impurity.

These simple tables, we think, will speak to our readers more forcibly than all our general assertions can do.

There are some truths which must be seen with our own eyes. We have ourselves had the happy experience of this. We had unquestionably read what others have said upon the insignificancy of the different readings presented by the manuscripts; we had often studied the variations of Mill, and the severe reproaches of his opponent, Whitby;* we had examined the writings of Wetstein, of Griesbach, of Lachman, and of Tittman; but when, twice, in taking part in the labor of a new version of the New Testament, we had to correct the French text by the most esteemed variations, first to introduce and then to cut them off, and then to replace, in French, the sense of the ancient reading: then we had twice, as it were, an intuition of this astonishing preservation of the Scriptures; and we have felt ourselves penetrated with gratitude towards that admirable Providence which has ceaselessly watched over the oracles of God, to preserve their integrity so fully.

Let the objection we are answering now be weighed. Let us be

* Examen variant. lectionum, J. Millii. Lond. 1710.

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shown, for instance, how three or four variations, which we have just passed in review, in the epistle to the Romans, and which, in the opinion of the most modern critics, are reduced to one alone, or to two, could render the original inspiration an illusion to us.

We admit that, in these three or four passages, as in the other sacred books, where the genuine word of the text might be contested; there, and there alone, of the two different readings of the manuscript, one is the inspired word and not the other: we admit that you must, in these few cases, divide or suspend your confidence between two expressions; but see just how far the uncertainty extends: there it must stop, it can go no further.

It is calculated that in the seven thousand nine hundred and fifty-nine verses of the New Testament, there are scarcely ten verses where these differences, which are most frequently merely of a word or letter, have any importance.

Thus, then, all the efforts of the enemies of inspiration to overthrow our faith on this ground, have in the end only served to establish it. They have compelled the Church to follow them in their investigations, and immediately afterward to precede them in the same work; and what have we there discovered? It is, that the text is even more pure than the most pious men had dared to hope; it is that the enemies of inspiration, and those of the orthodox doctrines, at least in Germany, have been forced to admit it. They had hoped, after the labors of Erasmus, of Stephens, and of Mill, to find, among the manuscripts of our libraries, readings more favorable to the Socinian doctrines than those which Beza and Elzevir employed. Many even imagined that the uncertainties would become such, and the discrepancies so grave, that all evangelical belief positive, exclusive as they termed it, would be overthrown. But it is not so. It is now a process terminated; the plaintiffs are non-suited; the inquest having been made by modern criticism at their request; all the judges, even on the rationalist benches,* have pronounced, with entire unanimity, that it is a lost case, and that the objectors must search elsewhere for arguments and grievances.

When this question of the integrity of the original text presented itself for the first time to the excellent and learned Bengel, more than a hundred and twenty years ago, he was terrified at it; his honest and pious soul was profoundly troubled by it. Then began on his

* "Read Machælis, tom. ii., p. 266. Eichhorn. Einleitung, 2. th. S. 700. Edit. Leips. 1824."

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part those labors of sacred criticism which gave a new direction to this science among the Germans. The English had preceded the Germans in it, but were soon left behind them. Finally, after long researches, Bengel, in 1721, happy and confirmed, trusting and grateful, wrote to his pupil, Reuss:—'Eat simply the bread of the Scriptures, such as you find it; and be not disturbed if perchance you find here and there a little fragment of the millstone which has fallen into it. You may then dismiss all the doubts which have once so horribly tormented me. If the Holy Scriptures, which have been copied so often, and which have so often passed the imperfect hands of men always fallible, were absolutely without variations, the miracle would be so great that faith in it would no more be faith. I am astonished, on the contrary, that there has resulted from all the transcribings, a no greater number of different readings.' The comedies alone of Terence have presented thirty thousand, and yet they are but six* in number, and have been copied a thousand times less frequently than the New Testament."†

SECTION I.

The Manifesto writer asserts that, "The manuscript from which the received text was taken, was stolen by the librarian, and sold to a sky-rocket maker, in the year 1749;" and to support his allegation he refers to the works of Herbert Marsh, bishop of Peterborough. If we had not already seen such disgusting instances of the falsehood and audacity of this Manifesto writer, one could scarcely have thought it possible that any man would make and publish such base misrepresentations, and hold them forth too as quotations from eminent authors. The facts which he has thus dishonestly garbled are briefly as follows.

"The first printed edition of the whole New Testament, in its original language, was at Alcala de Heuares in Spain, under the direction of Cardinal Ximenes, in 1513, or 1514. The editors gave no information as to what manuscripts they derived their text from, except the acknowledgment for the loan of some by the reigning Pope, Leo X. The terms of this acknowledgment are such as imply that they

* Archives du Christianisme, tome vii. No. 17.—Wiseman, Disc. on the Relations of Science, tome ii. p. 199.

† Gaussen on the Plenary Inspiration of the Scriptures, pp. 83—99.

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had no manuscripts besides those they thus borrowed, and which must undoubtedly have been returned to Rome as soon as they were done with. Neither is there any historical evidence that those editors had any other Greek manuscripts, except the assertions of one of them, Lopez de Stunica, in a subsequent controversy which he carried on with Erasmus. He repeatedly refers to one manuscript, containing only the epistles; but no one knows what has become of it, and consequently its age and other characteristics cannot be ascertained. Learned men, however, have *conjectured* that the editors must have had some other manuscripts besides those lent by the Pope, and this nondescript one, which rests upon the authority of Stunica; and they have further *conjectured* that such manuscripts, *if they ever existed*, were deposited in the library of the University of Alcala. If, however, these two conjectures were well founded, it is very certain, from a critical examination of this edition (called the *Complutensian*, from complutum, the ancient name of Alcala,) that none of them were manuscripts of great antiquity or extraordinary value; and it is also probable that they were exceedingly few. The low state of literature in Spain, the terrors of the inquisition, and the influence of a bigoted despotism, prevented any proper endeavors to find out these or any other manuscripts of the Greek Testament, till the year 1784, when the mortifying discovery was made, which I will relate in the words of the late Professor, Sir John David Michaelis, of Gottingen; premising that it is the very passage which the Manifesto writer refers to, but in a way which shows either extreme ignorance or willful dishonesty.

'It was natural for every friend to criticism to wish that the manuscripts used in this edition, which might be supposed to have been preserved at Alcala, should be collated anew. But the inconceivable ignorance and stupidity of a librarian at Alcala, about the year 1749, has rendered it impossible that these wishes should ever be gratified. Professor Moldenhawer, who was in Spain in 1784, went to Alcala for the very purpose of discovering these manuscripts; and, being able to find none, he suspected that they were designedly kept secret from him, though contrary to the generous treatment which he had at other times experienced in this country. At last he discovered that a very illiterate librarian, about thirty-five years before, who wanted room for some new books, sold the ancient vellum manuscripts to one Toryo, who dealt in fire-works, as materials for making rockets. O, that I had it in my power to immortalize both librarian and rocket-maker! This prodigy of barbarism I would not venture to relate

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till Professor Tychsen, who accompanied Moldenhawer, had given me fresh assurances of its truth. I will not lay it to the charge of the Spanish nation in general, in which there are men of real learning; but the author of this inexcusable act was the greatest barbarian of the present century, and happy only in being unknown.'

Professor Tychsen's account is the following: 'As the university of Alcala has a very considerable library, and has existed many centuries, it was reasonable to suppose that it contained many manuscripts. Gomez declares that they cost four thousand gold pistoles, and that among them were seven of the Hebrew Bible. In this library it is highly probable that the Greek manuscripts were deposited, which were used for the Complutensian edition, and of which the German literati have so long wished to have some intelligence. But all these manuscripts were sold in a lump, about thirty-five years ago, to a rocket maker of the name of Toryo, and were put down in the librarian's account (como membranes inutiles,) *as useless parchments*. Martinez, a man of learning and particularly skilled in the Greek language, heard of it soon after they were sold, and hastened to save these treasures from destruction; but it was too late, for they were already destroyed, except a few scattered leaves, which are now preserved in the library. That the number of manuscripts was very considerable, appears from the following circumstance: One Rodan assured Bayer that he had seen the receipt which was given to the purchaser, from which it appeared that the money was payed at two different payments.'

The two preceding quotations are taken from Dr. Marsh's (the present bishop of Peterborough) translation of Michaelis' Introduction to the New Testament, vol. ii. p. 441, ed. 1793; and it is no small relief to add the learned bishop's own observation on the purpose for which the manuscripts were so villanously purloined. 'This very circumstance may console us for their loss; for as rockets are not made of vellum, it is a certain proof that the manuscripts were written on paper, and therefore of no great antiquity. It is true that our author calls them vellum manuscripts, on account of the words 'como membranes inutiles,' quoted in his note. But the word '*como*' makes this expression too indeterminate to lead to any certain conclusion.'—*Ib.* p. 834. Yet it may not be unreasonable to apprehend that the rocket maker might buy the whole lot, both paper and vellum, as the wretched librarian's object was to get rid of them; and that the vellum or parchment might be cut up for children's drums and battledores, as it was not unlikely that the firework-maker kept a toy-

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shop. But what must we think of the state of a country, and a university, in which it was possible for a librarian to commit such a deed? I beg to add, that the reasoning of professor Tychsen does not prove the manuscripts to be very numerous; for, in a poor and small town, as Alcala now is, and in a country so impoverished by tyrannical folly and superstition as Spain has been for three hundred years, it is exceedingly probable that the firework-maker might not be able to pay, even the value of twenty shillings, in any other way than by instalments. And after all, how likely it is, that there was not a single fragment of the New Testament in the whole parcel so shamefully destroyed!"

When Mr. Taylor wrote the base falsehood which called forth the above reply, he acted a dishonorable part. If he believed what he wrote, it is evident that he was utterly incompetent to take in hand such an undertaking, and he acted very dishonestly in pretending to an acquaintance with the subject. But if he knew better, and there is too much reason to believe he did, how much more base his conduct! All who possess even a superficial knowledge of this subject, know that there are numerous manuscripts of the Scriptures deposited in the public literary repositories of Europe, and of all ages, from the time of the invention of printing, back to within a comparitively short period of the time when they purport to have been written. Those of the Greek New Testament alone are estimated at *five hundred*, to say nothing of other ancient versions, Syriac, Ethiopic, Coptic, Armenian, Sclavonic, Gothic, Anglo Saxon, the Latin Vulgate, &c.

Mr. Taylor also asserts, that for the principal passage in the book of Revelation, there was no original Greek at all, but Erasmus wrote it himself in Switzerland, in the year 1516, and for the truth of this statement he again refers to bishop Marsh.* This is another gross falsehood, and his pretended reference to bishop Marsh, as to its intention and true meaning, is another impudent forgery. It appears that the facts in the case are as follows.

"Though the edition of the Alcala was printed in 1513, or 1514, the publication of it was kept back by the influence of the papal court, and other causes, for about eight years. In the mean time a learned and excellent printer at Basle, Jerom Frobenius, determined

* The first edition of the manifesto read, "*For the book of Revelation* there was no original Greek at all." But Mr. T. received such a public rebuke from Dr. Pye Smith, that he modified the statement as it now appears in the manifesto, and his other works, which are circulated in this country.

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to confer upon the world the benefit of a complete printed Greek Testament. He engaged the celebrated Erasmus to conduct it through the press; and it was published in A. D. 1516. But though these distinguished men had incomparably more learning and industry than the Spanish editors, they could not command the resources of kings and cardinals. They had only, so far as can now be ascertained, five or six Greek manuscripts, no single one of which contained the whole of the New Testament; but in general, what was wanting in one copy was supplied by another. Yet from none of them could *the last five verses* in the last chapter of the book of Revelation be furnished. No man can wonder at leaves and large portions being torn away and destroyed from ancient manuscripts; the wonder is, that so many and so much have been preserved through the barbarous and middle ages. In this difficulty, Erasmus *translated* the five verses in Greek, from the ancient Latin Vulgate, which was abundantly enough known to the learned, and had often been published before that time. Afterwards, when the Alcala edition became accessible, and more complete manuscripts of the Revelation came to light, it was found that, though Erasmus had not hit the very words of the original throughout, (it would have been a miracle if he had done so,) he had *faithfully* expressed the sense and meaning of every sentence and of every word." So that there was original Greek for these five verses, although Erasmus translated them from the Latin Vulgate. Whether these five verses constitute the most important passage in the book the reader will judge. But to put a proper estimate upon the honesty of the manifesto writer, and to be prepared to judge of the reliance to be placed on his testimony, it is only necessary to revert to the fact that, according to his first statement, there was no original Greek for the whole book of Revelation.

Mr. Taylor pretends to reject the Scriptures on account of what he calls "Evidence internal; in the immoral, wicked, and vicious tendency of many passages therein remaining, and by the insertion of others, whose only drift is to enhance the power of kings and priests. See Romans iii. 7; 2 John 10; Hebrews xii. 29, xiii. 17; 1 Pet. ii. 13; Luke xiv. 26, &c. &c. Innumerable texts therein contained, betraying a comparatively *modern* character, referring to circumstances which did not exist till later ages, and quoting *other* Scriptures which had previously formed the faith of the first Christian churches, but which, without any assignable reason or alleged authority, have since been rejected. See 2 John, 9; 1 Tim. iii. 3; James v. 14; Matt. xviii. 17; 1 Cor. xv. 7. 32; 1 Pet. iv. 6."

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This is not the proper place, in which to discuss the foul calumny of this basest of all Infidels, that the tendency of Christianity is immoral and wicked. It must be conceded that such a charge comes with an ill grace from a man, whose published writings, in every page, proves that he sets all truth at defiance; who immediately after having written an essay to encourage suicide, palmed himself on an unsuspecting people as a minister of the Gospel of Christ. And who, when he was detected in his imposture, in the grave-yard attached to the very church where he had officiated, commenced a series of public attacks upon that Gospel, which but a few days before he had professed to preach. We will, for the present, only advise the reader to examine the passages objected against and he will find that they constitute no exception to the *spotless purity*, the holy beauty which animates the whole of these divine pages But before we pass on it may be well to present the conter testimony of an eminent Infidel, whose immoralities were in accordance with his Infidel principles, but in whose bosom every spark of truth and justice was not extinguished. J. J. Rousseau, speaking of the writings of the evangelists, says: "The Gospel, that divine book, the only one necessary to a Christian, and the most useful of all to the man who may not be one, only requires reflection upon it, to impress the mind with love of its author and resolution to fulfill his precepts. Virtue never spoke in gentler terms; the profoundest wisdom was never uttered with greater energy or more simplicity. It is impossible to rise from the reading of it, without feeling a moral improvement. Look at the books of the philosophers, with all their pomp; how little they are, compared with this! Shall we say that the history of the Gospel is a pure fiction? This is not the style of fiction; and the history of Socrates, which no body doubts, rests upon less evidence than that of Jesus Christ. And after all, this is but shifting the difficulty; not answering it. The supposition that several persons had united to fabricate this book, is more inconceivable than that one person should have supplied the subject of it. The spirit which it breathes, the morality which it inculcates, could never have been the invention of Jewish authors; and the Gospel possesses characters of truth so striking, so perfectly inimitable, that the inventor would be a more astonishing object than the hero."†

Mr. Taylor, in support of his allegation, that the most eminent

† J. J. Rousseau, vol. xxxvi. pp. 36—39.

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ecclesiastical historians admit their inability to show when, or where, or by whom the New Testament Scriptures were written, refers the reader to Mosheim's Ecclesiastical History, without giving either the volume or the page where this frightful admission is said to be made. But in another work, he cites the following passage: "The opinions, or rather the conjectures of the learned, concerning the time when the books of the New Testament were collected into one volume, as *also about the authors of that collection*, are extremely different; this important question is attended with great, and almost insuperable difficulties, to us in these latter times." This passage is to be found in Maclaine's translation of Mosheim. Dr. Smith, however, gives a very different version of the passage, which, according to him, should read; "As to the time in which the books of the New Covenant were collected into one body, *and the persons who made the collection* (hujus negotii auctoribus,) the opinions, or rather conjectures, of the learned are extremely various; for the question is surrounded by difficulties very great, and in the present day scarcely possible to be completely removed." The reader will at once perceive, from the connection, that the manifest sense of the passage is much more clearly given in the translation by Dr. Smith, than in that of Maclaine. Mr. Taylor gives another quotation from Mosheim, but fraudulently suppresses a portion of the text, by which a very different impression is made upon the mind of the reader from that intended by the author. Mr. Taylor's quotation is this, "Not long after Christ's ascension into heaven, several histories of his life and doctrines, full of pious frauds, and fabulous wonders, were composed by persons, whose intentions, perhaps, were not bad, but whose writings discovered the greatest superstition and ignorance. Nor was this all; productions appeared which were imposed upon the world by fraudulent men, as the writings of the holy apostles." The true reading of the passage is this; "Not long after the Saviour's ascension, various accounts of his life and doctrines, full of delusive and fabulous representations, were composed by persons, perhaps not absolutely wicked, but superstitious, weak minded, *and infected with the notion that deception to serve the cause of religion was allowable.* Afterwards writings appeared, purporting to be by the holy apostles of Christ, but which were the forgeries of impostors." It will be at once seen, that by omitting the words in Italics, Mr. Taylor presents the language of Mosheim in a different light from what he designed it to be understood.

But this is the smallest portion of his offence. In his endless perversions of evidence and fact, Mr. T., to decoy his readers into the

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belief that the New Testament Scriptures are not genuine, while he gives garbled quotations from Mosheim, he carefully suppresses the connection, which would have placed the whole subject in a very different aspect from what he intended. As it is highly probable that this work may come under the eye of some of Mr. Taylor's disciples and admirers, at the risk of being accused of tediousness and repetition, the whole passage is here given, as translated by Dr. Smith, with those parts of it suppressed by Mr. T. in Italics. "*Among the teachers of the Christians who served the church by their writings, the highest rank is rightfully due to the apostles and those of their disciples, whom God inspired to record the history of Christ and his apostles. Their writings, comprised in a single volume, are in the hands of all Christians. With regard to the origination and communication to the world of these divine books, and the arguments by which their authority from God, and their incorrupted completeness are evinced, my readers can consult those learned authors who have professedly examined these topics.* As to the time in which the books of the New Covenant were collected into one body, and the persons who made the collection, the opinions, or rather conjectures of the learned, are extremely various; for the question is surrounded by difficulties very great, and in the present day scarcely possible to be completely removed. *But it is sufficient for us to know that before the year* 150, *most of the books of which the New Testament consists, were read and received as the divine rule of faith and conduct by all classes of Christians, wherever dispersed through the world.*

Hence it followed that, either while some of the apostles were actually surviving, or at least during the lifetime of those who had been instructed by them and succeeded them, those books were carefully separated from other human writings.

We are assured by Eusebius that the four books called the Gospels, were brought into one collection during the life of St. John, and that he gave his attestation, as an inspired apostle, to the three former gospels: and there is reason to suppose that the other books of the New Testament were comparted together, about the same time.

Several reasons required such a collection to be made at an early period, and particularly this, that not long after the Saviour's ascension, various accounts of his life and doctrines, full of delusive and fabulous representations, were composed by persons, perhaps not absolutely wicked, but superstitious, weak minded, and *infected with the*

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notion that deception to serve the cause of religion was allowable. Afterwards writings appeared, purporting to be by the holy apostles of Christ, but which were the forgeries of impostors.

These absurd productions would have made the most injurious confusion, and would have rendered the whole history and religion of Christ uncertain, unless they who presided over the Christian communities had taken care speedily to separate the books which were really inspired and written by apostles, from the mass of others, and to have them brought into one volume."

There can be nothing more absurd than the inference drawn by Mr. T. from his garbled quotation. It is in substance this: "We do not know by whom, or when the books containing the original documents of Christianity were collected together and published in one book; therefore the individual books of that collection are spurious, and the history contained in them is not to be believed." Every candid person must at once perceive that the time when that collection was made, and the persons concerned in making it, is a matter of curiosity, with which the genuineness and authenticity of the books have nothing whatever to do. No one can tell who collected together and published the scattered pieces of Cicero's orations, or the poems of Horace; and the man who would assert that our inability to decide this question is an evidence, that these are not the genuine works of the persons whose names they bear, would be laughed out of society; yet Infidels will gravely tell us that the books of the New Testament are spurious, because we cannot tell who collected them together, and the precise date of their publication. Nothing is more obvious than that in all such cases those who possessed writings, and those who desired to possess them, would put the component parts together. Every one would desire to have his collection as complete as possible, and in the present case the different Christian churches would assist each other, and all the transcribers would take pains to have their transcripts complete. Nor can it be shewn that the council of Laodicea, or that of Nice, or any other constituted body of persons, or any particular individual, formally made the collection of our sacred books. But it is not only very probable, but morally certain, that the sacred Canon was formed in the natural and easy way just mentioned. In the language of Dr. Smith, "The sanguinary persecutions which oppressed the first Christians, would undoubtedly prevent their books from being transcribed and sold in public by the ordinary copyists and booksellers in the way that other Greek and Latin works regularly were, both in Rome and in inferior cities, as we know from Horace, Martial, and Quintilian. The churches

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would be reduced to the necessity of multiplying copies, by borrowing and transcribing among themselves, as secretly as they could; just as our forefathers, four hundred years ago, by their private industry, multiplied and circulated, very abundantly, the treatises of Wicliffe, and his translation of the Bible."

The manifesto writer speaks of the true and genuine gospels of the most primitive Christians, which he says, "have been rejected without any assignable reason or alleged authority." Here we have another exhibition of the grossest dishonesty.

At a very early period, many fictitious narratives of the life and actions of Jesus Christ and his apostles were fabricated and given out as the writings of Peter, Nicodemus, Thomas, Barnabas, and even Judas Iscariot. Those which have come down to us bear internal evidence that they are the productions of silly and fraudulent persons. The most of them have long since sunk into deserved oblivion, and are known only from the writings of the early Christian fathers, who generally mentioned them only with reprobation, and for the purpose of condemning them as spurious; and they were always condemned by the general body of Christians. Those which are still extant are collected into a work entitled the Apocryphal Testament, and industriously circulated by Infidels in this country. As it is important that the origin and design of the circulation of this book should be known, the history of this affair is here presented in the language of Dr. Smith.

"These, (the apocryphal books now extant,) were industriously collected and publisheed in Greek and Latin, by a most distinguished scholar and zealous Christian, John Albert Fabricius, at Hamburg, in 1703, accompanied by sufficient proofs of their base origin. They were also translated into English, and most satisfactorily illustrated by a learned dissenting minister, Mr. Jeremiah Jones. His work was published in 1726, after the author's lamented death at the age of thirty-one; again, at the Clarenden press, in 1798, in three volumes. The title is 'A New and full Method of Settling the Canonical Authority of the New Testament; wherein all the ancient testimonies concerning this argument are produced, the several apocryphal books which have been thought canonical by any writers collected, with an English translation of each of them, together with *a particular proof that none of them were ever admitted into the Canon;* and a full answer to those who have endeavored to recommend them as such.'

This valuable work supplies such a refutation of any shallow pretences of authority on behalf of those spurious productions, as was

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sufficient to put all question about them at rest for ever. These translations were reprinted in London in 1820, without the least acknowledgment of their being taken from Mr. Jones' volumes, omitting his remarks and arguments which proved their contemptible and spurious character, and with equally dishonest artifice, endeavoring to represent them as entitled to the same credit as the four ancient, tried and well proved authentic gospels."

Mr. Taylor, when he asserts that the true and genuine gospels of the ancient Christians have been rejected without any assignable reason or alleged authority, merely imitates his predecessor, Mr. Toland, who, in his Amynor, published in A. D. 1698, professed to give a catalogue of books, attributed in the primitive times to Jesus Christ, his apostles, and other eminent persons, "together with remarks and observations relating to the Canon of Scripture." In that work he collected whatever he could find relating to the spurious gospels and pretended sacred books which appeared in the early ages of the Christian church. These he produced with great pains to the number of eighty and upwards, and though they were most of them evidently false and ridiculous, and carried the plainest marks of forgery and imposture, of which, no doubt, he was very sensible, yet he did what he could to represent them as of equal authority with the four gospels, and the other sacred books of the New Testament.

To this end he took advantage of the unwary and ill grounded hypothesis of some learned men, and endeavored to prove that the books of the present Canon lay concealed in the coffers of private persons, till the latter times of Trajan or Adrian, and were not known to the clergy or the churches of those times, nor distinguished from the spurious works of the heretics; and that the Scriptures, which are now received as canonical, and others which are now rejected, were indifferently and promiscuously quoted and appealed to by most ancient Christian writers.

His design, as well as that of Mr. Taylor, was to show that the gospels, and other sacred writings of the New Testament, which were acknowledged as canonical, really deserve no greater credit, and are no more to be depended upon than those books which are rejected and exploded as forgeries. But their pretension on this subject resolves itself into this, that no facts are certain, because many false ones are set forth; or that there is no good money because counterfeit coin exists. But there are rules for distinguishing pretended facts from real ones, and the fraudulence of the one class does not destroy the authenticity of the other. And by such marks of discrimination the

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suppositious have been distinguished from the genuine books of the New Testament.

The manifesto writer asserts that innumerable texts contained in the New Testament betray a comparatively modern character, and in his note he refers to a number of such passages. In his Syntagma and Diegesis, Mr. Taylor dwells at large upon these and other passages. The falsehood of his assertions, however, have been clearly shown by his able opponent, Dr. Pye Smith. A few instances we will present to the reader.

"To show what he, (Mr. Taylor,) calls 'the modernism of some of the passages in the epistles,' he adduces (2 Cor. iii. 6.) where the common translation has improperly rendered καινῆς διαθήκης, 'of the New Testament.' Here this sapient scholar imagines that he has detected the usual title of the collected Christian Scriptures; and, since that title was not given to the collection till about a century after the alleged composition of its component parts, he concludes that this is an anachronism, utterly irreconcilable with 'any supposable circumstances or condition of a *first* preacher of the Gospel, ere yet any part of the New Testament was put into letter.' (p. 63.) Now, the proper meaning of the word διαθήκη is *covenant, agreement, appointment*, or *constitution*. In the Heathen Greek authors it sometimes denotes a *testament* or *will;* but it never occurs in that sense in the Greek translation of the Jewish Scriptures, made before the Christian era, and usually called the Septuagint; nor in any part of the Christian Scriptures, as many able critics believe. The only passages which have been thought to require that sense are Gal. iii. 15. and Heb. ix. 16, 17. But that, in both these places, the proper and usual sense of the word, namely, *covenant*, should be retained, is, in my opinion, capable of being satisfactorily evinced.* Hence, the just translation of 2 Cor. iii. 6. is this: 'Who hath also qualified us to be dispensers of the new covenant, not of the letter

* "See Mr. Ewing's excellent Greek Lexicon, upon the word.—As Mr. Taylor makes a parade of his acquaintance with the Bishop of Peterborough's English Translation of *Michaelis' Introduction to the New Testament*, I shall here give a close version of Michaelis' German *Translation* and *Paraphrase* upon these two passages.

Gal. ii. 15. *Translation:* 'The contract of a man, when completed, no person invalidates, or adds new conditions to it." *Paraphrase:* 'When men have made and publicly ratified a covenant, neither of the two parties can unsettle the covenant, or annex to it new conditions.'

Heb. ix. 16, 17. *Translation:* 'For where a covenant is, there the death of the sacrifice, with which the covenant is made, must follow: for it is only by means of death that a covenant becomes firm, and it is not legally valid so long as the cove-

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but of the spirit; for the letter slayeth, but the spirit maketh alive.' By 'the new covenant,' the apostle clearly means the *dispensation* or *declaration* of the Gospel, the glad tidings of heavenly mercy to mankind, properly called *a covenant*, because it promises the blessings of pardon, holiness and happiness, to those only who truly repent, rely upon the Saviour, and obey his moral authority. It is also called 'the spirit, which maketh alive,' because of the pure, intellectual, and moral nature of its blessings; and it is thus placed in contrast with 'the old covenant' contained in the Mosaic Law, and which is described as 'the letter which slayeth,' because it required an external obedience to many precepts of a ceremonial and burdensome kind; because it threatened the most awful punishments, (see Deut. xxvii. Ezek. xviii. xxxiii. Heb. x. 28.) and because it made no direct provision of grace and mercy. This is evident to any one who will study the connexion.

Upon another passage Mr. Taylor says, '*Stewards of the mysteries of God* (1 Cor. iv. 1.) is the title which Paul arrogates to himself and his colleagues in imposture; the very identical and unaltered title of the pagan hierophants, privy councillors of God!' (p. 72.) With regard to the latter part of this assertion, I cannot discover the smallest evidence that this phrase of the apostle, or any one resembling it, was ever given to the heathen priests or hierophants. Yet, if it had been, no blame would have been involved: for it is the *sense* of a term or clause that we are to consider, and the sense here is clearly the reverse of any pretence to privileged secrecy, or any other artful contrivance. In every place of the New Testament, in which the word *mystery* occurs, it has a meaning perfectly opposite to that which belonged to the heathen mysteries. They were secret communications, made in the deep recesses of caverns and interior cells of temples, accompanied with terrifying ceremonies; and the initiated person was bound by the most dreadful oaths, never to divulge them. Paul and his colleagues had no secrets of either doctrine or action. Their whole system of religion was open to universal examination. They 'walked not in craftiness, nor handled the word of God deceit-

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nant-sacrifice is yet alive.' *Paraphrase:* 'For, where a covenant is made, it is requisite, according to the customs of the nations, that the covenant-sacrifice suffer death. Only by the corpses of animals and their bodies deprived of life, does a covenant become legally valid: but, so long as the mediating sacrifice of consecration is not slain, it is not yet valid, and either of the two parties who made the covenant, may change his mind and retract.' *Annotation:* 'I translate διαθήκη, *covenant*; for it is the allusion of the discourse, that, in ancient times, solemn covenants were made by the blood of animal sacrifices.'"

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fully; but, by the MANIFESTATION OF THE TRUTH, commended themselves to every man's conscience in the sight of God.' They never use the term *mystery* in any other sense than to denote a fact or doctrine, which had been before unknown or imperfectly apprehended, but which was now disclosed or explained. The word translated *steward* signifies an agent for a superior, an administrator of domestic or other business; and the sense of the passage under consideration, as given by the best German scholars in Biblical criticism, is this: 'Let no person attribute to us a higher authority or rank than that of faithful servants, acting under the commands of Christ our only Master and Lord, for the purpose of communicating those truths which men could never have known, had not God condescended to reveal them.' (Deduced from Michaelis, Rosenmuller, Schleusner, and Pott.) I have taken this interpretation from German critics, because Mr. T. affects to have a peculiar regard for that description of writers; of whom, however, it is evident that he knows very little.

In the same spirit of defiance to rational evidence, he adverts to many other passages, putting upon them a construction which tramples upon all the principles of critical interpretation; and then triumphing in his own wrong. Some of these he avowedly derived from the late Mr. Evanson's 'Dissonance of the Four generally received Evangelists;' though they had been answered by Dr. Priestley in his 'Letters to a Young Man, part ii,' not to urge that their assumptions had been sufficiently precluded by many previous writers. One of his artifices is to take figurative terms *literally*, in violation of all reason and common sense; that he may put a meaning ridiculous, or palpably false upon selected passages. In opposition to his distortions, I shall merely hint at the principle of just interpretation, in the chief of the passages which he has abused; appealing to the reader's impartial judgment upon the reasonableness and evidence of their application: for the limits I have prescribed do not allow me to enter into the full explications.

Matt. xi. 12. The distinguished German critics, Schleusner and Kuhnol, have shown from Hesychius, Philo, Josephus, and other authors, that βιάζεσθαι and ἁρπάζειν are used in the sense of *earnestly desiring and seeking:* so that the meaning is, 'From the time that John explained the nature of the gospel dispensation and invited men to accept its blessings, this declaration of truth and grace is eagerly received, and vast multitudes are, as it were, pressing forwards to the enjoyment of these benefits.'

Matt. xvi. 18. The word *church* (ἐκκλησία) denotes the whole class

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or body of persons who should, in any period of time, believe and obey the religion that should be taught by the Messiah: a sense of the word which, so far from indicating an origin later than the epoch to which we ascribe the writing of the gospels, was employed by the Greek translators (the Septuagint) of the Old Testament, long before the Christian era. See Psalm xxii. (lxx. 21.) 22.

Matt. xviii. 17. Here the same word occurs in its more simple and usual meaning, an *assembly*, a *company* of persons who could meet in one place for conversation and deliberation. This acceptation also was familiar to the Grecian Jews long before the time of Christ. It is found in the Septuagint: Deut. xviii. 16; xxiii. 1; 1 Samuel xix. 20.

Matt. xix. 12. The misunderstanding of this text was a part of the errors of the Encratites: but it is absurd to suppose that they or their errors produced the text. The sense and design of the passage is well expressed in Dr. Priestley's Paraphrase: "What you propose in order to avoid the inconveniencies attending the married state, when there happens not to be a thorough good liking between the parties, (namely, not to marry at all,) is more than can be expected of all persons, though it is not so with respect to some. For some have little or no inclination to marriage, and therefore may be said, in a figurative sense, to be eunuchs from their mother's womb; as others are actually eunuchs by the wanton cruelty of men; while others, like myself, will devote themselves to a single life, in order to be free from worldly incumbrances, and to devote themselves more entirely to the service of religion; which, though not generally advisable, may be expedient in time of persecution. In this case, let every person act as he shall find himself able to do, and as he shall judge to be best upon the whole.

Luke ii. 1. iii. 1. The historical accuracy of these dates has been shown by many critical and chronological writers, among whom Dr. Lardner is pre-eminent.

John xiv. 2. Because in the Byzantine Greek, μονὴ was applied to a *monastery*, this brilliant critic would have us conclude that the gospel of John, which here uses that word in its proper sense of *mansion* or *abode*, was written in a lower age, after the monastic life was foisted in among degenerate Christians. Now μονὴ occurs in its proper meaning, in Polybius, and in 1 Maccabees, vii. 38; both authors of the second century, before the Christian era: why then might it not have been used by a genuine writer, eighty or ninety years after that era? By the same clever sort of reasoning it might

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be maintained that the works attributed to Thucydides, Xenophon, and Demosthenes, were written by monks in the middle ages; because we find, in those works, *leaders* and *presidents* called ἡγούμενοι, and that word was used, in the lower Greek, to designate the *priors* or *abbots* of monastaries.

He is pleased also to say, that in Matt. vi. 7. μὴ βαττολογήσητε should have been translated '*Don't speak like Battus*—Battus being a talkative and foolish poet, as modern as you please.' That the verb βαττολογεῖν, which signifies *to use lavish and unsuitable expressions*, was formed in allusion to some person named Battus, is sufficiently probable. Suidas mentions a poet of that name, distinguished for dull and tedious verses, full of repetitions: but it is utterly unknown at what time he lived, nor have we the least reason for imagining that he did not live before the age to which we attribute the composition of the gospel of Matthew. On the contrary it is extremely probable that Ovid (who died almost twenty years before the crucifixion of Christ) alludes to him, when he introduces a Battus, as a man in the habit of *repeating his words* for a perfidious purpose (*Metamorphoses*, lib. ii. v. 702.) There was also a Battus whose history is given by Herodotus, describing him as remarkable for *drawling and stammering*. (*Melpomene*, cap. 153—158.) The expressive word in question might possibly have been derived from this person. At all events, there is not the shadow of reason for imagining that this word did not exist in, and even before, the first century of the Christian era.

Further to prop up what this pretender calls 'the modernism' of the New Testament, he is pleased to say, 'Our English version egregiously protestantizes, whereby the really monkish character of the original is concealed from vulgar suspicion. One of the ten reasons which Chillingworth gives for turning Papist, was 'Because the Protestant cause is now, and hath been from the beginning, maintained with gross falsifications and calumnies; whereof the prime controversy-writers are notoriously and in a high degree guilty.'' (p. 63.) Now I will not impute to Mr. T. the ability to contradict this, from his own knowledge. I believe him to be perfectly innocent of any critical acquaintance with the early Protestant versions of Luther, Tyndale, le Fevre d'Etaples, Olivetan, and others; and that as little knows he of the grossly unfair character (so striking a contrast in this respect to the Protestant translations) of the Roman Catholic Rhemish version. But I cannot acquit him of deliberate fraud in another respect. With Chillingworth's great work before his eyes,

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he selects one of the sophisms which that eminent man enumerates, as having once *imposed upon* himself; and passes by the author's own answer, which is given in the immediate sequel. It is also important to be observed, that the sophism is not speaking of the Scriptures particularly, or alluding to any 'falsifications' in citing or translating them; except so far as they may be supposed to be included, in a general accusation of dealing untruly in the quoting or representing of written documents. The charge, whether it be just or unjust, refers to citations from all and every sort of authors; not the sacred writers merely or chiefly, but the fathers, the scholastic divines, the canon jurists, and above all, the controversial men of the sixteenth century. To this general allegation Mr. Chillingworth returns the general answer; '*Iliacos intra muros peccatur et extra.* Papists are more guilty of this fault than Protestants. Even this very author, in this very pamphlet, hath not so many leaves as *falsifications and calumnies.*' (*Chillingworth on the Religion of Protestants;* Pref. p. 23. ed. 1638.)

Mr. T. affirms that 'the general ignorance of the four evangelists, not merely of the geography and statistics of Judea, but even of its language, their egregious blunders, which no writers who had lived in that age could be conceived to have made, prove that they were not only no such persons as those who have been willing to be deceived have taken them to be; but that they were not Jews, had never been in Palestine, and neither lived in or at any time near to the times to which their narratives seem to refer. The ablest German divines have yielded thus much.' p. 63.

These confident statements proceed either from extreme ignorance or from a more depraved principle. The worst of the 'German divines' (allowing that term to mean the anti-supernaturalist biblical critics) would reject these assertions with indignation and abhorrence. Even Paulus, Wegscheider, Eckermann, and others, who endeavor to explain the miraculous phenomena upon natural principles, and Eichhorn, who was too nearly allied to them, maintain the authenticity of the gospels, the integrity of their authors, the real occurrence of at least the principal facts, the supremely excellent character of Jesus and his apostles, and the claims of Christianity upon the obedient reception of mankind, as an institution derived *mediately* from God for the most holy and benevolent purposes. I know not a single German writer upon these subjects, who is held in the least estimation by his learned countrymen, of whom what Mr. T. asserts is in any degree true; excepting it be Dr. Bretschneider, of Gotha, with

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regard to *only* the gospel of John; and of him I shall speak presently. Perhaps Mr. T. has imagined, that the numerous hypotheses which have been advanced, upon the *literary origin* or *materials of composition* of the first three gospels, imply a rejection of those gospels, or some of them, from the estimation of genuineness, authenticity, and credibility. But he does not at all understand the subject. That there were some previous materials, containing narratives and discourses of Jesus, which have been severally embodied by Matthew, Mark, and Luke, is demonstrable from internal evidence, and is plainly recognized in Luke's preface. This subject is familiar to biblical scholars; but all the varieties of hypothesis that have been invented, (whether assuming a single primitive document, or several; whether regarding those documents as Syro-Chaldaic, or as Greek; as merely oral or as written; and whatever theory of complication be adopted;) bring out *the same general result:* namely, that *the matter* of those original fragments IS COMPRISED in the fuller, and more perfect narratives of our three evangelists; that those documents, therefore, ceased to be circulated, being *superseded by incorporation* with the larger histories; that these three larger histories *were composed by the persons whose names they bear;* and that, as the apostles and those other primitive teachers who had been personal disciples of Jesus, were gradually removed by death, so that oral statements from the eye-witnesses became less and less attainable, *these written relations*, together with the *apostolic epistles*, *were received* by Christians, throughout Judea and other countries, *as the accredited and faithful depositories* of the apostolic testimony."*

Thus have we dilated largely on the testimony borne to the genuineness of the New Testament Scriptures, and we have shown in their true light the wretched shifts to which a certain class of Infidels have to resort to support their hopeless cause. We have dwelt upon this subject so lengthily not merely because of the importance of the subject and the abundance of the testimony, a small tithe of which only has been produced, but chiefly because many of the facts are little known; the works in which they are contained not being within the reach of the generality of readers, in consequence of which, while the Infidel can readily command the very small amount of information necessary to enable him to sneer, or to assert, many sincere Christians are destitute of the weapons of defence.

The abundance of testimony which can be adduced in support of

* Dr. J. Pye Smith's Answer to the Manifesto.

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the genuineness and credibility of the New Testament Scriptures, may be estimated from the fact, that the learned and laborious Lardner has devoted eight large octavo volumes to the elucidation of this subject, and yet the theme is not exhausted. We have said not a word of the evidence to be drawn from the books themselves, of that which is afforded by the Jewish writers, or of the testimony given by the numerous classes of heretics, who, in the early ages of Christianity, abounded both in the east and the west, and who were ever opposed to those who received the unadulterated word of the apostles, and their fellow-laborers. But we have confined the examination, 1st. To the evidence of some of those whose names have come down to us as the most celebrated and virulent enemies of Christianity; and while these men could not enter the inner sanctuary, to behold its beauty and its glory, nor yet could comprehend the conduct in life, and the bearing in death, of those whose faith was opposite to their own, yet their testimony is in perfect accordance with Scriptural history, and of itself, sufficient to establish the genuineness of our sacred books beyond the possibility of a doubt; and 2nd. To the evidence of some of those to whom the sacred writings were addressed, and to whom they were committed to be handed down from generation to generation; and the result has been, that those who believed in the truth of the Scriptures, and, as must be acknowledged, were the most competent judges, have given a full and positive testimony to the genuineness of the New Testament Scriptures; and that having been proved, the whole question, as to the external evidence, is virtually settled. Nevertheless, that the weapons of Infidelity may be wrested out of the hands of its votaries, and that a profound reverence for the sacred writings may be fixed in the mind of the honest enquirer, in the next chapter we will continue to trace out the steps of our great argument.

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CHAPTER III.

GENUINENESS, AUTHENTICITY AND CREDIBILITY OF THE NEW TESTAMENT SCRIPTURES.

In the New Testament we have four distinct and circumstantial histories of the author of the Christian religion, written by four different persons. Two of these were apostles, and the other two were the disciples of Jesus Christ; one of them after the death of Christ was the companion of the apostle Paul, and the other of the apostle Peter. Also the acts of the apostles after they had received their great commission as recorded by Luke. Besides these histories, we have twenty-two separate epistles, fourteen of which were written by Paul; nine of them were addressed to seven Christian churches, the members of which had at one time been Jews or heathens. One of these churches was in Rome, another in Ephesus, and the others in various parts of Greece; the first in the capital of the world, the second surrounded by the worshipers of the goddess Diana, and the others in the different cities of a nation celebrated for learning and wisdom. Two of the other epistles of Paul were addressed, one to Timothy, the other to Titus, both eminent ministers of the Gospel of Christ. Another epistle he addressed to his countrymen, the Hebrews, wherever scattered over the world, and the last was addressed to Philemon, a member of the church at Colosse. We have also besides these, one epistle of the apostle James, two of Peter, three of John, and one of Jude. And last of all, the Book of Revelation of Jesus Christ, written by John, in which the spirit of prophecy concludes as it began the testimony of Jesus, and commits the charge to the history of the world, ultimately to confirm that testimony. All the writers of these books refer to one great subject. They all unfold one grand system, professedly a Revelation from God to man by Jesus Christ. And, as has been abundantly proved, all these books were written by the persons to whom they are ascribed, and published soon after the introduction of Christianity into the world. The question now to be decided is, Do these books bear the marks of authenticity, or do they bear those of imposture? In other words, Is the record credible?

In the examination of this question, the proper course to pursue is to enquire, How do we ascertain the credibility of other historical writings? We take up Hume's history of England; Robertson's

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history of America; Bota's history of the United States; and we enquire, Do these histories, and the character of the writers, furnish satisfactory proof of trust-worthiness? Are the principal facts in them supported by proper testimonies? These questions lead to the proper evidence of the truth and fidelity of a narrative. In the same way, then, we proceed to examine the credibility of the New Testament, omitting, however, for the present their divine authority and inspiration, which will be taken up in their proper order.

The question then is, Are the Christian writers deserving of entire credit in their narrative, or did the facts they relate occur? Their genuineness has been already proved, which is a very strong argument for their credibility. "It is very rare," says Hartley, "to meet with any authentic works of the historical kind in which the principal facts are untrue. Men who, in the presence of their countrymen, publish to the world grave historical works, can have no hope of being read if they falsify the principal facts of their narrative; all that such possibly could expect would be disgrace and reprobation." If Hume or Robertson had falsified the principal facts of their histories, none would have believed their writings; but they would have been overwhelmed with shame and disgrace. Had Bota in his history of the United States, falsified the principal facts in his history, many of which occurred within the memory of thousands living in this country, when he wrote, he would have been viewed by all as insane; and his work would have instantly sunk into perdition, for the facts which really occurred were calculated to excite the deepest interest, and to awaken prejudices from one end of this Union to the other. Within the memory of man new modes of thinking have been introduced, and old habits have been broken up, the results of these facts. How much more is this remark applicable to the books of the New Testament, the writers of which were eye-witnesses of the facts they detail during the age in which they transpired; and also, published them for the establishment of the Christian religion, in the face of all mankind, foes as well as friends. These writings then, being genuine and authentic, *are credible*. The main facts they detail occurred.

Further, if the narratives of the New Testament be genuine, the principal facts therein narrated being very extraordinary, and prominent, and their number being very small, prove their credibility. It is not with the narratives of the New Testament, as with the histories already referred to, which treat of long, and difficult, and remote scenes of secret negociations and complicated events. But they record a very few principal facts, in an extremely brief period of time,

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which were so notorious, of such unspeakable importance, so immediately and deeply affecting the pursuits, the feelings, and the destinies of men, that it was utterly impossible for an imposition to have been practised.

Six or seven great and prominent events comprehend the whole. 1st. A very extraordinary person, called by the authors of these books the Son of God, is wonderfully born into the world. 2nd. He performs a series of most wonderful works, wrought, as the writers say, before the eyes of a multitude of people. 3rd. He lives a holy and beneficent life. 4th. He is violently put to death by crucifixion. 5th. He rises from the dead; and 6th. The Holy Ghost descends. These few facts constitute the platform upon which the apostles went forth to promulgate the Gospel, and to change the religion of mankind; consequently to subvert all established customs and habits, and universally to introduce new modes of thinking and acting. They announced to the Jews, their countrymen, not a new religion, but a development and completion of the revelation made by the ministry of Moses and the prophets; but differing from that in some respects, and still more from the views which the Jews generally entertained of it. To all the other nations of the earth these men proposed a new religion. They announced to them a new God, (for although he had for ages been worshiped by the Jews, yet to the other nations of the earth he was known only by vague report,) who claimed the exclusive possession of divinity, and required to be worshiped without a rival. And whilst the apostles and their fellow-laborers were employed in this most arduous and stupendous work, they wrote and published the events already stated to the world, and before the eyes of those who had witnessed them. With such a design it was morally impossible that the apostles and their fellow-laborers, if they really wrote these histories (as I have abundantly proved they did) would have falsified a few facts, and have awakened such an intense interest.

Further, these men proposed to the Jews that they should receive the person thus referred to as the long expected Messiah; but they looked for a mighty conqueror, who should appear in all the pomp and splendor of an earthly monarch, and who should deliver them from the dominion of the Romans. Such was not the character of the Messiah of the apostles. He was a man of obscure birth and humble rank in life; his doctrine was spiritual, his actions were of the most peaceful nature, he avoided worldly honors. Instead of encouraging his countrymen to revolt against the Romans, and assert their independence, he taught them to submit to the established go-

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vernment, and, after a short course of contradiction and suffering, he died upon a cross. There was not one trait of his character which corresponded with the prevailing hope of a mighty conqueror, and a splended temporal monarch. But this is not all. They were required not only to adopt new opinions, but new practices; to renounce the religious institutions which had obtained in the nation for upwards of fifteen hundred years, and to which they were most strongly attached, as distinguishing them from, and advancing them above all the other nations of the earth; and which they not only held sacred, but as recommending them to the favor of God. They were required to forsake the temple and the altar, with all their splendid and pompous services; and they were to submit to see the Gentiles invested with the same privileges, and to regard them in every respect as their equals. Can it be supposed that the apostles could have demanded of the Jews, to embrace a religion which necessarily led to such important changes and costly sacrifices, if they themselves had not been conscious that the facts which constituted the footing upon which they made such demand, had not occurred before the eyes of those of whom they made this demand? Had these men falsified the facts, the immediate consequences of their dishonesty would have been shame and disgrace, without accomplishing one single object.

The Infidel objects that the Jews rejected all the demands of the apostles and their fellow-laborers, that they treated them with scorn, and persisted in their unbelief. This, however, furnishes no argument against the credibility of the narratives of the New Testament; for many thousands of the Jewish people abandoned the religion of their fathers, and believed in Jesus. Many of these, no doubt, had been eye-witnesses of the facts related, and all of them had it in their power to verify the truth of those facts by conversation or correspondence with spectators of them. Their conversion is a strong additional confirmation of the veracity of the apostles, and by their transition from Judaism to Christianity they have furnished the Infidel with the very evidence of which he professes to be in search.

The Infidel may reply, that if the facts related had occurred, the whole Jewish nation would have received the testimony, and believed in Jesus. This reply betrays a want of a correct knowledge of the workings of the human heart; and the Infidel has lost sight of the deeply wounded pride of the nation, which felt itself disgraced by the loss of its independence, of the arrogance of its peculiar claims to the favor of the Almighty, of their insolent contempt for the people of other countries, and their scorn that they should be admitted to an

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equality with themselves in the honor and benefits of a Revelation from heaven.

The Infidel has forgotten that the doctrines of Christ, and his apostles, blasted all their anticipations of a great prince, who was to deliver them from the power and subjection of their enemies—that it was calculated to gall and irritate and disappoint them, to mortify their national vanity, to alarm the jealousy of an artful and interested priesthood, and that it scandalized the great body of the people by professing to raise men of all nations to a level with themselves, even those whom the habits and prejudices of their country had led them to view under all the disgrace and ignominy of outcasts. The Infidel forgets that bitterness, and resentment, and wounded pride lay at the bottom of much of the opposition manifested by the Jewish people against Christianity. In the New Testament we see repeated examples of their outrageous violence, which is confirmed by the testimony of many other writers. In the history of the martyrdom of Polycarp, already given, it is stated that the Gentiles and Jews inhabiting Smyrna, in a furious rage, and with a loud voice cried out, "This is the teacher of Asia, the father of the Christians, the destroyer of our gods, who teaches all men not to sacrifice nor to worship them." They collected wood and the dried branches of trees for his pile, and it is added, "the Jews also, according to custom, assisting with the greatest forwardness." It was not a conviction that the facts related by the apostles were false that lay at the bottom of the opposition of the Jewish people to Christianity, as is evident from the fact that their numerous acts of hostility carry on them all the marks of passion, of fury and resentment. The strength of conviction is not in proportion to the *quantity of evidence presented*, but to the quantity of evidence *attended to* and perceived in consequence of that attention. Attention is a voluntary act, and prejudice can turn the attention of the mind from that which might laud it in a painful and humiliating conclusion.

But to proceed: As already stated, to the Gentiles the writers of the narratives of the New Testament proposed a new religion and a new God. Of the person who was the founder of this religion, they had never before heard; the character in which he was exhibited was very strange, and at the first view very unintelligible, for being ignorant of the divine law, and the extent of their own guilt and depravity, they had no expectation, and they felt no necessity of a Spiritual Saviour. The doctrines connected with his person, and work, and the general scheme of Christianity, no doubt, appeared to them ex-

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travagant, unphilosophical and false. The system of duties enjoined would also appear to them very objectionable. Of some of them they had no idea, and others they viewed with the utmost contempt, being at war with all their previous views and opinions. Again; this new religion must have been so adverse to that they were called upon to abandon, that the persons who first embraced it would not only be despised for their fickleness and credulity, and sneered at for their singularity, but thereby the hatred of zealots and bigots would be incurred, the suspicion and jealousy of the higher powers would be excited, and they would be subjected to that punishment which might be deemed necessary to check this new innovation.

By what means did the discourses of the apostles and their written records which have been transmitted to us, obtain credit among men, who not only could have no predisposition in favor of this religion, but who, from all their previous habits and methods of thinking, and from the circumstances by which they were surrounded, must have felt a strong prejudice against it? Certainly nothing short of evidence the most clear, convincing, and overwhelming, could have effected so wonderful an achievement. These people must have believed in the credibility of the narratives, they must have been thoroughly convinced that the facts already stated did occur. This is a satisfactory solution of the problem, how the books and the religion taught in them came to be received; but it is impossible to explain the fact upon any other hypothesis. If those who lived in that age, were convinced of the truthfulness of the apostles, it is not surprising that they should embrace the system of religion which they taught. But, if they were not thus convinced, how were they persuaded? Let the Infidel answer. Will he assert, that on a certain occasion, a set of men became Christians, no man can tell why, and laid their heads together to palm an imposition on the world? This reminds us of the Indian supposition that the earth rests upon an elephant, and the elephant stands upon a tortoise, but what the tortoise stands upon we are left to conjecture. The witnesses, says the Infidel, were Christians, therefore their testimony is not to be relied upon; but, pray, what made them Christians?

Let us now enquire into the characters and circumstances of those men who testify of Jesus Christ. In a court of law, the weight of testimony is judged by the character and circumstances of those who depose it. The judge, or the jury, as the case may be, examine the testimony itself; they enquire whether the unerring signs of veracity are apparent in it; whether there is that honest consistency in its dif-

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ferent parts which are the sure marks of truth. They enquire into the moral character of the witnesses, whether their moral conduct is such as affords a pledge that their sincerity may be relied upon; whether they were in a situation to know the real truth; whether their temporal interests, their previous prejudices and habits, throw any light upon the motives by which they are governed in their testimony.

Let us apply these tests to the witnesses in the present case. We have twelve separate witnesses; nay, we have three more, Mark, Luke and Paul, making fifteen witnesses. Of these, eight composed and published writings, which were read and examined by their contemporaries, both friends and foes, in every part of the Roman world, and far beyond the bounds of that empire; and, in the testimony they give, they all agree, especially to that great fact, that Jesus Christ rose from the dead.

In respect to their knowledge of the facts, they are competent witnesses. During the period of the public ministry of Jesus Christ, his conduct and acts were open to the inspection of all, for he taught openly throughout all the region of Judea, and in secret he did nothing. Besides the multitude of the witnesses of his acts, and the disciples who followed him, among whom, in all probability, were Mark and Luke, the twelve apostles were specially chosen to be always with him; and from his words and actions, as they were heard and seen by themselves, they decided concerning his claims to be the Messiah. They were associated with him in private, and in public; wherever he went they went, and so constantly were they required to attend upon him, that he was not to be left, even in order that a son might go and bury his father. If it be disputed that Mark and Luke were among the number of the seventy disciples, there can be no dispute that they were associated with the apostles, and that the one was upon terms of intimacy with Peter, and that the other accompanied Paul in his journeyings, so that they must have had access to the best sources of information, viz: the apostles themselves. Paul, although at the beginning a persecutor, and not one of those who witnessed the acts of Jesus during his public ministry, testifies that he also had seen Jesus, and when on his way to Damascus.

These men, therefore, are competent witnesses, for with the exception of Paul (and perhaps of Mark and Luke,) they are the persons styled by the imperial apostate the '*objects*,' who accompanied Jesus all the time he went in and out among them, beginning at the baptism of John, until the day in which he was taken up from them. Therefore, our enemies themselves being judges, their qualification and fit-

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ness for such an office elevates them to the highest rank as witnesses. As Luke affirms of himself, they had from the first, perfect understanding of all things that were most surely believed amongst Christians. John, who wrote one of the narratives, certainly knew that he had familiarly conversed with Jesus of Nazareth; that he had seen him raise the dead, heal the sick, and cast out devils; that he saw him fall into the hands of his enemies; that he witnessed his crucifixion. He certainly knew that he saw him wounded in the side with a spear, and that he saw the effusion of blood and water, concerning which, being so material a circumstance, he adds: "He that saw it bears record, and he knoweth that he saith true," that is, that was a case in which he could not possibly be deceived. He certainly knew that he saw Jesus after his resurrection, and that he handled his body that he might be certain it was not a mere phantom. All these things he must have known; and he himself says: "That which was from the beginning, which we have heard, which we have looked upon, and our hands have handled of the word of life."

If Plato be considered a competent witness of the life of Socrates, his master, with whom he was familiarly conversant; Dr. Boswell of that of his friend, the great moralist, Johnson; colonel Eaton of that of his friend, general Andrew Jackson, surely it must be admitted, that the evangelists were competent witnesses of the life and actions of their Lord and Master Jesus Christ.

These witnesses were not enthusiasts or fanatics. Such persons labor under the influence of a blind credulity, in consequence of which, they imagine themselves the peculiar favorites of Heaven; their religious systems abound in disorder and contradiction; their expressions are obscure and absurd, and they require implicit credence on grounds vain and delusive. But such characteristics cannot be discovered in the writings of the apostles and evangelists. Their faith in Christ was the result of rational conviction, not upon internal persuasion alone, but in the irrefragable evidence of clear and stupendous miracles, addressed to their senses. They do not, like enthusiasts, act from the dictates of passion and imagination. Their readers are not required to believe, because they believe; but to confirm the truth of their mission and their doctrine, they appeal to facts, arguments, and miracles. These convinced their contemporaries, and they produce the same effect at the present day. Their discourses on morals and religion then were, and now are, the most noble, rational, and satisfactory ever witnessed by mankind. The utmost harmony exists through every part of the religious system

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they inculcate. It is true there are some *seeming* discrepancies in some of the collateral circumstances related by them, a proof that they did not copy from each other; but in all essential and important matters they entirely agree, and their histories and doctrines are perfectly accordant. The epistles, though written at different times, in distant countries, and addressed to various communities and individuals, never contradict each other, but without the exception of a solitary expression, they all exhibit the utmost harmony and unity of design. While they inculcate sincere, fervent, and heart-felt piety to God, they at the same time enjoin the strictest equity to men, and the most active and diffusive benevolence. While they place peculiar stress upon internal purity and sincerity, every civil relation, and social duty is taught in the clearest manner and enforced in the strongest language.

Therefore, it is morally impossible that these men could have been enthusiasts or fanatics. Independently of all other considerations which have been adduced, this is evident from their style alone. The style of fanatics is always arrogant and violent, but that of the sacred writers is stamped with soberness, impartiality and self possession; and it is worthy of special remark, that there is not one note of exclamation throughout the whole history, which is the more striking when we consider how extraordinary and heart-rending was their theme. The following beautiful illustration of their calmness and self-possession is given by Gaussen, "Could you find upon earth," says he, "a man capable of relating the assassination of his mother, with the calmness, the sobriety, the self-possession which distinguish that four-fold history of the evangelists, relating the punishment of that Jesus whom they loved more than any mother is loved, more than life is loved; of that Jesus whom they adored, of that Jesus whom they had seen prostrate in Gethsemane, then betrayed, forsaken, led to Jerusalem with his hands bound, and finally nailed and naked upon the cross, while the sun withdrew his light, while the earth was rent, and while he who was raising the dead was himself reduced to the state of the dead?" This indicates more than freedom from fanaticism—supernatural direction.

These witnesses were men of sound mind, and their testimony related to facts requiring nothing more than that their minds should be sane and honestly used. The events to which they testify did not happen in a distant region, or before their birth, and concerning which they might have received false information; but the facts they related, they themselves had witnessed. They saw diseases healed,

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the dumb made to speak, the power of hearing given to the deaf, the lame made to walk, the maimed, or those who wanted a limb, made whole or *perfect*, and the dead raised to life. The nature, the number and the publicity of the wonderful events witnessed by them, wholly preclude the possibility of their having labored under a mental delusion. But to argue this point further is unnecessary, for the man who could read their writings, and infer from them that these witnesses wanted common sense, would thereby prove that he himself is destitute of it.

They relate the events at the spot where they occurred, and before the multitudes who witnessed them. What happened at Jerusalem they relate there, and the events which they represent as having occurred are of the most public character, referring to a person whose fame had filled the country, and involving a charge against the rulers of the nation. All this they do in the presence of the very multitude before whose eyes they took place. Thus, Peter, on the day of Pentecost, addressed the vast multitude then assembled, in the following language: "Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God *among you* by miracles, and wonders, and signs, which God did by him in the midst of you, *as ye yourselves also know;* Him, being delivered by the determinate counsel and foreknowledge of God, *ye have taken, and by wicked hands have crucified and slain:* Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it." * Again, the same apostle says to the inhabitants of Jerusalem: "The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus; whom *ye* delivered up, and denied him in the presence of Pilate, when he was determined to let him go. But *ye* denied the Holy One, and the Just, and desired a murderer to be granted unto you; and killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses:" † Nay, to their faces they charged the judges who had condemned Jesus, with being his murderers. "And Annas the high priest, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high priest, were gathered together at Jerusalem. And when they had set them (Peter and John) in the midst, they asked, By what power, or by what name have ye done this? Then Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel, if we this day be examined of the good deed done to the

* Acts ii. 21—23. † Ib. iii. 13—15.

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impotent man, by what means he is made whole; be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom *ye crucified*, whom God raised from the dead, even by him doth this man stand here before you whole."* Thus they relate the events frequently, and at all times, with the most undaunted boldness, and in the presence of their enemies.

Their writings indicate that these witnesses were men of sterling integrity; for simplicity, honesty, and good faith shine most conspicuously throughout their whole testimony. They wrote, not to obtain fame, but through necessity, and for the further spread of the Gospel. In their writings we find no preparation of events; no artful transitions or connections; no reflections on past actions or the authors of them; no apologies; no encomiums; no digressions. They never consider how this or that action may affect their own reputations, or appear before mankind. But they recount the facts with great simplicity, just as they happened, and without evincing the smallest solicitude whether they will appear credible or not—they leave them to speak for themselves and their great Author. If their readers will not credit their testimony, there is no help for it—they tell the truth, the whole truth, just as it happened. With the greatest honesty they record their own failings; the dullness of their apprehensions; their unbelief; their emulations; their disputes; the rebukes they brought upon themselves; their disgraceful flight and cowardice; the treachery of one of their own number, and the denial of his Master by another. The honesty and sterling integrity of Peter is worthy of special remark, exhibited in the aggravated circumstance of the cock crowing thrice, before he was brought to a proper sense of the crime he had committed in denying his Lord, and which was recorded by Mark under the eye of the penitent apostle.

Their integrity further appears from their freely stating circumstances concerning their Master by no means calculated to enhance his glory, but to expose him to the contempt of prejudiced and inconsiderate men. They do not conceal the fact that his country was considered infamous; that the circumstances of his parents were low; that his birth and education were mean, and his life indigent; that when he appeared in his public ministry, his fellow-townsmen and his kindred despised and rejected him; that he was accused of sabbath-breaking, blasphemy, and sedition; that the rulers, the scribes, and the pharisees disowned his pretensions and opposed him

* Acts iv. 6—10.

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continually; and that at last, by the united rage of the rulers and the people, he was publicly executed as the vilest of malefactors, with all imaginary circumstances of ignominy, scorn and abhorrence. Nor yet do they attempt to conceal the amazement and distress of spirit into which he was thrown by his sufferings, at which some of the heathens took the greatest offence; and against which, Infidels of the present day object, as conduct which was unworthy of one who claimed to be the Son of God. Had they been silent concerning these events, they never could have been known to their adversaries, who consequently could not have taken advantage of them. But these they have related with their minutest circumstances, which clearly proves their sterling integrity. Had they been impostors they would have labored to present their hero in the most favorable light, and would have been careful to have stated no facts which would have appeared disrespectful to him; or, at least they would have assigned some cause, in order to prevent any injurious impressions that might have arisen from what they narrated.

Their treatment of their enemies is another striking mark of their integrity. With the exception of Caiaphas, Annas, Pilate and the treacherous Judas, they mention the names of none of those who were concerned in the persecution and crucifixion of their Master (the mention of their names was indispensably necessary,) and of them they speak without resentment. In a word, the more closely their writings are examined the more clearly does the integrity of these witnesses appear.

It is evident from their writings that they were persons of great benevolence. Especially does this appear in their epistles, where we should most reasonably expect to find developments of their characters. These are sometimes addressed to particular and intimate friends, to whom the mind naturally opens itself with the greatest freedom. And it cannot be supposed that the traces of genuine and diffusive benevolence exhibited in their writings are counterfeit, for good men are consistent in virtue, as bad men are in vice; and the base hypocrisy which would have influenced them to forge a lie, would have appeared in pride, covetousness, ambition, sensuality, the love of dominion and selfishness. This brand Providence always puts upon imposture; but unblemished innocence is the seal of truth, and this stamps our sacred books.

That men of such characters would have basely and knowingly imposed upon mankind is a moral impossibility. If, however, the testimony of these men be false, as has been already shown, they could

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not have been mistaken in the evidence they gave, but knowingly and willfully they were false witnesses for God, and a false testimony they gave, not in one instance only, but in a thousand. Nay, their whole lives must have been continued scenes of perjury. Moreover, upon this supposition, their inhumanity was monstrous beyond description, for they deceived men in their most important interests, and persuaded them to venture their future happiness on the fidelity of one whom they knew to be an impostor, and who had justly suffered the penalty which his crimes deserved. Shocking as is the thought, if these men were false witnesses for God, they were the most abandoned miscreants that ever disgraced human nature, and they deserve the execrations of the whole human race, down to the latest generations. But, pray, what could have influenced them to act a part so base and cruel? If they propagated what they knew to be a falsehood, they evinced not only the greatest degree of guilt but of folly. Thereby, they made themselves accessory to the destruction of thousands, and all the calamities which befell their proselytes from their own time down to the present day on account of Christianity is fully chargeable to them. At their door lies the blood of thousands, and tens of thousands of honest and worthy persons, who, had it not been for them, would have been great blessings to society; and all this they did with their eyes open, for they themselves declared to their proselytes that their reward in this life would be persecutions, imprisonment, and death.

They could have expected neither gain nor reputation by the testimony they gave, but to be treated as the off-scourings of all things; and they must have foreseen that infamy and ruin would be the inevitable consequence of their imposture. For, the foundation of their scheme was, that Jesus of Nazareth, who was crucified at Jerusalem, by the Jewish rulers, was the Son of God; thereby they charged upon the highest court of their own country a most cruel and aggravated murder. In a word, they charged upon them the most enormous act of wickedness ever committed under the sun. When they brought this charge they could not but be assured that the rulers of Israel would exert all their power and influence to confute their testimony, and to bring them to condign punishment. Accordingly, they were villified as the most contemptible miscreants that ever lived, and shortly after they began to give their testimony one of them was stoned to death, another was beheaded, and most of the rest were scattered abroad into strange cities, where they were received with the greatest prejudice by their countrymen, and they and their pro-

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selytes were hated, reviled, persecuted, imprisoned, and put to death by the heathens, as disturbers of society, and the enemies of the gods.

But in defiance of all obstacles, and oppositions, they persevered in giving their testimony, and sealed its truth with their blood. Provided they were false witnesses, upon what principle can their conduct be accounted for? Let the Infidel answer. If in defiance of all the rules of evidence, he still maintain that these men testified to a lie, he only shifts the difficulty. For then a few illiterate fishermen, a tax-gatherer, and a tent-maker, belonging to a people by all the world deemed infamous, entered into a conspiracy to deceive the nations of the earth; and to secure the success of their imposture, they not only bound themselves to secrecy, and to the sacrifice of their lives; but without a solitary exception, to the very last, they remained true to their diabolical compact. And more wonderful still, their crusade against mankind was attended with the most triumphant success. For by the simple act of proclaiming a dead Jew, as the Lord of the universe, in the most enlightened age of antiquity, they dethroned the ancient heathen deities, to whom a blind adoration had been paid for many ages; subverted all the then existing institutions of the civilized world; introduced universally new modes of thinking and acting; placed their proselytes on the throne of the Cesars; and more wonderful than all, blessed mankind with a code of morals having upon it the stamp of divinity, and in every age of the world, the object of the wonder and admiration of all good men. This implies a miracle infinitely more stupendous than all that are recorded in the sacred Scriptures, for the Infidel himself must acknowledge, that it is in the power of God to raise the dead; but that such effects should proceed from such a cause is a moral impossibility.

Nothing is more evident than that if the testimony of these men had been false, they must have perished miserably, and their foolish cause must have died with them, without receiving the smallest credit. And every person of common sense must perceive that men of such excellent characters could not in the face of persecution and death, and before an enraged world, have persisted in proclaiming a falsehood, when they had only to hold their peace in order to enjoy tranquillity like other men. Therefore their conduct can only be accounted for on the supposition that they bore witness to the truth. So that this branch of the argument cannot be better closed than in the words of Dryden, which are so applicable to them, in connection with the writers of the Old Testament Scriptures—

"Whence but from heaven could men unskill'd in arts,

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In several ages born, in several parts,
Weave such agreeing truths? Or how, or why
Should all conspire to cheat us with a lie?
Unasked their pains, ungrateful their advice,
Starving their gain, and martyrdom their price."

SECTION I.

THE credibility, and truth of the facts and events related by the writers of the New Testament are verified in the most illustrious manner by civil history. The books were written, and the facts narrated in them were transacted during the reigns of Augustus, Tiberius, and the immediately succeeding Cesars Dr. Lardner, with great exactness, and at the expense of much labor and research, has collected from proper authorities, a great variety of important testimonies to the truth of the New Testament, which are contained in the first part of his Credibility of the Gospel History, and also in his Jewish and Heathen Testimonies. We will now present to the reader in an abridged form a few out of the many particulars contained in his elaborate work.

St. Matthew assures us that "Jesus was born in Bethlehem of Judea, in the days of Herod the king," Matt. ii.; whom St. Luke styles expressly "the king of Judea;" Luke i. 5. Herod was the son of Antipater, who had enjoyed considerable posts of honor and trust under Alexander Jannæus, and Alexandra his wife, and successor in the civil government of Judea, and their eldest son Hyrcanus, who was high priest in his mother's lifetime, and after her death, had the civil power also united in him.

Nicholas, of Damascus, says that Antipater was descended from one of the chief of the Jewish families that returned into Judea from Babylon. But Josephus makes no scruple to declare, that Nicholas said this only to flatter Herod, who came to be king of Judea; and that in truth he was an Idumean.

He died of a very painful and loathsome distemper; insomuch that, as Josephus says, "Some then pronounced it be a judgment of God upon him for his many impieties."

St. Matthew informs us, that Joseph, having been sometime in Egypt, by divine direction, "arose, and took the young child, and his mother, and came into the land of Israel. But when he heard that

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Archelaus did reign in Judea, in the room of his father Herod, he was afraid to go thither; notwithstanding, being warned of God in a dream, he turned aside into the parts of Galilee."*

By which words it is implied, not only that Archelaus succeeded Herod in Judea, properly so called; but also that his power did not reach over all the land of Israel, and particularly not to Galilee.

Josephus has informed us, that Herod, usually called the Great, by his last will and testament, which he made a little before his death, appointed Archelaus his successor in Judea, with the title of king; and assigned the rest of his dominions to Herod Antipas, and Philip, excepting only some small part, which he gave to his sister Salome. However, the disposal of all was left to the determination of Augustus. This will, the emperor ratified, as to the main parts of it. Archelaus was decreed successor to his father in Judea, and Idumea, with the title of ethnarch; but was not to have the title of king, till he should do somewhat to deserve it. Herod Antipas was appointed tetrarch of Galilee and Perœa; and Philip, of Trachonitis, and the neighboring countries.

If Joseph returned out of Egypt immediately after the death of Herod, no one will except against the propriety of the expression here made use of, that Archelaus reigned; for his father had in his last will appointed him his successor with the title of king. If this return out of Egypt be supposed not to have happened, till after the decree of Augustus was passed, by which Archelaus was forbid as yet to use the style of king; yet no just exception will lie against St. Matthew's phrase. For Josephus himself, who has given us an account of this limitation, calls Archelaus the king that succeeded Herod. He has used the verb, reigning, concerning the duration of his government; and what in one place he calls a tetrarchy, in another, he calls a kingdom.

Luke † says, that when "the word of God came to John, in the fifteenth year of Tiberius, Herod was tetrach of Galilee, and his brother Philip tetrarch of Iturea, and the region of Trachonitis." That is, they were then in possession of the same territories and titles, which were assigned them by their father's last will, and Augustus' decree. And it was the same Herod, tetrarch of Galilee, to whom our Saviour was sent by Pilate, when he was accused before him.

That Philip was tetrarch of Trachonitis, in the fifteenth year of Tiberius, we are assured by Josephus, who says, that "Philip the

* Matt. ii. 21, 22. † Luke iii. 1. ‡ Ibid. xxiii. 67.

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brother of Herod died in the twentieth year of Tiberius, when he had governed Trachonitis, and Batanea, and Gaulanitis, thirty-seven years." "And Herod continued tetrach of Galilee, till he was removed by Caligula, the successor of Tiberius."

Of this Herod some other things are related, namely, his marrying Herodias, and beheading John the Baptist. These are mentioned by several of the evangelists, Matt. xiv. 1—13; Mark iv. 14—29, Luke iii. 19, 20. Mark's account is: "For Herod had sent forth, and laid hold upon John, and bound him in prison, for Herodias' sake, his brother Philip's wife: for he had married her. For John said unto Herod, It is not lawful for thee to have thy brother's wife; therefore Herodias had a quarrel against him, and would have killed him, but she could not. For Herod feared John, knowing that he was a just man and an holy, and observed him. And when a convenient day was come, that Herod on his birth-day made a supper to his lords, high captains, and chief estates of Galilee; and when the daughter of the said Herodias came in and danced, and pleased Herod, and them that sat with him, the king said unto the damsel, Ask of me whatever thou wilt, and I will give it thee. And he swore unto her, Whatsoever thou wilt ask of me I will give it thee, unto the half of my kingdom." *

This unlawful marriage is recorded in Josephus: "About this time there happened a difference between Aretas, king of Petræa, and Herod upon this occasion. Herod the tetrach had married the daughter of Aretas, and lived a considerable time with her. But in a journey he took to Rome, he made a visit to Herod, his brother, though not by the same mother, for Herod was born of Simon the high-priest's daughter. Here falling in love with Herodias, the wife of the said Herod, daughter of their brother Aristobulus, and sister of Agrippa the Great, he ventured to make her proposals of marriage. She not disliking them, they agreed together at this time, that when he was returned from Rome, she should go and live with him. And it was one part of their contract, that Aretas' daughter should be put away."

Josephus speaks again of this marriage in another place, from which it appears that Herodias had a daughter by her first husband. She is generally supposed to be the person, whose dancing so much entertained Herod, the tetrarch. Giving an account of Herod's children and grand-children, he says: "Herodias was married to Herod,

* Mark vi. 17—23.

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son of Herod the Great, by Mariamne, daughter of Simon the high-priest. They had a daughter whose name was Salome, after whose birth, Herodias, in utter violation of the laws of her country, left her husband, then living, and married Herod the tetrarch of Galilee, her husband's brother by the father's side."

The daughter of the said Herodias, having received from Herod a solemn promise, confirmed by an oath, that he would give her "whatsoever she should ask of him," and she having withdrawn and advised with her mother,* "came with haste unto the king, and asked, saying, I will that thou give me by and by, in a charger, the head of John the Baptist." And immediately the king sent an executioner, and commanded his head to be brought: and he went and beheaded him in the prison, and brought his head in a charger, and gave it to the damsel, and the damsel gave it to her mother.

At the time of this event, it was common for princes to require the heads of eminent persons, whom they ordered for execution, to be brought to them, especially when there was any particular resentment.

We have an instance in Josephus, which follows the story of this marriage. Aretas was extremely provoked at the treatment of his daughter, and at length a war broke out betwixt him and Herod. A battle was fought, and Herod's troops were defeated. "Herod sent an account of this to Tiberius; and he resenting the attempt of Aretas, wrote to Vitellius to declare war against him, with orders, that if he were taken prisoner he should be brought to him in chains, and that if he were slain his head should be brought to him."

Agrippina, then wife of Claudius, and mother of Nero, who was afterwards emperor, sent an officer to put to death Lollia Paulina, who had been her rival for the imperial dignity. And Dio Cassius says, "that when Lollia's head was brought to her, not knowing it at first, she examined it with her own hands, till she perceived some particular feature, by which that lady was distinguished."

Josephus has represented Herodias as a woman full of ambition and envy, as having a mighty influence on Herod, and able to persuade him to things he was not of himself at all inclined to. It is on occasion of the emperor Caligula's advancing her own brother to the government of the countries that had belonged to their uncle Philip; and that not with the old title of tetrarch, which he had, but with the more honorable character of king. Upon this, "Herodias, sister of

* Mark vi. 25, 27, 28.

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Agrippa, wife of Herod, tetrarch of Galilee and Peræa, envied her brother's power, when she saw him in a more honorable station than her husband." The historian proceeds to relate, that she persuaded her husband to go into Italy, that he might obtain the same title. "He was averse at first; however at length she prevailed upon him to undertake the journey. But the emperor was so far from granting his petition, that upon some information he received concerning him, he took away from him the tetrarchy of Galilee, and gave it to Agrippa, the brother of Herodias, who had been the object of her envy; and moreover banished Herod to Lyons, in Gaul, whither this wife of his also followed him." Josephus concludes his account with this reflection; "This punishment did God inflict on Herodias for envying her brother, and on Herod for following the vain councils of a woman."

St. Luke has given us a very remarkable history. "Now about that time, Herod the king stretched forth his hands, to vex certain of the church. And he killed James, the brother of John, with the sword. And because he saw it pleased the Jews, he proceeded farther to take Peter also. Then were the days of unleavened bread."*

St. Luke calls this person Herod, by the family name; Josephus calls him Agrippa. He was grandson of Herod the Great. His father was Aristobulus, Herod's son by Mariamne, grand-daughter of Hyrcanus; and is the same person who has been already mentioned as brother of Herodias. St. Luke gives him the title of king, and relates several acts of sovereign authority done by him. He does not say expressly, that they were done by him at Jerusalem; but there are divers particulars in the relation, which plainly determine that to be the scene of action. For St. Luke observes, that when he took Peter, "then were the days of unleavened bread; and that he intended, after Easter, to bring him forth to the *people*." And that when Peter was out of prison, "and was come to himself, he said, (ver. 11.) Now I know of a surety, that the Lord has delivered me out of the hand of Herod, and from all the expectation of the *people of the Jews*. And when he had commanded the keepers to be put to death, (ver. 19.) he went down from Judea to Cæsarea, and there abode." A passage or two from Josephus will confirm the representation St. Luke gives of Herod's being king, and that of Judea.

It was by several steps that he was advanced to this dignity. His

* Acts xii. 1—3.

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first preferment was from Caligula, A. D. 37. "And sending for him to his palace, he (Caligula) put a crown upon his head, and appointed him king of the tetrarchy of Philip, intending also to give him the tetrarchy of Lysanias."

His next preferment was the addition, made by the same emperor, of the tetrarchy of Galilee, which had been mentioned already. The last was what follows: "Claudius by a decree confirmed to Agrippa the dominion which Caius (Caligula) had given him: adding also Judea, and Samaria, in the utmost extent, as possessed by his grandfather Herod. This he restored, as due to him by right of consanguinity; and moreover, added of his own, Abila, which had been Lysanias's, together with the country in mount Libanus."

Josephus therefore confirms the representation which St. Luke has given of Herod's sovereign power in Judea. This is worthy of our particular notice, because his three years' reign in Judea, the last of his life, was the only time in which Judea, properly so called, was not a Roman province, from the banishment of Archelaus, in the sixth or seventh year of the Christian era, to the year 66, when they revolted from the Romans.

St. Luke says, that having "killed James the brother of John with the sword; *because he saw it pleased the Jews*, he proceeded farther, to take Peter also." That it is very likely he should be moved by such a consideration as this, is evident from the character which Josephus has given of him. "Herod the Great, his grandfather," he says, "was continually obliging foreign states and cities by large bounties, but did very few things to gratify the Jews; whereas Agrippa was of a mild and gentle disposition, and good to all men; he was beneficent to strangers, but especially kind to the Jews his countrymen, and sympathized with them in all their troubles. For which reason also, he lived much at Jerusalem, observed the Jewish institutions, practised the purity they require, and did not let a day pass without worshiping God according to the law." Thus his zeal for the institutions and customs of the Jews, and his desire to oblige that people, very much confirm the account St. Luke gives of his forwardness in persecuting the disciples of Jesus.

What St. Luke adds concerning this person is a very extraordinary relation, and Josephus concurs with him in it. "And he went down from Judea to Cæsarea, and there abode —— and upon a set day, Herod, arrayed in royal apparel, sat upon his throne, and made an oration to them. And the people gave a shout, saying: It is the voice of a god and not of a man. And immediately the angel of the

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Lord smote him, because he gave not God the glory; and he was eaten of worms, and gave up the ghost."*

Josephus's words are these: "Having now reigned three whole years over all Judea, he went to the city of Cæsarea, formerly called Straton's tower. Here he celebrated shows in honor of Cesar, a festival having been appointed to be observed there at this time for his safety. On this occasion there was a vast resort of persons of rank and distinction from all parts of the country. On the second day of the shows, early in the morning, he came into the theatre, dressed in a robe of silver of most curious workmanship. The rays of the rising sun, reflected from so spendid a garb, gave him a majestic and awful appearance. In a short time they began in several parts of the theatre flattering acclamations, which proved pernicious to him. They called him a god, and entreated him to be propitious to them, saying, 'Hitherto we have respected you as a man; but now we acknowledge you to be more than mortal.' The king neither reproved these persons, nor rejected the impious flattery. Soon after this, casting his eyes upward, he saw an owl setting upon a certain cord over his head. He perceived it to be a messenger of evil to him, as it had been before of his prosperity, and was struck with the deepest concern. Immediately after this, he was seized with pains in his bowels, extremely violent at the very first. Then turning himself to his friends, he spake to them in this manner: 'I, your god, am required to leave this world; fate instantly confuting those false applauses just bestowed upon me; I, who have been called immortal, am hurried away to death. But God's appointment must be submitted to. Nor has our condition in this world been despicable; we have lived in the state which is accounted happy.' While he was speaking these words, he was oppressed with the increase of his pains. He was carried therefore with all haste to his palace. These pains in his bowels continually tormenting him, he expired in five days' time, in the fifty-fourth year of his age, and of his reign the seventh."

It is needless to make many reflections here. The reader's thoughts cannot but carry him to many points of agreement in these two relations. They agree, that this event happened at Cæsarea; St. Luke says it was upon a set day; Josephus, that it was upon the second day of the shows celebrated in honor of the emperor. The magnificence of Herod's dress is hinted at by St. Luke, and particularly described by Josephus. The flattery is exactly the same in both. But

* Acts xii. 19, 21—23.

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in two things, above all others, is the harmony of these accounts observable. First, the temper of mind with which Herod received this flattery. St. Luke says, "he gave not God the glory;" Josephus, "he neither reproved those persons nor rejected the impious flattery;" words that deserve particular notice in Josephus, because he had at times represented this Herod Agrippa as an extraordinary person, and free from the vices of his grandfather Herod; and indeed has endeavored to raise his character for lenity and goodness, beyond what is consistent with some other accounts. For Dio Cassius says, Agrippa was reckoned one of Caligula's advisers in his cruel and tyrannical measures.

Another thing in which this harmony is very considerable, is that according to St. Luke, "immediately the angel of the Lord smote him;" and Josephus assures us that these pains seized him in the theatre, before all the assembly, and that he apprehended a fatal necessity of speedily leaving this world. And when Josephus says, "these flattering acclamations proved pernicious to Agrippa," he plainly intimates, that his death was supposed to be a punishment for the approbation with which he received them.

Josephus informs us that Herod Agrippa left "behind him one son named Agrippa, then seventeen years of age, and three daughters; Bernice, who was married to Herod, her father's brother, being sixteen years of age; Mariamne and Drusilla, who were unmarried. The former was ten years old, and Drusilla six. Drusilla was contracted to Epiphanes, son of Antiochus, king of Commagene.

From the 23d and two following chapters of the Acts of the apostles, we learn that Felix was governor in Judea, and that Porcius Festus succeeded him; the truth of which is particularly attested by Josephus in divers parts of his history.

Concerning Felix, St. Luke has mentioned divers things beside his being governor, that well deserve our consideration. Whilst St. Paul was at Cæsarea, St. Luke says, "and after certain days, when Felix came with his wife Drusilla, which was a Jewess, he sent for Paul, and heard him concerning the faith in Christ." Acts xxiv. 24. This Drusilla is the youngest daughter of Herod Agrippa, as was shown just now. We have this account in Josephus, of her marriage with Felix.

"Agrippa having received this present from Cesar (viz. Claudius,) gave his sister in marriage to Azizus, king of the Emesenes, when he had consented to be circumcised. For Epiphanes, the son of king Antiochus, had broke the contract with her, by refusing to em-

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brace the Jewish customs, although he had promised her father he would. But this marriage of Drusilla with Azizus was dissolved in a short time, after this manner. When Felix was procurator of Judea, having had a sight of her, he was mightily taken with her; and indeed she was the most beautiful of her sex. He therefore sent to her Simon, a Jew of Cyprus, who was one of his friends, and pretended to magic; by whom he persuaded her to leave her husband, and marry him; promising to make her perfectly happy, if she did not disdain him. It was far from being a sufficient reason; but to avoid the envy of her sister Bernice, who was continually doing her ill offices, because of her beauty, she was induced to transgress the laws of her country and marry Felix."

Tacitus says, that whilst Felix was procurator of Judea, "he acted in a very arbitrary manner, and scrupled not at every kind of injustice." Josephus has recorded one instance of abominable villainy he was guilty of. "Jonathan the high priest often admonished Felix to correct his administration; for that otherwise he himself was in danger of the ill-will of the people, since he had desired the emperor to make him procurator of Judea. But he not being able to bear these frequent remonstrances, by a large sum of money corrupted an intimate friend of Jonathan's, who got him to be assassinated." His government was so irregular, that the Jews followed him with complaints to Rome after he had left the province; and it was owing to very powerful interest made for him at court, that he escaped the resentment of Nero.

All these above mentioned particulars from Josephus and Tacitus, may satisfy us, that when, Acts xxiv. 25, "Paul reasoned of righteousness, temperance (or chastity,) and judgment to come," his subjects were well chosen with respect to both his hearers; and that what St. Luke adds concerning Felix, that he, ver. 26, "hoped that money should have been given him of Paul, that he might loose him," is no calumny.

Some, indeed, may think it strange, that Felix should have had any hopes of receiving money from this prisoner, when it does not appear he had any estate; and he has intimated, that he was at times obliged to "labor, working with his hands" for a subsistence, 1 Chr. iv. 12; Acts xx. 34. But in answer to this, it has been observed by expositors, that Paul had told Felix, that "after many years" "he came to bring alms to his nation and offerings," Acts xxiv. 17. It is likely, therefore, that Felix imagined that the money had not been all distributed as yet, since Paul was apprehended within a few days after

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his coming to Jerusalem, ch. xxi. 27; xxiv. 11; or, at least, concluded he must needs be a person of some consequence, and have good friends.

Of Pontius Pilate, Dr. Lardner gives a number of notices by profane authors; we present the following: Philo, (a celebrated Jewish writer of Alexandria, who was cotemporary with the apostles) has given a long representation of Pilate's government, in the complaints which the Jews made to Pilate, upon his dedicating shields at Jerusalem. They tell him, "It was not the will of Tiberius, that any of their laws and customs should be violated: and Pilate was afraid that if they should send an embassy to Rome, they would discover to the emperor the many crimes of his administration, his taking of bribes, his extortions, his murder of innocent and uncondemned persons, and other cruelties." Here are the tokens of civil power, but much abused.

Treating of the motives which influenced Pilate to yield to the demands of the Jews, that Jesus should be crucified, Dr. Lardner says, "'The evangelists are unanimous in the account, that this sentence was pronounced only 'to content the Jews;' that is, either to secure the peace of the province, or to maintain his interest with the people, when he saw that nothing could satisfy or appease their rage but the death of Jesus. 'When Pilate saw that he could prevail nothing, but rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent from the blood of this just person; see ye to it. Then answered all the people and said, His blood be on us, and on our children. Matt. xxvii. 24, 25; Luke, xxiii. 24, 25; John, xix. 14—16.'

It will seem strange to some, that a Roman governor should have any inducements to comply with the demands of people, contrary to his own judgment and inclination. But he that considers the account we have of the principles and behavior of the Jewish nation at this time will be satisfied the evangelists have given a just and true representation of this transaction; and will be convinced, that a Roman governor, with all his authority, could not pass by any thing which they apprehended to be a breach on their religious constitution without hazarding the peace of his province. All this will not justify an unrighteous sentence; but that this was the case is plain.

We have seen that the high-priests pretended that Jesus had been guilty of blasphemy, in 'making himself the Son of God,' and that 'by their law he ought to die,' John xix. 7. And Pilate had had experience of their prodigious firmness and zeal for all the parts of

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their religion. There are two particular proofs they gave him of this, related by Josephus; the one on occasion of his placing the Roman ensigns in Jerusalem; the other upon his attempting to bring water into the city with money taken out of the sacred treasury. The former is related by Josephus thus: 'Pilate the prefect of Judea, sending his army from Cæsarea, and putting them into winter quarters at Jerusalem, brought the carved images of Cesar, which are on the ensigns, into the city, in violation of the Jewish laws, since our law forbids the making of any images. For which reason the former governors were wont to come into the city with ensigns destitute of those ornaments. Pilate was the first who set up images in Jerusalem; and he did it privately, the army making their entry in the night time. But as soon as the people knew it, they went in a vast body to Cæsarea, making earnest supplication for many days that the images might be removed. He not granting their petition, thinking it would be dishonorable to the emperor to do so, and they still persisting in their request to him; on the sixth day, having privately ordered his soldiers to their arms, he seated himself on his tribunal in the circus, near which he had placed his men, that they might be in readiness. And when the Jews came to him thither with their petition, his soldiers having, upon a signal given, surrounded them, he threatened them with immediate death if they did not give over their clamors, and return home. They then threw themselves on the ground, and offered their necks to the sword, and said, 'they could die much more easily than they could dare to do any thing contrary to the wisdom of their laws.' Pilate, surprised at their firmness in the observation of their laws, immediately gave orders for bringing back the images from Jerusalem to Cæsarea.' *

We have another attempt of Pilate's of the same nature, mentioned in the letter which Agrippa the elder sent to Caligula, as this letter is given us by Philo. In some particulars it has a great resemblance with the story Josephus has told, of Pilate's bringing the ensigns into Jerusalem, and in others it is very different from it; which has given occasion to some learned men to suppose, that Philo has been mistaken. (Vide Basnage, Ann. P. E. A. 27, n. 6.) For my own part, as I make no doubt but Josephus' account of the ensigns is true; so I think, that Philo also may be relied on for the truth of a fact he has mentioned, as happening in his own time in Judea; and, consequently, I judge them to be two different facts.

* Antiq. lib. xviii. cap. 4. sect. 1.

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Agrippa, reckoning up to Caligula the several favors conferred on the Jews by the imperial family, says: "Pilate was procurator of Judea. He, not so much out of respect to Tiberius, as a malicious intention to vex the people, dedicates gilt shields, and places them in Herod's palace within the holy city. There was no figure upon them, nor anything else which is forbidden, except an inscription, which expressed these two things, the name of the person who dedicated them, and of him to whom they were dedicated. When the people perceived what had been done, they desired this innovation of the shields might be rectified, that their ancient customs, which had been preserved through so many ages, and had been hitherto untouched by kings and emperors, might not now be violated. He refused their demands with roughness, such was his temper, fierce and untractable. They then cried out, Do not you raise a sedition yourself? Do not you disturb the peace by your illegal practices? It is not Tiberius' pleasure, that any of our laws should be broken in upon. If you have received any edict, or letter from the emperor to this purpose, produce it, that we may leave you, and depute an embassy to him, and entreat him to revoke his orders. This put him out of all temper; for he was afraid, that if they should send an embassy, they might discover the many mal-administrations of his government, his extortions, his unjust decrees, his inhuman cruelties. This reduced him to the utmost perplexity. On the one hand he was afraid to remove things that had been once dedicated, and was also unwilling to do a favor to men that were his subjects; and on the other hand, he knew very well the inflexible severity of Tiberius. 'The chief men of the nation observing this, and perceiving that he repented of what he had done, though he endeavored to conceal it, write a most humble and submissive letter to Tiberius. It is needless to say, how he was provoked, when he had read the account of Pilate's speeches and threatenings, the event showing it sufficiently. For he soon sent a letter to Pilate, reprimanding him for so audacious a proceeding, requiring also that the shields should be removed. And accordingly they were carried from the metropolis to Cæsarea, by the sea side, called Sebaste, from your great grandfather, that they might be placed in the temple there consecrated to him; and there they were reposited.' Philo de leg. ad. Cai. p. 1033, 1034." This explains what Pilate understood by that threatening speech of the Jews, in John xix. 12, "If thou let this man go, thou art not Cesar's friend." Pilate having committed many abuses, though he might be satisfied the acquitting of Jesus and setting him at liberty would not be deemed

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any crime, if the case was fairly stated; yet he might be unwilling to provoke the principal men of the Jewish nation to send Tiberius an account of his behavior on other occasions. This we may the more easily credit, not only because at all times the remonstrances of a province, were very much dreaded by the prefects, but because they were more especially so under Tiberius; who was very solicitous for the peace of his provinces, and had endeavored to secure them from the exactions of his officers. And it was for this reason, as he himself said, that he suffered the presidents to remain in the provinces for so long a time, because they all endeavored to enrich themselves, and the shorter time they staid in them, the more eager they were to improve it to that end.

Dr. Lardner also gives many striking evidences of the truthfulness of the evangelists, drawn from the agreement between their statements, and the customs which at that period obtained among the Jews and Romans. The reader is here presented with his remarks on the circumstances which attended the death and burial of the Lord Jesus Christ.

"Pilate having at length passed sentence on Jesus, and delivered him to be crucified, it will be proper next to consider what is said of an inscription put upon the cross. John xix. 19, 20, 'And Pilate wrote a title, and put it on the cross; and the writing was, *Jesus of Nazareth, the King of the Jews.*' This was the usual custom of the Romans, when any were condemned to death, to affix to the instrument of their punishment, or to order to be carried before them, a writing expressing the crime for which they suffered. And this writing was called in Latin, title, which word St. John has made use of. It will be sufficient to give an example or two of this in the margin.

St. John says, that this title was 'written in Hebrew, Greek and Latin.' And it was at this time usual at Jerusalem, to set up advertisements, that were designed to be read by all sorts of people, in several languages. Titus, in a message he sent to the Jews by Josephus, when the city was almost in his hands, and by which he endeavored to persuade them to surrender, says: 'Did you not erect pillars with inscriptions on them in the Greek and in our language, Let no one pass beyond these bounds?'

Every one must needs observe the scoffs and derisions our Savior met with. There are three or four instances recorded in the evangelists. One was whilst he was in the high-priest's house. 'Then did they spit in his face and buffeted him, and others smote him with the palms of their hands, saying, Prophesy unto us, thou

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Christ, who is he that smote thee?' Matt. xxvi. 67, 68; Mark xiv. 65. Pilate hearing our Lord was of Galilee, sent him to Herod; and before he was dismissed by him, 'Herod with his men of war, set him at naught, and mocked him, and arrayed him in a gorgeous robe.' Luke xxiii. 11. He was insulted and mocked by the soldiers, when Pilate ordered him to be scourged the first time, that by that lesser punishment, he might satisfy the Jews, and save his life, as is related by St. John xix. 1, 2. After Pilate had condemned him to be crucified, the like indignities were repeated by the soldiers, as we are assured by two evangelists: Matt. xxvii. 27—31; Mark xv. 16—20. 'And they stripped him, and put on him a scarlet robe, and when they had platted a crown of thorns they put it on his head, and a reed in his right hand; and they bowed the knee before him, and mocked him, saying: Hail King of the Jews. And they spit upon him, and took the reed, and smote him on the head.'"

These are tokens of contempt and ridicule which were in use at that time. Dio, among the other indignities offered to Sejanus, the favorite of Tiberius, (in whose reign our Saviour was crucified,) as they were carrying him from the senate-house to prison, particularly mentions this; "That they struck him on the head." But there is one instance of ridicule which happened so soon after this time, and has so great a resemblance with what our Saviour met with, that it ought to be set down here at length. Caligula, the successor of Tiberius, had in the very beginning of his reign given Agrippa the tetrarchy of his uncle Philip, being about the fourth part of his grandfather Herod's dominions, with the right of wearing a diadem or crown. When he was setting out from Rome to make a visit to his people, the emperor advised him to go by Alexandria as the best way. When he came thither he kept himself very private; but the Alexandrians having got intelligence of his arrival there, and of the design of his journey, were filled with envy, as Philo says, at the thought of a Jew's having the title of king. Many ways they showed their indignation—one was this: "There was one Carabas, a sort of distracted fellow, that in all seasons of the year went naked about the streets. He was somewhat between a madman and a fool, the common jest of boys and other idle people. This wretch they brought into the theatre, and placed him on a lofty seat, that he might be conspicuous to all; then they put a thing made of paper on his head for a crown, the rest of his body they covered with a mat instead of a robe, and for a sceptre one put into his hand a little piece of a reed which he had just taken up from the ground. Having thus given him

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a mimic royal dress, several young fellows with poles on their shoulders came and stood on each side of him as his guards. Then there came people toward him, some to pay their homage to him, others to ask justice of him, and some to know his will and pleasure concerning affairs of state; and in the crowd were loud and confused acclamations of maris, maris; that being, as they say, the Syriac word for lord, thereby intimating whom they intended to ridicule by all this mock show; Agrippa being a Syrian, and king of a large country in Syria."

Before our Saviour was led away to be crucified he was scourged. "Then released he Barabbas unto them; and when he had *scourged* Jesus, he delivered him to be crucified," Matt. xxvii. 26; Mark xv. 15. That it was the usual custom of the Romans, before execution, to scourge persons condemned to capital punishment, is evident from many examples recorded in ancient historians. I shall set down from them in the margin two or three instances in the original words. Accounts of the executions of persons generally ran in this form: "They were stripped, whipped, and beheaded, or crucified, according as the sentence was."

Another particular mentioned here is, that our Saviour bore his cross. John xix. 16, 17, "And they took Jesus and led him away; and he bearing his cross went forth." But he having been fatigued by a long examination and a double scourging, (as it seems,) they were obliged after he had gone a short way to put it upon another. "And they laid hold on one Simon, a Cyrenian; and on him they laid the cross that he might bear it after Jesus," Luke xxiii. 26; Mark xv. 21.

This was the constant practice among the Romans for criminals to carry their own cross; inasmuch that Plutarch makes use of it as an illustration of the misery of vice; "that every kind of wickedness produces its particular torment, just as every malefactor, when he is brought forth to execution, carries his own cross."

It appears from the evangelists that our Lord was crucified without the city. "And he bearing his cross, went forth to a place called the place of a skull, which is called in the Hebrew Golgotha," John xix. 17. "For the place where Jesus was crucified was nigh to the city," ver. 20. And the apostle to the Hebrews has likewise mentioned this circumstance; "Wherefore Jesus, also, suffered without the gate," Heb. xiii. 12.

This is conformable to the Jewish law, and to examples mentioned in the Old Testament; Numb. xv. 35, "And the Lord said

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unto Moses, The man shall surely be put to death; all the congregation shall stone him with stones without the camp," 1 Kings xxi. 13, "Then they carried him (Naboth) forth out of the city, and stoned him with stones, that he died." This was done at Jezreal, in the territories of the king of Israel, not far from Samaria. And if this custom was practised there, we may be certain the Jews did not choose that criminals should be executed within Jerusalem, the sanctity of which they had so high an opinion of, and which they were very zealous to preserve free from all ceremonial impurity, though they defiled it with the practice of the most horrid immoralities. It is possible indeed they might, in their sudden and ungoverned rage, a thing they were mighty subject to at this time, upon any affront offered to their laws or customs, put persons who thus provoked them, to death upon the spot, in the city, or the temple, or wherever they found them; but whenever they were calm enough to admit the form of a legal process, I dare say, they did not approve of an execution in the city.

And among the Romans this custom was very common, at least in the provinces. The robbers at Ephesus, which Petronius Arbitor mentions, were crucified by order of the governor of the province without the city. This was the custom likewise in Sicily, as appears from Cicero.

All the four evangelists have particularly mentioned our Saviour's burial; that "Joseph of Arimathea went to Pilate and begged the body of Jesus; then Pilate commanded the body to be delivered. And when Joseph had taken the body, he laid it in his own new tomb," Matt. xvii. 58—60; Mark xv. 45, 46; Luke xxiii. 50—53; John xix. 38—40. And it may be fairly concluded, the rulers of the Jews did not disapprove of it; since they were solicitous that the bodies might be taken down, and not hang on the cross the next day. John xix. 31, "The Jews, therefore," says St. John, "because it was the preparation, that the bodies should not remain on the cross on the sabbath-day, (for that sabbath-day was an high day,) besought Pilate that their legs might be broken, and that they might be taken away."

Burial was not always allowed by the Romans in these cases. For we find that sometimes a soldier was appointed to guard the bodies of malefactors, that they might not be taken away and buried. However, it seems that it was not often refused, unless the criminals were very mean, and infamous. Cicero reckons it one of the horrid crimes of Verres' administration in Sicily, that he would take money

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of parents for the burial of their children whom he had put to death. Both Suetonius and Tacitus represent it as one of the uncommon cruelties of Tiberius in the latter part of his reign, that he generally denied burial to those who were put to death, by his orders, at Rome. Ulpian, in his Treatise of the Duty of a Proconsul, says: "The bodies of those who are condemned to death are not to be denied to their relations;" and Augustus writes in the tenth book of his own life, that he had been wont to observe this custom; that is, to grant the bodies to relations. Paulus says, "that the bodies of those who have been punished, (with death,) are to be given to any that desire them in order to burial."

It is evident, therefore, from those two lawyers, that the governors of provinces had a right to grant burial to the bodies of those who had been executed by their order; nay, they seem to intimate that it ought not usually to be denied, when requested by any.

We may then depend upon it, that burial was ordinarily allowed to persons put to death in Judea. The law of Moses is express, that malefactors should be buried. Deut. xxi. 22, 23, "And if a man have committed a sin worthy of death, and he be put to death, and thou hang him on a tree, his body shall not remain all night on the tree, but thou shalt in any wise bury him that day, that thy land be not defiled." And the later Jews retained a reverence for this law. A body of the Idumeans having been let into Jerusalem by the zealots, in order to strengthen their party; after the mention of very great barbarities they had committed in the city and in the temple, Josephus gives their neglect to bury those whom they had murdered, as one of the strongest proofs of their wickedness. "They come," says he, "to such impiety, as to throw out men unburied, though the Jews had so great concern for burial, as to take down and bury before sunset those who were crucified by a legal sentence." Since burial was so strictly required by the Mosaic law, and was so agreeable to the sentiments and inclinations of the Jewish people, we have all the reason in the world to suppose it was seldom denied by the Roman governors in that country.

St. John says, chap. xix. 39, 40, "There came also Nicodemus, and brought a mixture of myrrh and aloes, about an hundred pound weight. Then took they (Joseph of Arimathea and Nicodemus) the body of Jesus, and wound it in linen clothes, with the spices, as the manner of the Jews is to bury." This may seem to some a large quantity of spices to be bestowed on a single body at its interment. And it has been made an objection by a modern Jew against the his-

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tory of the New Testament. And yet, according to St. Mark and St. Luke, Mary Magdalene and some other women, having observed the "sepulchre, and where the body was laid," went and "brought sweet spices, that they might anoint him. And on the first day of the week, early in the morning, they came to the sepulchre, bringing the spices which they had prepared," Mark xvi. 1; Luke xxiii. 55, 56; xxiv. 1.

But the largeness of this quantity will not surprise any who consider the Jewish custom; and that they were wont not only to embalm or anoint the body, but to lay it also in a bed of spices. It is said of Asa, 2 Chron. xvi. 14, "They buried him in the bed which was filled with sweet odors, and divers kinds of spices, prepared by the apothecary's art; and they made a very great burning for him." The Jews of this time seem not to have fallen short of their ancestors in this kind of expense; for Josephus, in the account of Herod's funeral procession, says, "The soldiery was followed by five hundred slaves and free-men bearing sweet spices." He mentions the same number in the War, and in the Antiquities. It is likely there were spices here for a burning, as well as for a bed to lay Herod's body in.

It is likewise objected by the same Jew, that the quantity of spices mentioned by St. John was a load for a mule, and therefore could not be carried by Nicodemus. One would not have expected such an objection from a reasonable creature, who might know it to be a very just, as well as common way of speaking, to ascribe to any person that which is done by his order or direction. St. John has made particular mention of Joseph and Nicodemus as present at the burial of Jesus. They were both of them men of substance, and may be supposed to have ordered the attendance of some of their servants on this occasion.

Josephus, in his Jewish Antiquities, takes the following notice of John the Baptist. "About this time," says Josephus, "there happened a difference between Aretas king of Petræa and Herod upon this occasion. Herod the tetrarch had married the daughter of Aretas, and lived a considerable time with her. But, in a journey he took to Rome, he made a visit to Herod, his brother, though not by the same mother. Here falling in love with Herodias, wife of the same Herod, daughter of their brother Aristobulus, and sister of Agrippa the Great, he ventured to make to her proposals of marriage. She not disliking them, they agreed together at that time, that when he was returned from Rome she would go and live with him. And it was one part of the contract, that Aretas' daughter should be put

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away. This was the beginning of the difference; and there being also some disputes about the limits of their territories, a war arose between Aretas and Herod. And in a battle fought by them Herod's whole army was defeated.

"But," says Josephus, "some of the Jews were of opinion that God had suffered Herod's army to be destroyed as a just punishment on him for the death of John, called the Baptist. For Herod had killed him, who was a just man, and had called upon the Jews to be baptized, and to practice virtue, exercising both justice toward men and piety toward God. For so would baptism be acceptable to God, if they made use of it, not for the expiation of their sins, but for the purity of the body, the mind being first purified by righteousness. And many coming to him, (for they were wonderfully taken with his discourses,) Herod was seized with apprehensions, lest by his authority they should be led into sedition against him; for they seemed capable of undertaking any thing by his direction. Herod therefore thought it better to take him off before any disturbance happened, than to run the risk of a change of affairs, and of repenting when it should be too late to remedy disorders. Being taken up upon this suspicion of Herod, and being sent bound to the castle of Machærus, just mentioned, he was slain there. The Jews were of opinion that the destruction of Herod's army was a punishment upon him for that action, God being displeased with him." *

In another passage of Josephus, which the opposers of Christianity (unable to resist its force) have affirmed to be spurious, we have his testimony to the character, miracles, and doctrine, of Jesus Christ. After relating a sedition of the Jews against Pontius Pilate, which the latter had quelled, he says, "At that time lived Jesus, a wise man, if he may be called a man, for he performed many wonderful works. He was a teacher of such men as received the truth with pleasure. He drew over to him many Jews and Gentiles. This was the Christ. And when Pilate, at the instigation of the chief men among us, had condemned him to the cross, they who before had conceived an affection for him, did not cease to adhere to him. For on the third day he appeared to them alive again, the divine prophets having foretold these and many other wonderful things concerning him. And the rest of the Christians, so called from him, subsist to this time." †

* Antiq. l. 18. cap. v. sect. 1.

† Of the genuineness of this passage, the learned Lardner is doubtful; but many equally capable of judging, hold the contrary opinion; and it does appear to the writer that Dr. Lardner's grounds of suspicion are not sufficient.

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The Jews have certain very ancient writings called the Mishna and the Talmud. The Mishna comprehends all the laws, institutions, and rules of life which, besides the ancient Hebrew Scriptures, the Jews thought themselves bound to observe. According to Prideaux, this work was published about A. D. 150. The Talmud is a commentary on the Mishna; there are two such, one called the Jerusalem, and the other the Babylonian Talmud; the former was published about A. D. 300, and the latter two hundred years later. The Mishna mentions Gamaliel, the great doctor of the law, who was Paul's teacher; but although it contains certain evident allusions to the Christians, it does not mention the name of Jesus Christ.

The Talmuds mention Jesus Christ; but, as might be expected from the prejudices of the Jews against him, they abound with notorious falsehoods. Here is an example having an evident allusion to the Nativity, "Upon a certain day, when several masters were sitting at the gate of the city two boys passed by before them; one of whom covered his head, the other had his head uncovered. Concerning him who, contrary to all the rules of modesty, had boldly passed by with his head uncovered, Eliezer said he believed he was spurious; R. Joshua said he believed he was the son of a woman set apart; but R. Akiba said he was both. The others said to Akiba, Why do you differ from the rest of your brethren? He answered that he would prove the truth of what he had said. Accordingly he went to the mother of the boy, whom he found sitting in the market and selling herbs. He then says to her, 'My daughter, answer me the question which I am going to put to you, and I will assure you of a portion of happiness in the world to come.' She answered, 'Confirm what you say with an oath.' Akiba then swore with his lips, but at the same time absolved himself in his mind. When he said to her, 'Tell me the origin of this your son?' Which she did, and confessed that it was as he had said. When he returned to his colleagues and told them the discovery he had made, they said, 'Great is Akiba, who has corrected the rest of the masters.'"

Notwithstanding this notorious falsehood and venomous blasphemy, the fruit of deep rooted malice, we gather from this passage two important facts: First, that with all their enmity, the Jews never attempted to deny the real existence of Jesus Christ. And secondly, that they were aware he claimed to be the Son of God. The estimate to be put upon their vile slander of the Virgin Mother, may be judged by what they say concerning Titus, who destroyed Jerusalem. "This is the impious Titus who blasphemed the Most High,

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even God himself. What did he do? He took a harlot into the holy of holies, and their lay with her; and he took a sword and cut the veils; at the same time there was a miracle, for blood burst out; he thought he had killed God himself. Well, what did he? He took the veils and made a sack of them, and then put into it all the vessels of the sanctuary, and put them in a ship that he might go and triumph in his city." This horrid story is amply refuted by Josephus, from whom it appears, that when Titus entered the temple, it was all in flames, and he neither was guilty of lewdness nor yet did he blaspheme the Deity. But if these wretches propagated such a foul calumny upon Titus, it is not surprising they should villify Jesus Christ, who was viewed by them as the author of all the calamities which befell their nation.

The Talmudical writings also relate the journey of Jesus Christ into Egypt, and do not deny that he performed numerous miracles. But they ascribe them to his having acquired the right pronunciation of the Shemmaphorish, the ineffable name of God, which according to them he stole out of the temple. They also attributed his miracles to magic, which he learnt in Egypt, and for the practice of which they say he was excommunicated. Their account of the manner in which he brought magical arts out of that country is sufficiently absurd. "He could not bring them away in writing, because the priests searched all at their going away, that they might not carry out magical arts to teach them to men dwelling in other countries:" therefore say they, "he brought them out in a cutting in his flesh." They also mention the death of Christ, but falsely say, that he was stoned and hanged; they say, "The tradition is, that on the evening of the passover, Jesus was hanged, and that a crier went before him for forty days making this proclamation: This man comes forth to be stoned, because he dealt in sorceries, and persuaded and seduced Israel; whosoever knows of any defence for him let him come forth and produce it. But no defence could be found; therefore they hanged him upon the evening of the passover. Ula said, his case seemed not to admit of any defence, since he was a seducer; and of such God has said, Thou shalt not spare him nor conceal him."*

It is unnecessary here to comment on the notorious falsehood contained in the statement that Jesus was hanged, further than merely to notice it; as the account of the evangelists is sustained by the most indubitable testimony, which will yet be dwelt upon at large.

* Deut. xiii. 8.

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These writings take the following notice of the apostle James. R. Akiba and Rabbi Eliezer are talking together; Eliezer says, "O Akiba, you have brought something to my mind. As I was walking on the High-street of Zipporis, I met one of the disciples of Jesus of Nazareth, whose name is James, a man of the town of Shechania. He said to me, 'In your law it is written, Thou shalt not bring the hire of a harlot.'* I did not make him any answer; but he added, and said to me, 'Jesus of Nazareth taught me the meaning: She gathered it of the hire of a harlot, and they shall return to the hire of a harlot.'† 'From an impure place they came, and to an impure place they shall return;' which interpretation, says Eliezer, did not displease me."

The following passage, while it shows the virulent temper of the Jewish doctors against Jesus Christ, seems to contain an acknowledgment of his power to work miracles, and that it was exercised by his disciples. "In the Gamera, upon Avoda, Sara, in Bereetha, it is said: No man may converse with heretics, nor receive medicines from them; though the disease be mortal and desperate. Of this there is an example in the son of Dama, nephew of R. Ishmael, by his sister; when he had been bit by a serpent, James of Shechania, a disciple of Jesus, came to heal him, but R. Ishmael would not allow it to be done. The son of Dama said to R. Ishmael: O Rabbi Ishmael, my uncle, let me be healed by him; I will allege a text out of the law which allows of it. But before he had finished all he would say, he expired. Then Ishmael pronounced this speech over him: Thou art happy, O son of Dama; for thy body has remained pure, and thy soul has gone pure out of it; and thou hast not transgressed the words of thy brethren." Thus the Talmudical writings, although they abound with virulent aspersions of the character of Jesus, of his mother, and of the Christians; yet acknowledge his miracles, his preaching, his sufferings, and his death as a malefactor.

Nor are the testimonies of heathen adversaries to Christianity, less explicit or less satisfactory than those already adduced. The ancient Romans carefully preserved the memory of all remarkable events, which happened in the city; and this was done either in their *Acts of the Senate*, or in the Daily Acts of the people, which were diligently made and kept at Rome. It was also customary for the governors of provinces to send to the emperor an account of remarkable transactions, that occurred in the places where they resided, which

* Deut. xxiii. 18 † Mic. i. 7.

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they preserved as the acts of their respective governments. In conformity with this usage, Pilate kept memoirs of the Jewish affairs, during his procuratorship, which were therefore called the Acts of Pilate. "Justin Martyr, in his first Apology, which was presented to the emperor Antoninus the Pious and the senate of Rome, about the year 140, having mentioned our Saviour's crucifixion, and some of the circumstances of it, adds: 'And that these things were so done, you may know from the acts made in the time of Pontius Pilate.'"

Afterwards, in the same Apology, having mentioned some of our Lord's miracles, such as healing diseases and raising the dead, he adds; "And that these things were done by him you may know from the acts made in the time of Pontius Pilate."

Tertullian, in his Apology, about the year two hundred, having spoken of our Saviour's crucifixion and resurrection, his appearances to the disciples, and his ascension to heaven in the sight of the same disciples, who were ordained by him to preach the Gospel over the world, goes on: "Of all these things, relating to Christ, Pilate, in his conscience a Christian, sent an account to Tiberius, then emperor."

In another chapter, or section of the same Apology, nearer to the beginning, he speaks to this purpose: "There was an ancient decree that no one should be received for a deity unless he was first approved of by the senate. Tiberius, in whose time the Christian religion had its rise, having received from Palestine in Syria an account of such things as manifested our Saviour's divinity, proposed to the senate, and giving his own vote as first in his favor, that he should be placed among the gods. The senate refused, because he had himself declined that honor. Nevertheless the emperor persisted in his own opinion, and ordered that if any accused the Christians they should be punished." And then adds: "Search," says he, "your own writings, and you will there find that Nero was the first emperor who exercised any acts of severity toward the Christians, because they were then very numerous at Rome."

We will now observe what notice Eusebius takes of these things in his Ecclesiastical History. "When the wonderful resurrection of our Saviour, and his ascension to heaven, were in the mouths of all men, it being an ancient custom for the governors of provinces to write to the emperor, and give him an account of new and remarkable occurrences, that he might not be ignorant of any thing; our Saviour's resurrection being much talked of throughout all Palestine, Pilate informed the emperor of it, as likewise of his miracles, which he had

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heard of; and that, being raised up after he had been put to death, he was already believed by many to be a god. And it is said that Tiberius referred the matter to the senate; but that they refused their consent, under a pretence that it had not been first approved of by them; there being an ancient law that no one should be deified among the Romans without an order of the senate; but indeed because the saving and divine doctrine of the Gospel needed not be confirmed by human judgment and authority. However, Tiberius persisted in his former sentiment, and allowed not any thing to be done that was prejudicial to the doctrine of Christ. These things are related by Tertullian, a man famous on other accounts, and particularly for his skill in the Roman laws. I say he speaks thus in his Apology for the Christians, written by him in the Roman tongue, but since translated into Greek. His words are these: "There was an ancient decree, that no one should be consecrated as a deity by the emperor, unless he was first approved of by the senate. Marcus Æmilius knows this by his god Alburnus. This is to our purpose, for as much as among you divinity is bestowed by human judgment. And if God does not please man, he shall not be God. And, according to this way of thinking, man must be propitious to God. Tiberius, therefore, in whose time the Christian name was first known in the world, having received an account of this doctrine out of Palestine, where it began, communicated that account to the senate; giving at the same time his own suffrage in favor of it. But the senate rejected it, because it had not been approved of by themselves. Nevertheless the emperor persisted in his judgment, and threatened death to such as should accuse the Christians." "Which," adds Eusebius, "could be no other than a disposal of Divine Providence, that the doctrine of the Gospel, which was then in its beginning, might be preached all over the world without molestation." *

The preceding testimonies are all calculated to exhibit the credibility of the New Testament writers in such a clear light as must convince every uncontaminated mind. In presenting those testimonies the difficulty has been, not to find what may be considered sufficiently convincing, but what to select out of the great abundance before us. When to the coincidence of the narratives with the history of their times, and the direct testimony to the existence, character, miracles, doctrines and death of Jesus Christ afforded by his enemies, we add the style of the writings, the argument will be complete.

* Lardner vol. vi. pp. 605—608.

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All who are versed in such subjects are agreed that the style or manner of writing is such as manifestly shows that the witnesses must have been born and educated in the Jewish religion. This evident from the words and phrases, the many allusions to the temp worship, the peculiar usages and sentiments of the Jews, and t prevalence of the Old Testament phraseology, not only in quotation but interwoven into the body of the writings. The style also prov that the writers were not of a superior rank and education than th writers are represented to have been. The style, especially of the gospels, is destitute of ornament; it presents no harmonious periods to charm the ear, no pompous expressions, no high sounding language, no false ornament of any kind. But it is evident that the witnesses were plain men, who honestly related what they knew, and made no attempt to adorn their narratives, but were intent upon things, not upon words. Paul's writings, (as the man himself differed from all the others, both in his attainments and circumstances,) differ from all the others. As might be expected from one born at Tarsus, educated at the feet of Gamaliel, and from a daring blasphemer converted into a bold advocate of the cross of Christ, his argumentation is that of a Jewish convert, confuting his brethren from their own writings; and in accordance with what can be readily gathered of his character from the writings of Luke, while he is often devoid of method, his arguments are irresistible. The character of John, though differing so widely from that of Paul, as impressed in his writings, is just such as might have been expected from the disciple whom Jesus loved; while the epistles of Peter exhibit the character of the once rash but now humble and penitent apostle. In a word, the more closely the writings of the New Testament are examined, the more clearly must the credibility of the writings appear; and when to this is added the collateral testimony, the argument is irresistible.

SECTION II.

NOTWITHSTANDING the overwhelming mass of testimony which has been adduced by friends and foes in support of the real existence of Jesus Christ, as the reader is apprized, a certain class of Infidels, in opposition to the force of evidence and of reason, maintain that Jesus Christ never did exist, but was merely a mythological personage. Therefore that their folly may be exhibited in its true light, we will

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now return, and take up the objections urged by their champion, and representative, Mr. Taylor; and again present what he calls the proofs which support the truth of his two last propositions.

"PROP. III. That the persons of whom they (the Scriptures of the New Testament) treat, never existed; Because, demoniacs, devils, ghosts, angels, hobgoblins, (see Acts xix. 15,) persons who had once been dead, who could walk on water, ride in the air, &c., such as Satan and Jesus Christ, are the persons of whom these Scriptures treat; and that such persons never existed is demonstrable: 1st. From the utter incongruity of such figments with the established laws of sound reason. 2ndly. From the total absence of all historical reference to their existence. And 3rdly. From innumerable passages of these Scriptures themselves, which fully admit the merely visionary hypostasis of their fabulous hero. (See Luke ix. 29; Mark ix. 2; Luke xxiv. 31; 1 John v. 6; and innumerable other passages, in perfect accordance with the true and genuine gospels of the most primitive Christians, which taught that he was ninety-eight miles tall and twenty-four miles broad; that he was not crucified at all; that he was never born at all; that by faith only we are saved, &c. &c., all equally indicative that Christianity had no existence at all, but was a matter of mere conceit, fancy or superstition, from first to last.)

PROP. IV. That the events which they relate never happened, is demonstrable (further than as a consequence of the preceding proposition) from the fact that some, many, or all of these events had been previously related of the gods and goddesses of Greece and Rome, and more especially of the Indian idol Chrishna, whose religion, with less alteration than time and translations have made in the Jewish Scriptures, may be traced in every dogma and every ceremony of the evangelical mythology."

Is it not passing strange that any man, who possessed the exercise of his reason, would have dared to insult the good sense of his readers, by this mass of impudence and misrepresentation, and does not every candid reader, in these unblushing falsehoods, behold another instance of the wretched shifts to which Infidels have to resort to deceive the ignorant and support their worthless cause? All that is contained in this mass of falsehood, has been already, in effect, fully answered. But that not a doubt may remain, we will take up, and reply to, this man's objections.

An abundance of testimony has already been adduced to prove that Jesus lived at the precise period asserted in the New Testament; and that immense multitudes, who had ample means of ascertaining

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whether the facts related did occur, embraced this religion, which rests upon those facts, and whose sacrifice of property, liberty, and life itself, amply prove the sincerity of their belief in those *not opinions, and ideas*, but *broad facts* of which their eyes and ears were the witnesses. But were we deprived altogether of testimony of this nature, and could all the books of the New Testament be blotted out of existence, still we have in the undoubted writings of ancient heathens and Jews, the decided enemies of Christianity, documents sufficient to establish all the primary facts on which the Christian religion rests. And putting out of sight all that has been already stated upon these subjects, in our preceding pages, we will now prove, that the earliest enemies of Christianity, who had on their side every advantage *except truth*, never attempted to deny the existence of Jesus Christ, or the leading circumstances of his history.

The first witness whose testimony we will adduce is Tacitus, the Roman historian, who lived during the apostolic age, and is highly celebrated for his love of civil liberty, and his philosophical sagacity; but swayed by the prejudices of heathenism, he treated the religion of Jesus Christ with contempt, regarding it as a modification of Jewish superstition, and taking no sufficient pains to obtain correct information concerning its doctrines and its practical influence.

After describing the conflagration which in the tenth year of Nero, (A. D. 64,) destroyed a large part of the city of Rome, the historian says: "But neither human assistance, nor the largesses of the emperor, nor all the atonements offered to the gods, availed; the infamy of that horrible transaction still adhered to him. To suppress, if possible, this common rumor, Nero procured others to be accused, and punished with exquisite tortures a race of men detested for their evil practices, who were commonly known by the name of Christians. The author of that sect (or name) was Christus, who in the reign of Tiberius was punished with death, as a criminal, by procurator Pontius Pilate. But this pestilent superstition, though checked for awhile, broke out afresh, not only in Judea, where the evil first originated, but even in the city (of Rome,) the common sink into which every thing abominable flows from all quarters of the world. At first those only were apprehended, who confessed themselves of that sect; afterwards a vast multitude were discovered by them; all of whom were condemned, not so much for the crime of burning the city, as for their enmity to mankind. Their executions were so contrived as to expose them to derision and contempt. Some were covered over with the skins of wild beasts, that they might be torn to pieces by dogs; some

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were crucified, while others, having been daubed over with combustible materials, were set up as lights in the night time, and thus burned to death. For these spectacles, Nero gave his own gardens, and, at the same time, exhibited there the diversions of the circus; sometimes standing in the crowd as a spectator, in the habit of a charioteer, and at other times driving a chariot himself; until at length, these men, though really criminal and deserving exemplary punishment, began to be commiserated, as people who were destroyed, not out of regard to the public welfare, but only to gratify the cruelty of one man." *

Tacitus here charges upon the Christians certain offences; it is well known that they consisted in nothing but their inflexible refusal to flatter the vices of the emperors and the nobles, or to join in the established idolatry, and the reigning licentiousness of the Roman people.

The next witness is Caius Suetonius Tranquillus, another Roman historian, who flourished in the reigns of Trajan and Adrian, about A. D. 120. In his life of the emperor Claudius, who reigned from A. D. 41., to A. D. 54., Suetonius says of him: "He banished the Jews from Rome, who were continually making disturbances, Chrestus being their leader." It is well known that the heathen people sometimes called the Jesus Christ, Chrestus; the probability is that the Jewish enmity against those who had embraced Christianity, produced certain disputes and disturbances which came to the ears of the emperor; and the meaning of Suetonius appears to be, that there were disturbances among the Jews and others at Rome, on account of Jesus Christ and his followers. It is very probable that "the Jews who were expelled from Rome were Christians, for the heathens viewed Christianity only as a modification of Judaism; and the first Christians being chiefly of the Jewish nation, were for some time confounded with the disciples of Moses, and participated in all the hardships that were imposed upon the Jews. That the tumults mentioned had their origin in the preaching of the Gospel, we may infer from the fact that the Jews were exceedingly firm and obstinate in their religious disputes, besides the preaching of the Gospel was peculiarly offensive to them. That the passage of Suetonius includes the Christians, is evident from what is said in Mark xviii. 1, 2, of Aquila, and his wife Priscilla, both of the Jewish nation, but professors of Christianity, "Paul departed from Athens, and came to Corinth; and

* Tacitus, Annal. lib. xv. c. 44.

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found a certain Jew named Aquila, born at Pontius, lately come from Italy with his wife Priscilla; because *that Claudius had commanded all Jews to depart from Rome.*"

Here then we have a confirmation of the truthfulness of Luke's writings, and a satisfactory testimony that there were Christians at Rome, during the reign of Claudius, only a very few years after the death of Christ. The same author, treating of the persecutions of the Christians by Nero says: "The Christians were proscribed; a sect of men of a new and magical superstition."

The next witness we will introduce is Martial, another heathen author, who flourished at Rome, during the reign of Nero. In the following passage he alludes to the persecutions of the Christians under that emperor. "You have, perhaps, lately seen acted in the theatre, Mucius, who thrust his hand into the fire. If you think such a one patient, valiant, stout, you are a mere senseless dotard. For it is a much greater thing, when threatened with *the troublesome coat*, to say, I do not sacrifice, than to obey the command, 'Burn the hand.'"

The troublesome coat or shirt of the Christians here mentioned, a cruelty which, as we have already learned from Tacitus, the Christians unjustly suffered, was made like a sack of paper, or coarse linen cloth, and having been first besmeared within and without with pitch, wax, rosin, sulphur, and such like combustible substances, or dipped all over in them, was put upon the person for whom it was appointed; and that he might be kept upright, the more to resemble a flaming torch, his chin was fastened to a stake fixed in the ground.

Seneca, whose death happened about a year after the fire at Rome, which was the occasion of the persecution of the Christians, seems to refer to that cruel death; for, describing the greatest cause of fear, he says: "Imagine here, a prison, crosses and racks, and the hook, and a stake thrust through the body and coming out at the mouth, and the limbs torn by chariots pulling adverse ways, and that coat besmeared and interwoven with combustible materials nutriment for fire, and whatever else beside these, cruelty has invented. It is no wonder, if, in such a case, fear runneth high, where the variety of evils is so great, and the preparation is so terrible."

The next and last witness whose testimony shall be adduced is Caius Plinius Cæcilius Secundus, better known by the name of Pliny the Younger. He flourished about the beginning of the second century, and was proprætor of the provinces of Pontus and Bithynia, under the emperor Trajan. Under Trajan a persecution of the Christians commenced A. D. 100, and in that remote country there was at

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that time vast multitudes of Christians, against whom, by the edicts of the emperor, Pliny had to use all manner of severity. But he, being a man of moderation and good sense, before proceeding to extremities, represented the case to Trajan, and received his commands concerning it. Here is the correspondence.

"Pliny, to the emperor Trajan, wisheth health and happiness:

It is my constant custom, sir, to refer myself to you, in all matters concerning which I have any doubt. For who can better direct me where I hesitate, or instruct me where I am ignorant? I have never been present at any trials of Christians; so that I know not well what is the subject-matter of punishment or of enquiry, or what strictness ought to be used in either. Nor have I been a little perplexed to determine whether any difference ought to be made upon account of age, or whether the young and tender, and the full grown and robust, ought to be treated all alike; whether repentance should entitle to pardon, or whether all who have once been Christians ought to be punished, though they are now no longer so; whether the name itself, although no crimes be detected, or crimes only belonging to the name, ought to be punished. Concerning all these things I am in doubt.

In the meantime I have taken this course with all who have been brought before me, and have been accused as Christians. I have put the question to them, whether they were Christians? Upon their confessing to me that they were, I repeated the question a second and a third time; threatening also, to punish them with death. Such as still persisted, I ordered away to be punished; for it was no doubt with me, whatever might be the nature of their opinion, that contumacy, and inflexible obstinacy, ought to be punished. There were others of the same infatuation, whom, because they are Roman citizens, I have noted down to be sent to the city.

In a short time, the crime spreading itself, even whilst under persecution, as is usual in such cases, divers sorts of people came in my way. An information was presented to me, without mentioning the author, containing the names of many persons, who, upon examination, denied that they were Christians, or had ever been so; who repeated after me an invocation of the gods, and with wine and frankincense made supplication to your image, which, for that purpose, I had caused to be brought and set before them, together with the statues of the deities. Moreover, they reviled the name of Christ, none of which things, as is said, they who are really Christians can by any means be compelled to do. These, therefore, I thought proper to discharge.

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Others were named by an informer, who at first confessed themselves Christians, and afterwards denied it; the rest said they had been Christians, but had left them, some three years ago, some longer, and one or more above twenty years. They all worshiped your image, and the statues of the gods; these also reviled Christ. *They affirmed that the whole of their fault, or error, lay in this, that they were wont to meet together, on a stated day, before it was light, and sing among themselves, alternately, a hymn to Christ as God; and bind themselves by an oath, not to the commission of any wickedness, but not to be guilty of theft, or robbery, or adultery; never to falsify their word, nor to deny a pledge committed to them when called upon to return it. When these things were performed, it was their custom to separate, and then to come together again to a meal, which they ate in common, without any disorder; but this they had foreborne since the publication of my edict, by which, according to your commands, I prohibited assemblies.*

After receiving this account, I judged it the more necessary to examine, and that by torture, two maid servants, which were called ministers. But I have discovered nothing beside an evil and excessive superstition.

Suspending therefore all judicial proceedings, I have recourse to you for advice; for it has appeared unto me a matter highly deserving consideration, especially *upon account of the great number of persons who are in danger of suffering; for many of all ages, and every rank, of both sexes likewise, are accused, and will be accused. Nor has the contagion of this superstition seized cities only, but the lesser towns also, and the open country.* Nevertheless it seems to me that it may be restrained and corrected. It is certain that the temples, which were almost forsaken, begin to be more frequented; and the sacred solemnities, after a long intermission, are revived. Victims likewise are every where bought up, whereas for some time there were few purchasers. Whence it is easy to imagine what numbers of men might be reclaimed, if pardon were granted to those who shall repent."

To the preceding letter the emperor Trajan sent the following reply.

"Trajan, to Pliny, wisheth health and happiness—

You have taken the right method, my Pliny, in your proceedings with those who have been brought before you as Christians; for it is impossible to establish any one rule that shall hold universally. They are not to be sought for. If any are brought before you and are con-

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victed, they ought to be punished; however, he that denies his being a Christian, and makes it evident in fact, that is, by supplicating to our gods, though he be suspected to have been so formerly, let him be pardoned upon repentance. But in no case, of any crime whatever, may a bill of information be received, without being signed by him who presents it; for that would be a dangerous precedent and unworthy of my government."

The letter of Pliny bears a noble testimony to the fortitude of the Christians in suffering, and to their steady perseverance in the faith of Jesus Christ. It also shews that their religion and morals were precisely such as are inculcated in the New Testament Scriptures. It likewise shews the great progress Christianity had made in a very short space of time, for, from this it appears, that seventy years after the disciples began to preach Jesus to the Gentiles, in the part of Asia where Pliny presided, which was at a great distance from Judea, there were great numbers of Christians in the cities, in the villages, and in the country.

Now we appeal to every candid reader, whether these memorials of antiquity do not of themselves furnish a triumphant refutation of the impudent falsehood of Mr. Taylor, when he asserts that Jesus Christ had no real existence, and that none of the events recorded in the New Testament did occur.

We cannot dismiss this subject without calling the attention of the reader to the testimony offered by these ancient memorials to the integrity of the early Christians, and consequently to the validity of their declarations, arising from the depositions of those who under the dread of torture and death renounced Christianity. If any of those who apostatized could have divulged a secret injurious to the cause which they had renounced, they certainly would have done so. To this they would have been urged by the strongest motives. For those who desert any cause are always eager to justify themselves by raising some reproach against the party which they have left.

Mr. Taylor, with his usual disregard of truth, asserts concerning the events recorded by the evangelists, that "some, many or all of these events, had been previously related of the gods and goddesses of Greece and Rome, and more especially of the Indian idol *Chrishna*, whose religion, with less alteration than time and translations have made in the Jewish Scripture, may be traced in every dogma, and every ceremony of the Evangelical Mythology." With regard to the crowd of false deities, which were objects of the ancient Greek and Roman idolatry, to the numerous and well known school-books,

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entitled Pantheons, and Mythological Dictionaries, and to their statements of the opinions and relations which had been taught by priests and poets, the reader is referred: as supplying a plain and ample refutation of Mr. Taylor's impudent falsehood.

As Mr. T. lays great stress upon the affinity which he asserts exists between the Indian idol Crishna, Krishna, or Krishnu; and as he dwells at large upon this subject in his Syntagma, Diegesis, and that most blasphemous and contemptible of all books, his Pulpit—it will be necessary to present this subject in its proper light. With an evidently malignant design he altered the spelling of the word CRISHNA to CHRISHNA, that so it might bear a closer resemblance to the sacred name of Jesus Christ. And in his impious works he asserts that the Hindoo *Crishna*, and the Latin *Christus*, are the same names, but owing to the peculiarity of each of the languages, with different terminations; Jesus Christ he styles our Chrish, and Crishna the Hindoo Chrish. But he concealed from his readers (what he could not but have known) that the *proper name* of the founder of Christianity was not CHRIST but JESUS. The former being the Greek translation of the Hebrew MESSIAH, which is not a proper name; but only an appelative describing the office and authority of our Lord and Saviour. He also conceals (what also he must have known) that Crishna signifies *Black and Blue*, as the reader will shortly see.

In none of the works which treat of Hindoo mythology, is this idol called *Chrishna*. In Mr. Moor's Hindoo Pantheon it is Krishna. In Rees's Cyclopœdia the same mode of spelling is adopted; but at the close of the article (Krishna) it is stated that the name of Krishna is variously written in European languages; Crishna, Cristna, Kristna, Krishna, Quixena, Kishen;" and by Mr. Ward, in his View of the History, Literature and Mythology of the Hindoos, it is written Krishnu.

For his willful and malignant alteration of the spelling of the word, Mr. Taylor received a public rebuke from Dr. J. Pye Smith, which called forth a reply that must stamp its author with infamy as a willful and malignant liar. It is contained in the following extract from his Syntagma.

"CHRISHNA. So is spelled the name of the favorite god of the Indian women, in the manifesto; but *Krishna*, or *Krishnu*, is the way in which the Doctor chooses to spell it; charging the manifesto writer with 'having altered the spelling of the word, apparently with the base design of giving it a closer resemblance to the sacred name of our divine Lord.' * * * * * *

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But here again, with all this cant, this severe charge of 'altering with a base design,' is brought against the writer of the manifesto, like all the other charges in this scurrilous answer, to cheat and bilk the reader out of the exercise of his impartiality, and to make his own falsehood slip down unperceived in the torrent of his invective against another. For, all the alteration in the spelling of the name, and consequently all the baseness and design of that altered spelling, happens to be his own. And his apparent design, too apparent, indeed, to be concealed, was, by altering the spelling, which he *has* done, and I have *not*, to suppress and keep back from observance, the close resemblance of the names of the idol of the Indian, and the divine Lord of the European women.

The spelling of the name in the *Asiatic Researches*, by Sir William Jones (the fountain-head, and first and highest authority, from which I quoted it) will be found to be, not *Krishna*, nor Krishnu, but as it is exhibited in the manifesto, CHRISHNA. Sir William Jones is, on all hands, admitted to be the most competently informed, and most learned investigator of this recondite subject; and in addition to his being on all hands admitted to be one of the most accomplished philologers and prodigies of intellectual acquirements that ever breathed, if not the *facile princeps* of the whole world, in these respects; *he* was also a sincere and ardent Christian. He expressly avows and maintains his conviction as a Christian, in so many words, 'the adamantine pillars of our faith cannot be shaken by any investigation of heathen mythology.' And in another passage, 'I, who *cannot help* believing the divinity of the Messiah, from the undisputed authority, and manifest completion of many prophecies, &c. am obliged, *of course*, to believe the sanctity of the venerable books to which that Sacred Person refers.'

Yet the words of Sir William Jones, this unquestionably first, highest and best authority on this subject are, and I pray the reader's observance, that I give even his spelling of the words: 'That the name of CHRISHNA, and the general outline of his story, were long anterior to the birth of our Saviour, and probably to the time of Homer, we *know very certainly*.' (Asiatic Researches, vol. i. p. 259.) I ask the reader then to direct his researches to those researches! I ask the Christian to say, whether he can suspect, that this Christian writer would have spelt the name CHRISHNA rather than Krishna, or Krishn*u*, with a base design of producing an apparent resemblance where there was none in reality? I ask his candor to decide whether this unquestionably sincere Christian would have spelt the name as he has done, without the most constraining evidence to determine his

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mind, that *that* was the essentially correct spelling? and whether, after his long residence in India, and laborious studies into the Asiatic mythologies, he would have spoken so positively, without having grounds and reasons for doing so, that are not to be yielded to the arbitrary conjectures or impudent denials of subsequent critics, of interested, crafty quibblers, who want to get out of it now at any rate, and who, smarting under the irresistible inferences which we have drawn; wish their own man at the ——, for having given us such good grounds for our inferences; and *now*, forsooth, that the spell tells against them, they won't give their prodigy of learning credit for knowing how to spell."*

What estimate will the candid reader place upon the character of this miscreant, who dares to trifle with the eternal destinies of his unfortunate readers, when it is proved that to betray his followers into a belief of his veracity, he makes a parade, with anxious minuteness, of citing the volume and the pages of Sir W. Jones' works only to deceive. In all the works of Sir W. Jones, and in the original Calcutta edition of the Asiatic Researches, the orthography is uniformly *not Chrishna*, but CRISHNA. Well, therefore, has it been remarked of this man, that his incessant use of trick and misrepresentation, marks not only a bad cause, but that the advocate is conscious of its badness.

That the reader may see for himself that this man utters falsehood with a face of brass, and that his blasphemously imputed identity between the Hindoo Krishna, or Crishna, and the Lord Jesus Christ, is without any real foundation, we will now place before him all that the learned Sir W. Jones has stated concerning this Hindoo idol, and contained in his essay on the gods of Greece, Italy, and India, in every instance giving the spelling of the word Crishna as given by the learned author.

"*Crishna* passed a life, according to the Indians, of a most extraordinary and incomprehensible nature. He was the son of Dé vací by Vasud' eva; but his birth was concealed through fear of the tyrant Cansa, to whom it had been predicted, that a child born at that time in that family would destroy him: he was fostered, therefore, in Mat-

* The audacity exhibited by Mr. Taylor, in this passage, can be accounted for, only on the ground that very few of his readers could have it in their power to detect his falsehood, as even in England, the works of Sir Wm. Jones are very scarce. The latest edition, a copy of which was with difficulty procured for the writer in London, was published A. D. 1807. As in this country not one in a thousand of Mr. Taylor's readers can obtain access to the work, and great stress being placed by many Infidels upon Taylor's assertions; this, it is hoped, will be a sufficient apology for presenting fairly and fully, all that Sir W. Jones has said upon the subject.

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hurá by an honest herdsman, surnamed Ananda, or Happy, and his amiable wife Yasoda, who, like another Pales, was constantly occupied in her pastures and her dairy. In their family were a multitude of young gopas or cowherds, and beautiful gopis or milkmaids, who were his play-fellows during his infancy; and, in his early youth, he selected nine damsels as his favorites, with whom he passed his gay hours in dancing, sporting, and playing on his flute. For the remarkable number of his gopis I have no authority but a whimsical picture, where nine girls are grouped in the form of an elephant, on which he sits and pipes; and unfortunately, the word nava signifies both nine and new or young, so that in the following stanza, it may admit of two interpretations:

taran' ijápuline navaballavi
perisadá saha célicutúhalát
drutavilamwitacháruvihárinam
herimaham hrídayéna sadá vahé.

'I bear in my bosom continually, that God, who, for sportive recreation, with a train of nine (young) dairy-maids, dances gracefully, now quick, now slow, on the sands just left by the Daughter of the Sun.'

Both he and the three Ramas are described as youths of pefect beauty; but the princesses of Hindostan, as well as the damsels of Ananda's farm, were passionately in love with *Crishna*, who continues to this hour the darling god of the Indian women. The sect of Hindoos who adore him with enthusiastic, and almost exclusive devotion, have broached a doctrine, which they maintain with eagerness, and which seems general in these provinces, that he was distinct from all the Avatars, who had only an ansa, or portion, of his divinity, while Crishna was the person of Vishnu himself in a human form; hence they consider the third Rama, his elder brother, as the eighth Avatar, invested with an emanation of his divine radiance; and in the principal Sanscrit dictionary, compiled about two thousand years ago, Crishna, Vásadéva, Góvinda, and other names of the shepherd god, are intermixed with epithets of Náráyan, or the Divine Spirit. All the Avatars are painted with gemmed Ethiopian or Parthian coronets; with rays encircling their heads; jewels in their ears; two necklaces, one straight and one pendant, on their bosoms, with dropping gems; garlands of well disposed many-colored flowers, or collars of pearls, hanging down below their waists; loose mantles of golden tissue or dyed silk, embroidered on their hems with flowers, elegantly thrown over one shoulder, and flolded like ribbands, across the breast; with brace-

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lets, too, on one arm, and on each wrist: they are naked to the waists, and uniformly with dark azure flesh, in allusion, probably, to the tint of that primordial fluid, on which Nárâyan moved in the beginning of time; but their skirts are bright yellow, the color of the curious pericarpium in the centre of the water-lily, where Nature, as Dr. Murray observes, in some degree discloses her secrets, each seed containing, before it germinates, a few perfect leaves: they are sometimes drawn with that flower in one hand; a radiated elliptical ring, used as a missile weapon, in a second; the sacred shell or left handed baccinum, in a third; and a mace or battle-axe, in a fourth; but Crishna, when he appears, as he sometimes does appear, among the Avatars, is more splendidly decorated than any, and wears a rich garland of sylvan flowers, whence he is named Vanamáli, as low as his ankles, which are adorned with strings of pearls. *Dark blue approaching to black*, which is the meaning of the word *Crishna*, is believed to have been his complexion; and hence the large bee of that color is consecrated to him, and is often drawn fluttering over his head: that azure tint, which approaches to blackness, is peculiar, as we have already remarked, to Vishnu; and hence, in the great reservoir or cistern at Catamándu, the capital of Nepal, there is placed in a recumbent posture a large well-proportioned image of blue marble, representing Nárâyan floating on the waters. But let us return to the actions of Crishna, who was not less heroic than lovely, and, when a boy, slew the terrible serpent Caliya with a number of giants and monsters: at a more advanced age, he put to death his cruel enemy Cansa; and, having taken under his protection the king Yudhisht'hir and the other Pandus, who had been grievously oppressed by the Curus, and their tyrannical chief, he kindled the war described in the great epic poem, entitled the Mahábhárat, at the prosperous conclusion of which he returned to his heavenly seat in Vaicontha, having left the instructions comprised in the Gita with his disconsolate friend Arjun, whose grandson became sovereign of India.

In this picture it is impossible not to discover, at the first glance, the features of Apollo, surnamed Nomios, or the Pastoral, in Greece, and Opifer in Italy, who fed the herds of Admetus, and slew the serpent Python; a god amorous, beautiful, and warlike: the word Govinda may be literally translated Nomios, as Cesava is Crinitus, or with fine hair; but whether Gopala, or the herdsman, has any relation to Apollo, let our etymologists determine. Colonel Vallancey, whose learned enquiries into the ancient literature of Ireland are highly interesting, assures me, that *Crishna* in Irish means the sun; and

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we find Apollo and Sol considered by the Roman poets as the same deity." *

This learned author further says: "In the mystical and elevated character of Pan, as a personification of the Universe, according to the notion of Lord Bacon, there arises a sort of similitude between him and Crishna considered as Náráyan. The Grecian god plays divinely on his reed, to express, we are told, etherial harmony; he has his attendant nymphs of the pastures and the dairy; his face is as radiant as the sky, and his head illumined with the horns of a crescent; whilst his lower extremities are deformed and shaggy, as a symbol of the vegetables, which the earth produces, and of the beasts who roam over the face of it. Now we may compare this portrait, partly with the general character of Crishna, the Shepherd God, and partly with the description in the Bhagavat of the Divine Spirit exhibited in the form of this universal world; to which we may add the following story from the same extraordinary poem. The nymphs had complained to Gasoda, that the child Crishna had been drinking their curds and milk: on being reproved by his foster-mother for this indiscretion, he requested her to examine his mouth; in which, to her just amazement, she beheld the whole universe in all its plenitude of magnificence." †

Sir W. Jones also says, "I am persuaded, that a connexion subsisted between the old idolatrous nations of Egypt, India, Greece, and Italy, long before they migrated to their several settlements, and consequently before the birth of Moses; but the proof of this proposition will in no degree affect the truth and sanctity of the Mosaic history, which, if confirmation were necessary, it would rather tend to confirm. The Divine Legate, educated by the daughter of a king, and in all respects highly accomplished, could not but know the mythological system of Egypt; but he must have condemned the superstitions of that people, and despised the speculative absurdities of their priests; though some of their traditions concerning the creation and the flood were grounded on truth. Who was better acquainted with the mythology of Athens than Socrates? Who more accurately versed in the Rabbinical doctrines than Paul? Who possessed clearer ideas of all ancient astronomical systems than Newton, or of scholastic metaphysics than Locke? In whom could the Romish church have had a more formidable opponent than in Chillingworth, whose

* Asiatic Researches vol. i. 374—378; or Sir W. Jones' works, vol. iii.
† Ibid, 384, 385.

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deep knowledge of its tenets rendered him so competent to dispute them? In a word, who more exactly knew the abominable rites and shocking idolatry of Canaan than Moses himself? Yet the learning of those great men only incited them to seek other sources of truth, piety, and virtue, than those in which they had long been immersed. There is no shadow then of a foundation for an opinion, that Moses borrowed the first nine or ten chapters of Genesis from the literature of Egypt; still less can the adamantine pillars of our Christian faith be moved by the result of any debates on the comparative antiquity of the Hindoos and Egyptians, or of any enquiries into the Indian Theology. Very respectable natives have assured me, that one or two missionaries have been absurd enough, in their zeal for the conversion of the Gentiles, to urge 'that the Hindoos were even now almost Christians, because their BRAHMA, VISHNU, and MAHESA, were no other than the *Christian Trinity*;' a sentence, in which we can only doubt, whether folly, ignorance, or impiety predominates. The three *powers*, *Creative*, *Preservative*, and *Destructive*, which the Hindoos express by the triliterial word *O'm*, were grossly ascribed by the first idolaters to the *heat*, *light*, and *flame* of their mistaken divinity, the Sun; and their wiser successors in the East, who perceived that the sun was only a created thing, applied those powers to its creator; but the Indian Triad, and that of Plato, which he calls the Supreme Good, the Reason, and the Soul, are infinitely removed from the holiness and sublimity of the doctrine, which pious Christians have deduced from texts in the Gospel, though other Christians, as pious, openly profess their dissent from them. Each sect must be justified by its own faith and good intentions; this only I mean to inculcate, that the tenet of our church cannot without profaneness be compared with that of the *Hindoos*, which has only an apparent resemblance to it, but a very different meaning. One singular fact, however, must not be suffered to pass unnoticed. That the name of CRISHNA, and the general outline of his story, were long anterior to the birth of our Saviour, and probably to the time of Homer, we know very certainly; yet the celebrated poem, entitled *Bhagavat*, which contains a prolix account of his life, is filled with narratives of a most extraordinary kind, but strangely variegated and intermixed with poetical decorations; the incarnate deity of the *Sanscrit* romance was cradled, as it informs us, among *herdsmen*; but it adds, that he was educated among them, and passed his youth in playing with a party of milkmaids. A tyrant, at the time of his birth, ordered all new born males to be slain; yet this wonderful babe was

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preserved by biting the breast, instead of sucking the poisoned nipple, of a nurse commissioned to kill him; he performed amazing, but ridiculous, miracles in his infancy, and, at the age of seven years, held up a mountain on the tip of his little finger; he saved multitudes, partly by his arms and partly by his miraculous powers; he raised the dead by descending for that purpose to the lowest regions; he was the meekest and best tempered of beings, washed the feet of the *Brahmans*, and preached very nobly, indeed, and sublimely, but always in their favor; he was pure and chaste in reality, but exhibited an appearance of excessive libertinism, and had wives or mistresses too numerous to be counted; lastly, he was benevolent and tender, yet fomented and conducted a terrible war. This motley story must induce an opinion that the spurious gospels, which abounded in the first age of Christianity, had been brought to India, and the wildest parts of them repeated to the Hindoos, who ingrafted them on the old fable of CESAVA, the APOLLO of Greece." *

Sir W. Jones was a firm believer in the truth and divine authority of the sacred Scriptures. But, such was his candor and love of truth that, if in the course of his researches into the history, antiquities, sciences, literature, and religion of the Asiatic nations, he, or any of his fellow-laborers in the same important undertaking, had made any discoveries unfavorable to the claims of the Scriptures as a Revelation from God, they would most certainly have been published to the world. This is evident from a number of passages in his writings. In the dissertation just quoted from, he holds the following language; "I who cannot help believing the divinity of the Messiah from the undisputed antiquity, and manifest completion of many prophecies, especially those of Isaiah, in the only person recorded by history, to whom they are applicable, am obliged, of course, to believe the sanctity of the venerable books, to which that sacred person refers, as genuine; but it is not the truth of our national religion, as such, that I have at heart; it is TRUTH itself; and if any cool unbiased reader will clearly convince me, that Moses drew his narrative through Egyptian conduits, from the primeval fountains of Indian literature, I shall esteem him as a friend, for having weeded my mind from a capital error, and promise to stand among the foremost in assisting to circulate the truth which he has ascertained."

In an address to the Asiatic Society, whose researches have just

* Asiatic Researches, vol. i. pp. 374—378; or see Jones' Works, vol. iii. pp. 391—395.

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been mentioned, treating of the result of their labors, he says: "We cannot surely deem it an inconsiderable advantage, that all our historical researches have confirmed the Mosaic account of the primitive world; and our testimony on that subject ought to have the greater weight, because *if the result of our observations had been totally different, we should nevertheless have published them.*" *

So far, however, from making such discoveries, the labors of this wonderful man, probably the most learned of modern times, have most illustriously confirmed the truth of the Scriptures. He did not discover an identity betwixt Jesus Christ and the Hindoo idol Crishna; but as has been seen, he identifies that idol with the Grecian Apollo.

To draw the conclusion from a few and distant resemblances, in the midst of a chaos of acts, and qualities the most opposite, that there is a conformity in history and character, is highly unreasonable. And still more so would it be to believe the identity betwixt Jesus Christ and this heathen idol, which is affirmed by the Infidel Taylor. Had this man even stated the truth concerning the spelling of the word Crishna, no reliance could hav been placed on this as a means of establishing the identity he affirms. This is evident from the following remarks of Sir W. Jones, and on such a subject no one could be better prepared to judge. "Etymology," says he, "has, no doubt, some use in historical researches; but it is a medium of proof so very fallacious, that, where it elucidates one fact, it obscures a thousand; and more frequently borders on the ridiculous, than leads to any solid conclusion; it rarely carries with it any internal power of conviction from a resemblance of sounds or similarity of letters." † But when not only the names are dissimilar, both in their orthography and meaning, but also the characters and actions are so diametrically opposite, what can be thought of that man, who, with unblushing impudence, attempts to identify with Jesus Christ, an imaginary being whose principal exploits were those of licentiousness and destruction, who had several wives, and thousands of concubines, who destroyed his own numerous progeny, and who was at last killed by an arrow?

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* Sir W. Jones, vol. iii. pp. 208, 209. † Ibid. vol. iii. p. 25.

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SECTION III.

Having in the most satisfactory manner established the great truth that Jesus Christ did exist, and, at the period assigned by the writers of the New Testament; also that the leading facts in his history did occur, the Infidel is bound to maintain one of two hypotheses, either that Jesus Christ, though a good man, was an *enthusiast*, or, that he was a *wicked impostor*. Accordingly, there are two classes of Infidels, who (unable to resist the overwhelming testimony by which his existence, and at the time specified in the sacred writings, is supported,) maintain, the one the first, and the other the last of these positions. We will now attend to each of these classes of Infidels.

Among American Infidels, who hold that Jesus Christ was a good man, but an enthusiast, are Mr. Jefferson and Mr. English. The latter wrote a book, entitled "The Grounds of Christianity Examined," in which he holds the following language: "Far be it from me to reproach the meek and compassionate, the amiable Jesus; or to attribute to him, the mischiefs occasioned by his followers. No, I look upon his character with the respect which every man should pay to purity of morals, though mingled with something like sentiments, which we naturally feel for the *mistaken enthusiast*." Again he says: "There was nothing which gave the author so much uneasiness, as the apprehension of being supposed to entertain disrespectful sentiments of the Founder of the Christian religion. I would most earnestly entreat the reader to believe my most solemn assurances, that by nothing I have said, or shall be under the necessity of saying, do I think, or mean to intimate the slightest disparagement to the moral character of one, whose purity of morals, and good intentions, deserve anything else but reproach. That he was an enthusiast I do not doubt; that he was a willful impostor I never will believe."

The same author further says: "Jesus of Nazareth appears to have been a man of irreproachable purity, of great piety, and of great mildness of disposition. Though the world has never beheld a character exactly parallel with his, yet it has seen many greatly similar, contemplative and melancholy: it is said of him by his followers, 'he was often seen to weep, but never to laugh.' He retired to solitary places, and there prayed; he went into the wilderness to sustain and there vanquish the devil. In a word, he appears by such means,

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to have persuaded himself, as hundreds have done since, that he was the chosen servant of God, raised up to preach righteousness to the hypocrites and sinners of his day. It is remarkable that he never claimed to be the Messiah, till encouraged to assume that character by Peter's declaration. And it is observable, that, in assuming that name, he could not assume the characteristics of the august personage to whom it belonged; but infused into the character all that softness, meekness, humility and passive fortitude which were so eminently his own. The natural disposition, and character of Jesus, would not permit him to attempt the character of a princely Messiah, a mighty monarch, the Saviour of an oppressed people, and the benefactor of the human race. He could not do this; but he could act as much of the character as was consistent with his own. He could not indeed bring himself to attempt to be the Saviour of his countrymen from the Romans, their *fleshly foes;* but he undertook to save them from the tyranny of their *spiritual enemies.* He could not undertake to set up his kingdom *upon earth;* but he told them that he had a kingdom *in another world.* He could not pretend to give unto his followers the splendid rewards of an earthly monarch; but he promised them instead thereof, *forgiveness of sins*, and *spiritual remuneration.*"

Having fully and fairly stated the position of Mr. English, it behooves us now to show that Jesus Christ was not a *mistaken enthusiast.* Before we proceed, however, it may be necessary to notice the statement, "that he (Jesus) never claimed to be the Messiah, till encouraged to assume that character by Peter's declaration." To this it is replied, that so far from Jesus Christ being influenced by Peter's declaration publicly to assume the character of the Messiah; upon its being made, he charged his disciples that they should tell no man that he was the Christ or the Messiah.*

How did Mr. English arrive at the conclusion that Jesus Christ was an enthusiast? The only process by which he could have formed this judgment must have been by an examination of his words and actions. By the same process it is maintained the candid and honest enquirer must come to the opposite conclusion.

In the sense in which the term is here used, an enthusiast signifies a person, who through an impression on the fancy, or an agitation of the passions, of which he can give no rational account, is led to suppose that he has some remarkable intercourse with the Deity.

* Matt. xvi. 20. By referring to Dr. Clarke's comment on the passage, the reader will see that the word *Jesus*, which appears in our version, should have been omitted.

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Do the words of Jesus Christ indicate that he was an enthusiast? Mr. English himself acknowledges the purity of his morals: what is more, he says: "they deserve any thing else but reproach," that is, they are worthy of our admiration. How did he judge of the morals of Jesus Christ? from his words, as recorded by the evangelists? Indeed, with one solitary exception, (Mr. Olmsted,) all Infidels of whom the writer has any knowledge, concede that no code of morals has ever been promulgated at all to be compared with that of Jesus Christ. And as it is easy to distinguish between the wild ravings of an enthusiast, and the words of truth and soberness; we leave the reader to decide whether the following *words* of Jesus Christ, bear such an impression upon them, as to justify the conclusion, that their author was a mistaken enthusiast. "Blessed are the poor in spirit: for theirs is the kingdom of heaven. Blessed are they that mourn: for they shall be comforted. Blessed are the meek: for they shall inherit the earth. Blessed are they which do hunger and thirst after righteousness: for they shall be filled. Blessed are the merciful: for they shall obtain mercy. Blessed are the pure in heart: for they shall see God. Blessed are the peace-makers: for they shall be called the children of God. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven. Ye have heard that it was said by them of old time, Thou shalt not commit adultery: but I say unto you, that whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart. Ye have heard that it hath been said, Thou shalt love thy neighbor and hate thine enemy: But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have you? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the publicans so? Be ye therefore perfect, even as your Father which is in heaven is perfect. Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven. Therefore, when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do, in the synagogues, and in the streets, that they

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may have glory of men. Verily I say unto you, they have their reward. But when thou doest alms, let not thy left hand know what thy right hand doeth; that thine alms may be in secret: and thy Father which seeth in secret, himself shall reward thee openly. But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret, shall reward thee openly. Lay not up for yourself treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, let me pull out the mote out of thine eye; and behold a beam is in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. Wherefore, by their fruits ye shall know them. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.* Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it: Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets.† Ye call me Master and Lord; and ye say well, for so I am. If I then, your Lord and Master, have washed your feet, ye ought to wash one another's feet; for so I have given you an example, that ye should do as I have done unto you.‡ A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another."‖

Such were the words of Jesus, the precepts inculcated by him who claimed to be the Messiah. Their spotless purity is manifest to all; their intrinsic value approves itself to every head and to every heart. And so far from these sayings discovering the smallest tincture of en-

* Matt. v. vi. vii. † Ib. xxii. 37—40. ‡ John xiii. 13. 15. ‖ Ib. xiii. 34, 35.

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thusiasm, they indicate a calm, dignified, and heavenly strain of morality. Here are no jarring incongruities; no undue elevation of one moral virtue; no unreasonable depression of another. But everything is in its right place; the whole is perfect harmony. These precepts embrace all that was really good in the ethics of the heathen sages. The scattered fragments of moral truth, which original Revelation, (if the Infidel object to this) or the labor and study of philosophers have dispersed up and down the world, are found comprehended in the moral code of Jesus Christ. Truth, justice, fortitude, integrity, faithfulness, chastity, benevolence, friendship, forbearance, forgiveness of injuries, and whatever else is praiseworthy, have all their proper place, but cleansed of all base admixtures, directed to their proper ends, and clothed with that authority necessary to sway the conscience. Then the standard of moral duty is so high, yet so reasonable, and, at the same time, so obviously agreeable to the sovereignty of the ever blessed Creator, that, so far from giving indications that its author was a "*mistaken enthusiast*," it clearly proves the truth of that saying "*Never man spake like this man.*" Had Jesus Christ been a mistaken enthusiast, he would have inculcated those useless austerities, and appalling self-macerations, which in all ages and countries, Fanaticism has proposed as the surest mode of propitiating the Deity; and the tendency of his system would have been to moroseness, melancholy, and misanthropy. But his code is founded on humility and self-denial, laying man low, and giving him a just impression of his unworthiness before God and man; and then by teaching him to deny all ungodliness and *worldly lust*, it fixes the only firm foundation of consistent morality; while, at the same time, it falls into no foolish nor absurd injunctions; and its tendency is to render those who are governed by it, pure, lovely and self-denying, friendly, tender-hearted, and full of all the social and domestic affections and sympathies. Therefore in no part of the recorded language of Jesus Christ can we discover the slightest vestige of a wild enthusiasm.

Mr. English infers that Jesus was an enthusiast from his conduct: "He was contemplative and melancholy." The greatest men that have ever lived, and have been the benefactors of mankind, have been "contemplative." But Mr. English adds, he was melancholy. How did he learn this? "It is said of him by his followers, 'he was often seen to weep, but never to laugh.'" But the only authentic information we have is contained in the New Testament Scriptures, and there we find no such statement. And by adducing such authority it

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is evident Mr. E. was hard pressed to support his sinking cause. To reach the truth, the character of Jesus Christ is to be estimated, not from unfounded traditions, or the statements of spurious writings, but from the authentic records of the Apostles and Evangelists. And in them no actions are recorded, which indicate that Jesus was a mistaken enthusiast.

Had he been such, he would have been inflated with high notions of his divine commission, and he would have viewed with indignation the subjection to the Romans, of the people whom he believed himself appointed to deliver; under the influence of such views and feelings, when the captious question was proposed to him as to the legality of the Jews paying tribute to Cesar, he would boldly have declared the deed unlawful; and he would have enjoined either a sullen refusal, or a bold resistance by force of arms. But when he had inspected the imperial effigies which marked the tax money, he said: "Render unto Cesar the things that are Cesar's, and unto God the things that are God's."* This reply, so far from affording an indication that he was a mistaken enthusiast, evinces the greatest prudence, and consummate wisdom, for thereby he neither exposed himself to the anger of the Jews by controverting one of their favorite maxims, nor compromised himself with the Roman government by declaring that tribute ought not to be paid.

So likewise when another question was proposed by the Sadducees, which, as they supposed, reduced the doctrine of a future state to an absurdity; "Master," say they, "Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother. Now there were with us seven brothers; and the first, when he had married a wife, deceased; and having no issue, left his wife unto his brother; likewise the second also, and the third, unto the seventh, and last of all, the woman died also. Therefore, in the resurrection, whose wife shall she be of the seven? for they all had her."† To this, without the smallest hesitation, he gave a calm and rational reply, of which a mistaken enthusiast would have been utterly incapable. "Ye do err, not knowing the Scriptures, nor the power of God. For in the resurrection, they neither marry nor are given in marriage, but are as the angels of God in heaven. But as touching the resurrection of the dead, have ye not read that which was spoken unto you, by God, saying: God is not the God of the dead, but of the living?"‡

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* Matt. xxii. 21. † Matt. xxii. 24—28. ‡ Matt. xxii. 29—32.

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An enthusiast believing himself to be the immediate favorite of heaven, is usually confident of victory, and when attacked is prone to repel violence by violence. But when one of the disciples of Jesus Christ wounded one of the servants of the high priest, he ordered him to forbear, condemned all violence, and declared the fate of all those who should draw the sword in resistance of constituted authority; and, at the same time, intimated how needless such an act was, were he himself disposed to crush his enemies: "Put up again thy sword into its place; for all they that take the sword, shall perish with the sword. Thinkest thou that I cannot pray to my Father, and he shall presently give me more than twelve legions of angels? But how then shall the Scriptures be fulfilled, that thus it must be." *

Enthusiasts are prone to imagine that those who impiously reject, what to them appears the undeniable will of heaven, deserve no mercy; therefore, such enforce their doctrines by fire and sword. But Jesus Christ pursued a course the very reverse of this. When he sent forth his disciples, he said to them: "As ye go, preach, saying: The kingdom of heaven is at hand. Freely ye have received, freely give. Behold, I send you forth as sheep, in the midst of wolves." And when two of his disciples would fain have called down fire from heaven upon a Samaritan village, which had refused him admission, he rebuked them for their violence, and informed them that they little knew what spirit they were of; "The Son of Man," said he, "is not come to destroy men's lives, but to save them." †

Let us examine the character of Jesus Christ in other respects, as indicated in his actions, that we may be enabled to decide whether such an one could be a mistaken enthusiast.

His character was calm, composed; there was in it a freedom from violent emotions, an abstinence from excitement and disturbance. His emotions were those of benevolence, compassion, and abhorrence of sin. These, on all occasions, overpowered the inferior passions, and so far from indicating enthusiasm or insincerity, were directly in contrast with them. He was precisely what the Son of God should be, and in all respects he acted just as the founder of Christianity should have done. His manner of acting was new, not the product of external circumstances, nor according to the taste of the age, and the sympathies of the Jews. They expected a temporal deliverer; they were restive under the Roman yoke. They viewed the Heathens, the Samaritans, the Publicans, and the Nazarenes with contempt.

* Matt. xxvi. 51—54. † Luke ix. 56.

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His disciples themselves were under the influence of these impressions. But Jesus was infinitely above them all; he formed his own projects, he conceived the design of a new and universal religion; he acted upon that design, and, although there was not one to sympathize with him, in the calm persuasion of the success of his undertaking, though all appearances were against it, he possessed his soul in patience. The prejudices of the Jews, their expectation of a temporal Messiah; the powers, the authority, and the intellectual habits of the whole world, were all arrayed against his undertaking. Yet he never betrayed a doubt of the ultimate success of his design. There was nothing in his birth, education, and associations to elevate him above all these things. His own death must intervene before the accomplishment of his vast and noble design; he perceived it, he foretold it, and he calmly described the acts of violence by which, to all human appearance, all his prospects were to be blasted. Do these indications betray the mistaken enthusiast? Nay, rather is it not impossible for language to convey the impression of the character of Jesus, when we behold him under *all* circumstances, inspired and filled with his mighty plan for the salvation of mankind, ever conscious that he sustained a relation to the whole human race?

Mr. English concludes that Jesus was a *mistaken enthusiast*, because he retired to solitary places, and there prayed. It is joyfully conceded he prayed, yea, on more than one occasion, he spent the whole night in supplication. And although he had no sin to confess, no corrupt nature to subdue, he was habitual and fervent in devotion. Every great act of his life was preceded by prayer. When he multiplied the five loaves and two fishes, for the supply of five thousand persons, he looked up to heaven, and blessed them. When he approached the grave of Lazarus he solemnly prayed. He taught his disciples to pray; and that prayer for brevity, fullness of meaning, suitableness, and simplicity, is a perfect model, and stands unrivalled. So far as can be judged from the narratives of the evangelists, he kept up continual intercourse with his heavenly Father. Just before his agony, and when he was about to be separated from his disciples, we are presented with a specimen of his prayers, the most sublime and deeply affecting, exhibiting the most elevated devotion, and, at the same time, perfect calmness and self-possession. This is not all; but when nailed and naked on the cross, a spectacle of ignominy and woe, *he prayed*. The purity and innocence of his life are in accordance with his elevated devotion, a perfect illustration of the precepts he inculcated. And so forcible is this argument, that the Infidel who

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refuses to acknowledge his claims as the Son of God, is constrained to bow before his perfect purity. This the contemporaries of the apostles acknowledged; this the modern Infidels acknowledge; Chub, Bolingbroke, Hobbes, Jefferson, English, yea even Paine himself stands mute before the lovely and unspotted character of Jesus Christ. Olmsted alone dares, with a face of brass, to accuse the Saviour of guilty men with immorality. His love of contemplation and continual devotion, in connection with the spotless purity of his morals, so far from indicating that he was a mistaken enthusiast, exhibit him just as the founder of Christianity should be. Can any indications of enthusiasm be discovered in any of his prayers which are preserved in the Scriptures? Take, for example, his prayer on the cross. How would a mistaken enthusiast have acted when nailed by the hands and feet on that tree, writhing with pain and agony; an object of scorn, derision, and contempt to all around? Would not such an one, in the bitter agony of his soul, have imprecated the vengeance of the Almighty upon his blood-thirsty and cruel murderers? But listen to the prayer of Jesus, "FATHER, FORGIVE THEM, FOR THEY KNOW NOT WHAT THEY DO!" Mr. English would cheat his readers into the belief, that he, who when nailed and naked on the cross uttered this wonderful prayer, which is a perfect illustration of his own precept, "*forgive your enemies*," was a mistaken enthusiast.

How much more correctly did the Infidel Rousseau judge! Hear him; "It is impossible that he, whose history the Gospel records, can be but a mere man. Does he speak in the tone of an enthusiast, or of an ambitious sectary? What mildness! what purity in his manners! what touching graces in his instructions! what elevation in his maxims! what presence of mind! what ingenuity, and what justice in his answers! what government of his passions! What prejudice, what blindness or ill faith, must that be which dares to compare the son of Sophroniscus, with the son of Mary! What a difference between the two! Socrates dying without pain, without disgrace, easily sustains his part to the last. The death of Socrates, philosophizing with his friends, is the mildest that could be desired; that of Jesus, expiring in torments, injured, mocked, cursed by all the people, is the most horrible that can be feared. Socrates, taking the impoisoned cup, blesses him who presents it to him with tears. Jesus, in the midst of a frightful punishment, prays for his enraged executioners. Yes, if the life and death of Socrates are those of a sage; the life and death of Jesus are those of a God."

It would be no difficult task to adduce many other evidences to

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prove the perfect freedom of Jesus Christ from enthusiasm. But those already given are deemed sufficient. And it must be conceded by every candid mind, that no mark of fanaticism can be exhibited against him. To urge that his claiming to be a prophet sent from God, is a mark of fanaticism, is a complete begging of the question. If it were proved that Jesus Christ was not sent from God, it is agreed that his claim of a divine commission, made under a full impression of the propriety of it, would be sufficient proof that he was an enthusiast. But, on the other hand, if it be proved that he really did come from God, then such a claim would be no proof whatever. Therefore the Infidel cannot legitimately bring this claim as a proof that Jesus Christ was an enthusiast, until he shall first have proved that he was not sent from God. Were this done, it would be a strong proof. But until it is effected, it is no proof at all.

Thus have we shown that Jesus Christ was not, as is asserted by Mr. English, a mistaken enthusiast, and, were this the proper place, various matters, and very difficult to be accounted for by the Infidel, could be adduced to strengthen the argument. We refer to the predictions concerning the Messiah, which, upon the fullest evidence, we have already proved, were in existence long anterior to the birth of Christ, and which most manifestly found their accomplishment in him. But to dwell upon this subject here would be to anticipate the subject, therefore we pass on.

Having vindicated the character of Jesus Christ from enthusiasm, or fanaticism, the only refuge of the Infidel now is to maintain the hypothesis that he was a *wicked impostor*. And this is the ground occupied by Mr. Olmsted, whom, therefore, in the next section, we will again introduce to the reader.

SECTION IV.

Mr. Olmsted attempts to show that the fifty-third chapter of Isaiah did not find its accomplishment in Jesus Christ, and, in that connection, he charges him with being an impostor. To give the whole passage would lead to a discussion on the fulfillment of the prophecy, which here would be out of place. Therefore we select only a sufficient portion of it to enable the reader to understand the nature of his hypothesis, and what he conceives to be the proofs which support it, omitting, however, the worst portions, his low ribaldry and blas-

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phemy, which add no strength to his argument, but would shock the feelings of our Christian readers.

Of Jesus Christ this author says: "At the close of his life, he is represented as endeavoring to overthrow the established government. His career may have been very inconsistent and improper, but not uncommon. We are frequently obliged to wait to the end of the play, before we can ascertain the characters of the dramatis-personæ. * * * Cromwell commenced his career as a stickler for the rights of conscience—a religious enthusiast. He closed it in the chair of his murdered king. Bonaparte in '93 could vociferate, *vive la republique*. In fifteen years thereafter, more than half of the civilized world were shouting *vive l'empereur* to him. The deceiver or hypocrite, is so common a character, that the expressions, to preach is one thing, and to practice is another. * * * We judge of men, not from the first, but the last scene; not from what they say, but from what they do. Upon these principles, the real character of Jesus is to be determined from his conduct, during the last few days of his life.

When we take into consideration the part he bore in this unlawful assembly of the people, (alluding to the triumphant entry into Jerusalem) his approbation of their shouts, and his trespass on the money brokers, our opinions concerning him must be far from favorable. When we extend that consideration to the excuses or defences he made before the people and Pilate, he becomes an object of loathing and contempt. The first is bottomed on the false assumption that the court of the Gentiles was holy ground; and the other, on the necessity of this pageant as a prelude to his coronation in heaven.

The closing scene of this drama, when rightly considered, adds force to my charge against the apostles.

I had intended to rest this case here, but as the charge of treason and rebellion is somewhat startling, I have thought proper to support it by other statements from the evangelists. They tell us that Jesus sent out his disciples, (eighty-two of them, according to Luke,) to preach to the *Jews* only. They were to proclaim, that a kingdom, styled by these writers a kingdom of heaven, was near at hand. It is immaterial what they called it It is evident the disciples understood it to be a temporal kingdom. This point is conceded. The twelve disciples returned from their missionary tour, and after their return, we find them quarreling about precedence in this kingdom. Could it have been a spiritual kingdom?

It being conceded that these disciples firmly believed until his

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death that their leader was about to establish a temporal kingdom, it follows, first: That they must have taken up this impression from his conduct and conversation. Second: That their hosannas, or huzzas, when he made his grand entry, were to him as a temporal king. Third: That instead of preaching, as is generally supposed, spiritual matters, these disciples, after receiving their commission, acted the part of recruiting officers, under their chief; for they must have understood this commission as authorizing and requiring them to draw up and enlist partisans for this kingdom. And can it be supposed they did not execute this commission as they understood it; or that Jesus was not aware, how they understood it, and how they were executing it?

'After these things, the Lord appointed other seventy also, and sent them *two and two before his face, into every city and place, whither he himself would come.*'—Luke x. 1.

The passover week was the time when, and Jerusalem the place where, these recruits were to assemble from the different cantons of Judea, to strike the decisive blow. Previous to this feast, Jesus took a circuit through these cantons. His partisans previously enlisted, flocked to his standard; their numbers rapidly increased as he approached the capitol—on leaving Jericho, so numerous was the host, and so great the press to see him, as he passed along the road, that men of low stature were obliged to climb trees in order to get a view of him. Blind men startled at the tramp of this *spiritual* army, cried out, 'what is this?' and were told that 'Jesus of Nazareth passeth by.' As these multitudes (for Matthew says *a great multitude* followed him out of Jericho) drew nigh to Jerusalem, Jesus sent for a colt in order to make his entry in style. John says, that as these multitudes drew nigh to Jerusalem, 'much people that were come to the feast, took branches of palm trees, and went forth to meet him, and cried, Hosanna, Blessed is the *King of Israel*, that cometh in the name of the Lord.

This entry has been described. Will any man be so blind, as not to see the object of all this? Will he suffer that spiritual jargon—that medley of rant, and devotion of humility, and extravagance of pretension, of empyricism, mysticism, and soothsaying, with which the evangelists have interlarded their accounts of this insurrection, to deprive him of his common sense? Will he be so downright a fool, as not to see, that if Jesus and his party had not been thwarted, the Roman power in Judea would have been subverted, and he crowned king? Can he be so stupid, as to believe, that Deity required of a

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son, a temporal crown, as a passport to the courts above? Must he not see the absurdity and ridiculousness of the defence which is put into the mouth of Jesus, when arraigned before the Roman governor, 'I admit that this looks very much like rebellion, but nothing of the kind is intended. I merely wish to be proclaimed, and if possible, crowned king of the *Jews*, not that I want to subvert your authority, or govern *here* for a single moment: I am to rule in heaven; but somehow it is so fixed, that I must go through the ceremony of a coronation here, and be acknowledged king by this multitude of *Jews*, before I can take my seat on my celestial throne. You are still to be the ruler of the Jews, I their heavenly king?' This is the only defence he could make, and is in truth the one his Gentile partisans at this day make for him.

The Romans sent out a cohort of five hundred armed men, to assist the proper officers in arresting Jesus. Could he then have been a common malefactor? Does not the employment of this military force, show that he must have had a strong party at his back? Pray tell us for what he was arrested, tried, and executed? Can you make the world believe that a Roman governor would send out a regiment of armed men to arrest a meek and lowly, despised and rejected individual, and try, and convict, and then execute him, merely because he differed from the Jews, in some points of doctrine; those Jews, whom this same Roman governor despised, and whose religion he held in contempt?

No doubt, Jesus would gladly have gathered Jerusalem under his wings. Spiritual wings say you! Riding at the head, or in the midst of this noisy procession, was a most singular position for imparting spiritual instruction. Why, if his object was not revolution and usurpation, did he not inform this multitude of followers, that were cheering and proclaiming him king, that they were laboring under a great mistake—to use a westernism, barking up the wrong tree?

These questions cannot be answered, nor the foregoing conclusions be avoided, but by a denial of the facts on which they are founded. You may take either horn of the dilemma. If you admit the facts, I impale you on the inferences. A denial of them is equally fatal.

That the statements on which the charge of rebellion is founded, are irreconcilable with other statements of the evangelists, I admit. The betrayal of Jesus by Judas, is a most absurd tale, and wholly irreconcilable with the previous history of Jesus, as given by his biographers. In what particulars could Judas have betrayed him?

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He could not have disclosed to the proper authorities, the *crime* for which he was crucified—publicity being its main git—a *secret* tumult or sedition, being a contradiction in terms. He could not have betrayed him, by identifying or pointing him out to those sent in quest of him; for his person must have been familiar to almost every inhabitant of Judea, and particularly to the citizens of Jerusalem, to whom he had but a few days before exhibited himself, as the leader of a tumultuous throng, bent on the overthrow of the existing government. He could not have betrayed him by directing the sheriff and his posse, to the place of his concealment; for he was arrested in a public garden, and boasted that he had not skulked. Be pleased to suggest any other particulars in which he could have been betrayed.

His remaining in Jerusalem unmolested, for several days after the commission of the crime for which he was executed, and exhibiting himself in the temple, are wholly inexplicable. Such inconsistency of statement would discredit any other author."

Here then we have the charge, that the object of Jesus Christ was treason and rebellion, therefore; according to Mr. Olmsted, Jesus was a designing impostor. We will now investigate this charge. It is conceded at the outstart, that during the whole period of the Jewish history, such tempting invitations to the projects of a designing impostor, never presented themselves, as did, at the time, when Jesus of Nazareth appeared before them, as a teacher sent from God. The Jews believed themselves to be superior to all the other nations of the earth, and exulted in the character of being the peculiar people of God. At the period in question, they were under the Roman yoke, which they bore with extreme impatience and dissatisfaction. They had also a high expectation, not only of being enabled to throw off that yoke, but of obtaining the empire of the world, through the agency of an illustrious prince, they expected to appear among them. This expectation was founded on their interpretation of some of their ancient prophecies. But more particularly upon their calculation of the numbers specified in the following prediction: "While I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation. And he informed me, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding. At the beginning of thy supplications, the commandment came forth, and I am come to shew thee; for thou art greatly beloved; therefore understand the matter, and consider the vision. Seventy weeks are determined upon thy people, and upon thy holy city, to finish the

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transgression and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy. Know therefore, and understand, that from the going forth of the commandment, to restore and build Jerusalem, unto the Messiah the Prince, shall be seven weeks, three score and two weeks." *

That this expectation, at that time, obtained among the Jews, is confirmed by Suetonius and Tacitus, the Roman historians. The former attributes to this, the war which resulted in the destruction of Jerusalem, by Titus. He says: "There had been for a long time, all over the east, a prevailing opinion, that it was in the fates (in the decrees or book of the fates) that at that time, some one from Judea should obtain the empire of the world. By the event it appeared that a Roman emperor was meant by that prediction. The Jews applying it to themselves, went into a rebellion." The latter, treating of the same war, says: "The most (of the Jews) had a strong persuasion that it was said in the ancient writings of the priests (that is, in the ancient writings in the custody of the priests) that, at that very time, the east should prevail, and that some who came from Judea, should obtain the empire of the world." Again the same author says: "The common people, according to the usual influence of human passions, having once appropriated to themselves this vast grandeur of the fates, could not be brought to understand the true meaning by all their adversities." That this expectation was generally prevalent among the Jews, is also stated in the New Testament Scriptures. Of Anna, the prophetess, after having beheld the infant Jesus, and acknowledged him as the promised Deliverer, Luke informs us that, "she spake of him to all them that looked for deliverance in Jerusalem." Indeed, this expectation, at that period, not only prevailed among the Jews, and influenced them to engage in the war with the Romans, but was the main cause of that obstinacy which resulted in their destruction. Josephus informs us, that many impostors confidently taught the people, that they might expect assistance from heaven; and one of them, in their last extremity, delivered to them a pretended message from Almighty God, commanding them to go immediately up to the temple, and, at the same time, assuring them that they would there receive an infallible proof of his divine favor and protection.

Such being the state of the public mind among the Jews, about the

* Dan. ix. 24—27.

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period when Jesus of Nazareth appeared among them, it is evident that a politico-theological impostor could not have desired a more favorable season for the practice of an imposition. The field was in a manner prepared to his hand, the nation was ripe for his reception. All that was necessary to ensure success among his countrymen was a sufficient degree of worldly policy to enable him to avail himself of the already existing circumstances. The leading motives of such an one, as must be obvious to every person of reflection, would be his own honor and aggrandizement; for no impostor ever did, or possibly could act upon other than selfish motives.

This is not the place to discuss the correctness of the Jewish interpretation of the ancient prophecies concerning the Messiah, but it is notorious that that interpretation was literal and gross. They therefore, confidently expected that when this illustrious, and long looked for personage would appear among them, he would be a mighty temporal prince, who would break the Roman yoke, at their head subdue all their enemies, and give them the empire of the world. Therefore, an impostor, upon the supposition that he possessed ordinary discretion, would have availed himself of the then existing erroneous notions respecting the Messiah, whom he would personate. It is unreasonable to suppose that such an one would have acted differently; for he could not but perceive, that to effect his object, it would be indispensably necessary to appear in the character anticipated by the Jews. Therefore, he would avail himself of all their preconceptions, the natural and obvious tendency of which was to promote the aggrandizement of an interested adventurer.

This being admitted, it is evident that an impostor, if not destitute of common sense, having first prepared the way by a judicious arrangement with some trusty friends, would proclaim himself to be the illustrious personage so long looked for; he would call upon the whole nation to arise and seek assured victory under their heavenly commissioned leader. The Pharisees being exceedingly popular among the people, and exercising great influence over them, he would endeavor to win to his interest. And to effect this, he would flatter them by a decorous approbation of their specious piety. The Sadducees also possessed considerable influence, therefore, he would present to them the hopes of enjoying those temporal blessings, by which alone they could be enticed to enlist under his standard. And the whole nation he would entice by flattering their national pride, by coinciding with them in all their views and prejudices, and by confirming their every expectation.

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Of the Messiah it was predicted that he would have regal power. Therefore, he would claim to be king of Israel; and that this claim might be recognized by all, he would seek to ingratiate himself with the chief men of the country. He would induce them to accept offices under him, and he would make wise and diligent preparations to resist the Roman armies when they should be brought against him.

Every person of common sense must at once perceive that an impostor who, during the reign of Tiberius, wished to play the part of the Messiah would have been certain to have taken the measures just stated. Absolute matter of fact proves this estimate to be just; for during the reign of Adrian, about A. D. 132, the Jews, broken as they had been by the destruction of Jerusalem in the war under Titus, under the belief that Barchochebas was their long expected Messiah, they again rebelled. This impostor, whose real name was Coziba, (in allusion to the prophecy of Balaam respecting the Messiah, "There shall come a star out of Jacob, and a sceptre shall rise out of Israel," &c.*) assumed the title of Barchochebas, or the son of the star. Owing to these perverted notions of the character and design of the mission of the Messiah, the infatuated Jews readily acknowleged his claims. Upon which he engaged to deliver them from the Roman yoke, and to restore the nation to its ancient liberty and glory. By the famous Rabbi Akibha, who had been chosen by him as his precursor, he was publicly anointed, a diadem was placed on his head, as king of the Jews, and money was coined in his name. All the descendants of Abraham were called upon to assist the hope of Israel, and an army of two hundred thousand men rallied to his standard, and among them Akibha himself at the head of twenty thousand of his disciples.

If Jesus had been an impostor, he would have been certain to have acted as Coziba did: and when the circumstances of the Jews under Tiberius are contrasted with their condition under Adrian, his prospects of success must have been far more flattering than those of Coziba possibly could have been.

But we behold Jesus pursuing a line of conduct, not only directly opposite to that of Coziba, but also to that which an impostor similarly circumstanced must have adopted. He claimed to be a teacher sent from God. And in perfect conformity to that character, in his sermon on the mount, he vindicates the moral law from the false glosses of the Jewish Doctors, and gives such an exhibition of its

* Num. xxiv. 17.

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precepts as filled his hearers with astonishment, and to the present day excites the admiration of every uncontaminated mind. During the whole period of his public ministry he uniformly acted in strict conformity with this character, publicly exposing the false teachings and evil practices of the Pharisees, the popular teachers of the Jewish nation, but in direct opposition to the part which would have been acted by an impostor, who, for his own aggrandizement, designed to incite the Jews to throw off the Roman yoke.

Such an adventurer could have had no hope of success, but by adopting a system of dexterous conciliation towards all the higher and more influential classes among the Jews. Therefore, had Jesus been an impostor, he would have studiously flattered all their prejudices, and so far from exposing the fallacy of any of their doctrines, or the sinfulness of their practices, for the purpose of furthering his project, he would have highly commended the one, and conformed to the other. But instead of acting on these obvious principles, he pursued a course, which, while it was in strict accordance with his character as a teacher sent from God, for an impostor was so extraordinary, that in a very short period he most effectually alienated all the ruling powers, and rendered them his most virulent and bitter enemies.

Is it to be supposed that an impostor, whose prospect of success altogether depended upon the co-operation of the higher and more influential classes of the Jews, provided he possessed the smallest degree of common sense, would think of effecting his purpose by publicly controverting their favorite opinions—by unceremoniously exposing their hypocrisy, by exposing to the people, and in their undisguised deformity, their corrupt practices, and by stigmatizing themselves in the severest terms, as corrupt and contemptible? But this was the line of conduct adopted by Jesus Christ, and which he uniformly adhered to. Hear his language, addressed to the very men on whose co-operation his success depended, provided he was a selfish impostor. Why do ye also transgress the commandment of God by your tradition? For God commanded, saying, Honor thy father and mother: and He that curseth father or mother, let him die the death. But ye say, Whosoever shall say to his father or his mother, It is a gift, by whatsoever thou mightest be profited by me; and honor not his father or his mother, he shall be free. Thus have ye made the commandment of God of none effect by your tradition. Ye hypocrites, well did Esaias prophesy of you, saying, This people draweth nigh unto me with their mouth, and honoreth me with their lips; but

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their heart is far from me. But in vain they do worship me, teaching for doctrines the commandments of men.* And be it noticed that these cutting reproofs were administered, not merely in private, but in the presence of the multitudes who had long been deceived by the Pharasaic piety of these men. Hear how he publicly and openly cautioned the people against their long venerated teachers: "The Scribes and Pharisees," said Jesus to the multitudes that surrounded him, "sit in Moses' seat: All therefore, whatsoever they bid you observe, that observe and do: but do not ye after their works; for they say and do not. For they bind heavy burdens, and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers. But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments, and love the uppermost rooms at feasts, and the chief seats in the synagogues, and greetings in the markets, and to be called of men, Rabbi, Rabbi. Wo unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation. Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte; and when he is made, ye make him two-fold more the child of hell than yourselves. Woe unto you, ye blind guides! which say, whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor. Ye fools, and blind! for whether is greater, the gold, or the temple that sanctifieth the gold? And whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty. Ye fools, and blind! for whether is greater, the gift, or the altar that sanctifieth the gift? Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon. And whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein. And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon. Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint, and anise, and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone. Ye blind guides, which strain at a gnat, and swallow a camel. Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess.

* Matt. xv. 3—9.

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Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also. Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity. Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous, and say, If we had been in the days of our fathers we would not have been partakers with them in the blood of the prophets. Wherefore, ye be witnesses unto yourselves, that ye are the children of them which killed the prophets. Fill ye up then the measure of your fathers. *Ye serpents, ye generation of vipers, how can ye escape* the damnation of hell? Wherefore, behold, I send unto you prophets, and wise men, and scribes; and some of them ye shall kill and crucify, and some of them shall ye scourge in your synagogues, and persecute them from city to city: That upon you may come all the righteous blood shed upon the hearth, from the blood of righteous Abel, unto the blood of Zacharias, son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, all these things shall come upon this generation. O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate."*

That an impostor, whose aim necessarily would be the advancement of his own interest and aggrandizement, could deliberately address such language, and act such a part towards the men, whose good will and hearty co-operation were indispensably necessary to the success of his project, is most unreasonable. Can it be supposed that an impostor, who himself absolutely foresaw, and declared that his conduct would lead to his rejection by the people, and to his own death, would, in opposition to the dictates of common sense, persist in such conduct as Jesus Christ did to the very last? So that, with the greatest propriety, the Infidel, who, with these testimonies before him, maintains that Jesus was a wicked impostor, may be pronounced the most credulous of all creatures; for he believes not only without evidence, but in direct opposition to it.

Admit that Jesus Christ was what he claimed to be, a teacher sent

* Matt. xxiii.

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from God, and all is plain and intelligible; for in all his words and actions, you behold him acting consistently with this character. And it is not surprising that the bold reformer should, by the unwelcome truths which he uttered, excite the vehement rage and virulent hatred of the scribes and Pharisees, who, instead of furthering his object, on all occasions watched and persecuted him, and finally compassed his death. Among the numerous sects of the present day, he, whose great object is his own aggrandizement, is ever careful to conceal from those who are the objects of his selfish plans, all discoveries he may have made of errors in their theories, or evils in their usages; but he commends their piety, flatters their vanity, and conforms himself to their customs, and thus he secures their favor. But let a bold reformer arise among the same people, and point out their errors in theory, and corruptions in practice; while those who are implicated will laud the selfish impostor—the upright reformer they will pursue with the most uncompromising hostility, and will attribute to him motives of which he never thought, and actions which he never committed.

This principle being admitted, it affords a sure criterion from which to judge that it was utterly impossible for the words and actions of Jesus to have been those of an impostor, and it points out most clearly the motive which urged the higher and more influential classes of the Jewish nation to acts of hostility and vengeance towards Jesus, who had publicly exposed and condemned them.

What strengthens the argument is, that the conduct of Jesus, upon the supposition that he was an impostor, was not less extraordinary towards his disciples, than it was towards the scribes and Pharisees. Is it not evident to every person of common sense, that an impostor, placed in similar circumstances, would have allured his followers by bountiful promises of earthly riches and honors? And if Jesus Christ had been an impostor, would he not have promised his adherents, that as the Roman yoke was now on the point of being broken, and the kingdom of the Messiah to be set up, they should be munificently rewarded by the dignities and emoluments which their prince would be able and willing to confer upon them?

Did Jesus Christ address such language to his followers? Hear him: "Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves. But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues: and ye shall be brought before governors and kings for my sake, for a testimony against them and

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the Gentiles. But when they deliver you up, take no thought how, or what ye shall speak; for it shall be given you in that same hour what ye shall speak: for it is not ye that speak, but the Spirit of your Father which speaketh in you. And the brother shall deliver up the brother to death, and the father the child; and the children shall rise up against their parents, and cause them to be put to death. And ye shall be hated of all men for my name's sake; but he that endureth to the end shall be saved. But when they persecute you in this city, flee ye into another. The disciple is not above his master, nor the servant above his lord. It is enough for the disciple that he be as his master, and the servant as his lord; if they have called the master of the house Beelzebub, how much more shall they call them of his household? And fear not them which kill the body, but are not able to kill the soul; but rather fear Him, which is able to destroy both soul and body in hell.*

If any man will come after me, let him deny himself, and take up his cross and follow me, for whosoever shall save his life, shall lose it; and whosoever shall lose his life for my sake, shall find it.† The Son of man shall be betrayed into the hands of men; and they shall kill him, and the third day he shall be raised again.‡ And ye shall hear of wars and rumors of wars; for nation shall rise against nation, and kingdom against kingdom. All these are the beginning of sorrows. Then shall they deliver you up to be afflicted and shall kill you; and ye shall be hated of all nations for my name's sake. ‖ If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you: The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also; but all these things will they do unto you for my name's sake, because they know not him that sent me. § These things have I spoken unto you, that ye should not be offended. They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you, will think that he doeth God service. And these things will they do unto you, because they have not known the Father nor Me." ¶

Such was the language Jesus Christ addressed to his disciples, not on one occasion, but constantly! Such was his mode of alluring

* Matt. x. 16—28. † Ibid. xvi. 24—25. ‡ Ibid. xvii. 22—23.
‖ Ibid. xxiv. 6—9. § John xv. 18—21. ¶ Ibid xvi. 1—3.

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followers, and of gaining proselytes! Is this the language of a designing impostor, whose object was sedition and rebellion? And what influence did such communications have upon the minds of the disciples of Christ? We are informed that on one occasion, when these discouraging communications were made to them, they were *exceeding sorry*," and on another occasion, that "*Peter began to rebuke him.*" But did Jesus change or soften his language? So far from this, he still persisted, and to the last allured followers to enlist under his banners; by promising, as their reward, universal hatred, contempt, excommunication, persecution, banishment, imprisonment and death! With these testimonies before his eyes, and a very moderate knowledge of human nature in his head, the reader cannot for a moment believe that Jesus Christ was an artful impostor, seeking his own aggrandizement, by inciting his countrymen to sedition and rebellion.

But if Jesus Christ was an impostor, pray, what object had he in view? Was it wealth, or power, or reputation? These he utterly slighted himself, and the direct tendency of all his precepts is to produce an indifference for them in the minds of his followers, and consequently to render them the most useless of all tools in the hands of a designing impostor. What then was his object? If the Infidel attempt clearly, distinctly, and on solid grounds, moral and historical, to specify, he will find himself involved in a difficulty which all his ingenuity and sophistry cannot overcome.

But the Infidel asserts Jesus Christ claimed to be a king. This is granted; yet he did not as Mr. O. asserts, claim "a temporal crown as a passport to the courts above." The sense in which he claimed the regal character, so far from being favorable to ambition, and as the Jews understood the regal character of Messiah, was perfectly hostile to ambition, one of which the worldly minded Jews never dreamt. "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence."* Nor did the actions of Jesus Christ "look like rebellion," as Mr. O. rashly asserts; and there was no deceit, no equivocation or prevarication found in his mouth, as he elsewhere impiously alleges.

That this account of the nature of Christ's kingdom was not merely the evasive subterfuge of disappointed ambition, given before Pilate when every hope of an earthly monarchy had vanished, but unheard of while there was a prospect of success, is evident from the fact, that

* John xviii. 36.

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it exactly tallies with both the previous declarations and actions of Jesus Christ. It is conceded that to the very last his disciples were impressed with the notion which generally prevailed among the Jews, that the kingdom of the Messiah was to be of a temporal nature. Hence we are informed that the mother of Zebedee's children came to him with her sons, desiring that he should grant that they might sit the one on his right hand and the other on his left, in his kingdom, and that the men when they heard it were moved with indignation against the two brethren. But what was the language of Jesus on that occasion? "Ye know," said he, "that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you; but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant; even as the Son of Man came not to be ministered unto, but to minister and to give his life a ransom for many."* Still, however, his disciples persisted in believing that the kingdom of the Messiah must be temporal; and we are informed that immediately before the crucifixion there was "a strife among them which of them should be accounted the greatest." But Jesus Christ assured his disciples that his kingdom was future, and in another world: "As the tares are gathered and burned in the fire, so shall it be *at the end of the world.* The Son of Man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father."† And in exact accordance with this are all the teachings of Jesus. Immediately after he had appointed Peter to a high office in his kingdom, he assured him, that instead of becoming a temporal prince he would shortly be put to death by his enemies. And he showed unto his disciples, how that he must go up to Jerusalem and suffer many things of the elders, and chief priests, and scribes, and be killed, and be raised the third day. Then Peter took him and began to rebuke him, saying, Be it far from thee, Lord; this shall not be unto thee. But he turned and said unto Peter, Get thee behind me, Satan: thou art an offence unto me, for thou savorest not of the things that be of God, but of those that be of men. Then said Jesus unto his disciples: If any man will come after me, let him deny himself and take up his cross and follow me; for whosoever will save his life

* Matt. xx. 25—28. † Ibid. xiii. 40—43.

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shall lose it, and whosoever will lose his life for my sake shall find it; for what is a man profited if he shall gain the whole world and lose his own soul? and what shall a man give in exchange for his soul? For the Son of Man shall come in the glory of his Father, with his angels; and then he shall reward every man according to his works."

The actions of Christ were in perfect accordance with his words. He did not take the first step to incite his countrymen to rebellion against the Romans. So far from this, when the captious political question was put to him, *Is it lawful to give tribute unto Cesar or not?* he took occasion to teach his hearers the two-fold duty of discharging their several obligations to God and to their sovereign. Had he been an impostor, aiming at an earthly kingdom, he would have inculcated upon his followers those fiery and vehement passions which would have subserved his ambitious purposes; but instead of these, he impressed upon them meekness, humility, forgiveness of injuries, patience, submission, and non-resistance to injuries, which where calculated to render those who practiced his precepts, the most worthless of all tools in the hands of one whose object was sedition and rebellion. Moreover, opportunities did occur, when, if so disposed, he might have acquired the sovereignty of Judea. When he had fed the five thousand with five loaves and two small fishes, we are informed that "these men, when they had seen the miracle that Jesus did, said: This is of a truth that prophet, that should come into the world." And we are told that they were about to take him and make him a king. Now, whether the alleged fact of the miracle for the present be admitted or denied, here was an opportunity offered of placing himself at the head of a numerous band of adherents, who recognized him as their expected Messiah, and who were ready with the sword to vindicate his claims to the throne of David. Had he been a designing impostor he would have been certain to have availed himself of it. But Jesus refused to avail himself of this opportunity, and withdrew himself to the solitude of an unfrequented mountain; so that his conduct, although in perfect accordance with his character as a teacher sent from God, and whose kingdom was spiritual and heavenly, was the very reverse of that which ambition would have dictated to one whose object was self-aggrandizement, by the overthrow of the Roman power in Judea. Therefore, Mr. Olmsted is utterly mistaken when he asserts the impression of the disciples, that the kingdom of Christ was to be temporal, was caused "by his conduct and conversation." That impression is to be attributed to the views universally prevalent among the Jews, and the disciples

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appear to have been under its influence until Christ ascended into heaven.

Mr. Olmsted gravely informs us that the disciples acted the part of recruiting officers, whose duty it was to enlist partisans for a temporal kingdom; who, with their recruits, during the passover week, were to assemble at Jerusalem to strike the decisive blow. By examining the commission given by Christ to his disciples when he sent them forth, we may be able to decide on the truth of this allegation. And when he sent forth the twelve, he said, "As ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give. Provide neither gold, nor silver, nor brass in your purses: nor scrip for your journey, neither two coats, nor yet staves. Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves. And when he sent out the seventy disciples, he said unto them: Go your ways: behold, I send you forth as lambs among wolves. Carry neither purse, nor scrip, nor shoes: and salute no man by the way. And into whatsoever city ye enter, and they receive you, eat such things as are set before you. And heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you." Are not these strange instructions to be given by a designing impostor, to regulate the conduct of his emissaries while inciting the people to treason and rebellion? Let us now enquire into the previous training of these men. Here are some of the lessons inculcated upon them that they might be qualified, according to Mr. Olmsted, to incite their countrymen to war and bloodshed. Blessed are the peace makers; for they shall be called the children of God. "Blessed are the merciful: for they shall obtain mercy. Ye have heard that it hath been said, an eye for an eye, and a tooth for a tooth. But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go a mile, go with him twain. Give to him that asketh thee, and from him that would borrow of thee turn not thou away. I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." Such then was the training of the men, who, according to this sapient Infidel, acted as recruiting officers, to enlist partisans for one whose object was "treason and rebellion." Verily, of that man who, with these testimo-

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nies before him, can believe the truth of Mr. Olmsted's impious charge, it must be said that he is the very portent of credulity.

According to Mr. Olmsted, every one who cannot subscribe to his *assertion*, that the object of Jesus Christ was treason and rebellion, is "stupid," destitute of "common sense," and a "downright fool." But what are his proofs? He bore a conspicuous part in an unlawful assemblage of the people; and he overthrew the tables of the money changers in the temple.

Jesus, we are informed by the evangelists, rode into Jerusalem, accompanied by a very great multitude, who had "spread their garments in the way, and others cut down branches from the trees, and strewed them in the way. And the multitudes that went before, and that followed after, cried, saying, Hosanna to the Son of David: Blessed is he that cometh in the name of the Lord: Hosanna in the highest! And when he was come into Jerusalem, all the city was moved, saying, Who is this? And the multitude said, This is Jesus, the prophet of Nazareth of Galilee." From the conduct of the multitude it is evident that they believed Jesus to be their long expected Messiah. And it is highly probable that they expected he would *then* set up a temporal kingdom. But did he countenance this expectation, or did he by word or action influence them to any act of treason and rebellion against the then existing government? It is evident that the chief priests, the scribes, and the Pharisees, with all their enmity, were incapable of sustaining such a charge. And there is every reason to believe they left no stone unturned, that his death might be encompassed. We are expressly informed that "the chief priests and elders, and all the council sought false witness against Jesus, to put him to death. And although many testified, yet the charge of inciting the multitude to treason and rebellion, was unsustained. Finally, two testified that he had said: "I am able to destroy the temple of God, and to build it in three days." From this, it is evident, that the council by whom he was condemned were compelled to change their original ground. And they condemned him, *not for sedition*, but *for blasphemy*. For when these witnesses had given their testimony, "the high priest arose, and said unto him, Answereth thou nothing? what is it which these witness against thee? But Jesus held his peace. And the high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ the Son of God? Jesus saith unto him, Thou hast said: nevertheless, I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the

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clouds of heaven. Then the high priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? Behold, now ye have heard his blasphemy; what think ye? They answered and said he is guilty of death. Then did they spit in his face, and buffeted him; and others smote him with the palms of their hands, saying, Prophesy unto us, thou Christ, who is he that smote thee?" *

If Jesus Christ *was* the Son of God, in riding into the city of Jerusalem amidst the hosannas of the multitude, he acted perfectly consistent with his character and his oft repeated declarations; for he then came in the most public manner, to deliver up himself to those who were plotting his destruction. Then the King of the Jews came to be murdered by his subjects, and to make his death a ransom for their souls. Upon the same supposition, his conduct in overthrowing the tables of the money-changers in the temple, was also in perfect keeping with his character and office. For the temple, *the entire temple*, was erected not as a place of merchandize, but for the worship of Jehovah. Therefore it is most unreasonable to adduce these acts as proofs that Jesus *was not the Son of God*, but an artful impostor. When the Infidel shall have proved that he was an impostor, then he may legitimately advance the manner in which he entered Jerusalem, and his overturning the tables of the money-changers, in support of an accusation, that his *object* at that time was *treason and rebellion*. But until this be done, they are no proofs at all.

If Jesus was an artful impostor, from the showing of the Infidel himself, he then had before him a golden opportunity of acquiring the sovereignty of Israel; for the vast multitudes, impatient as they were under the Roman yoke, and viewing him as they did, the son of David, who was to elevate them above all the nations of the earth, were ready to obey his every command. And it is impossible to conceive that an impostor, acting in his character of an impostor, would not have availed himself of the highly favorable circumstances by which he was then surrounded, to promote his schemes of ambition and aggrandizement. But Jesus, so far from seizing upon that opportunity to set up himself as the temporal king of the Jewish nation, predicted the destruction of their city and temple, and the transfer of their privileges to the Gentiles.

Mr. O. gives us to understand that Christ's remaining in Jerusalem unmolested, and exhibiting himself daily in the temple, for seve-

* Matt. xxvi. 62—68.

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ral days after he had publicly rode into Jerusalem, and overturned the tables of the money-changers, are wholly inexplicable; and upon this he founds an objection against the truthfulness of the evangelists. If this man's mind had not been filled with prejudice and malignity against Jesus Christ, he could not but have perceived that the inexplicability of which he complained, demonstrated the falsehood of his own hypothesis. For if Jesus Christ had been an artful impostor, who had made an unsuccessful attempt to incite his countrymen to treason and rebellion, nothing is more evident, than that Pilate the Roman governor, who was at the time in the city, would forthwith have caused him to be apprehended. But so far from this, when the council, and for no other reason, but that they had not the power to execute their own sentence upon him, brought Jesus before him, he was convinced that he was innocent, and made three efforts to save him.

We will now endeavor to explain Mr. O's inexplicability. In doing this, we have to combat a very erroneous opinion generally prevalent among Christians themselves. It is this: that in private life, Jesus Christ was a forlorn object of pity; and that in his public life, he was the constant object of the scorn, hatred, and malice of the people, with the exception of a few disciples, a few sick persons whom he had healed, and a few pious women. This opinion, however, is evidently erroneous; and may have had its origin in a misconception of the meaning of a portion of the fifty-third chapter of Isaiah. It is not supported by the statements of the evangelists. So far from this, they make very different representations. Speaking of his youth, they inform us that he grew up in favor both with God and man; and there is every reason to believe that Jesus Christ, until he entered his public ministy, was the happiest man that was ever born of a woman. It is true that after he entered his public ministry, he was watched, hated and envied. Attempts were continually made to trepan, ensnare, entangle, and impeach him: he was followed from country to country, from city to city, and from one side of the sea of Tiberias to the other. But by whom was all this done? Not by the common people, but by the chief priests, and the doctors of the law; those men whose principles he condemned, and whose practices he publicly denounced. The men of influence and power in the nation, in person, or by their emissaries, followed and watched him wherever he went. It was not so with the common people; with them he was *exceedingly popular;* they followed him in crowds everywhere. When the Pharisees and scribes accused him, and endeavored to reproach and scandalize him, they expressed their high approbation of him

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and of his works; and entertained high though fallacious expectations of the results of his mission. Upon this principle it is easy to account for the public manner in which he appeared in the temple, at the very time his enemies were plotting his destruction. The multitudes who accompanied Jesus into Jerusalem, were no doubt greatly disappointed that he did not then set up a temporal kingdom. But even after this disappointment, such was the hold he had upon their confidence and affection, that the Jewish rulers dared to take no *public* steps against him. But they consulted that they might take him by subtlety; and they had to agree not to make the attempt on the feast while there was a crowd in the city, for fear of an uproar among the people. Their plot they had to keep a profound secret, and they had to execute it after night. Hence the necessity for the aid of the traitor Judas, who conducted those sent to take him in the garden on Mount Olivet, where Jesus and his disciples frequently resorted for private conversation and devotion. Hence also the necessity, not as Mr. Olmsted says, of a cohort of five hundred armed men, sent out by the Romans, but of a desperate mob, the creatures of the high priests, who accompanied Judas. And when they had him in their power, they hurried through his trial before the Sanhedrim, and by daylight delivered him as a state prisoner to the Roman governor, so that they took the advantage of the common people, who dared not rebel when they saw Jesus in the custody of the Roman soldiers. When they beheld him thus a prisoner, then, and not till then, did they abandon their expectation that Jesus would set up among them a temporal kingdom; and under the influence of disappointment and mortified ambition, they finally united with the chief priests and elders in the rejection of Christ, and in the cry of, Crucify him, crucify him.*

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* As already stated, the object of Mr. O. in the passage we are combating, is to shew that the prophecy contained in the fifty-third chapter of Isaiah was not fulfilled in Jesus Christ. One of his supposed proofs is that Jesus was "the most popular reformer we have any account of," that "throngs followed him continually," &c. Therefore, he argues that he was not despised and rejected of men, as predicted by the prophet. In the passage cited, as the reader may have observed, this arrogant blasphemer says: "Admit the facts; I impale you on the inferences." After stripping the facts of his false glosses, they are admitted. The popularity of Jesus Christ with the common people, his entrance into Jerusalem, and his overthrow of the tables of the money-changers are all acknowledged. Are we impaled? Most certainly, says the Infidel; for in admitting his great popularity, you are bound to acknowledge that Jesus was not despised and rejected of men. This does not follow. When he opened his commission in the synagogue at Nazareth, was he not despised and rejected by his townsmen? Did not the Jewish rulers and chief men of the nation, during the whole course of his ministry, watch, persecute, and reject him? And

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We have seen the solicitude of the council to obtain testimony by which Jesus Christ might be convicted of treason and rebellion. If he was an impostor, and his object the overthrow of the existing government, the traitor Judas must have possessed the secret. His name is mentioned at an early period of the history; he was one of the twelve selected by Jesus Christ to be always with him; wherever Christ went, he went; whatever Christ said, he heard; and whatever Christ did, he witnessed. He was also one of those, who, according to Mr. Olmsted, went forth to enlist adherents, who during the passover week at Jerusalem, were to strike the decisive blow. He also appears to have stood high in the infant community of which he was a member, for he was their treasurer; which implies that he was received as worthy of their confidence. Therefore, whatever might have been the true nature and object of his scheme, it must have been known to Judas. And to the high priests his testimony would have been of incalculable value; for it would have at once laid open all the hidden wheels of a hated fraud, and would have fully justified their proceedings both to the people and to their own consciences. Why then, in all their solicitude to obtain testimony, did not the chief priests bring forward the evidence of this man? But from him we hear not a word; from some cause or other, that witness, who above all others, could throw clear and distinct light upon that dark plot in which he himself was engaged, is not produced.

Strange indeed that the high priests, in their anxiety to find proper witnesses, never thought of summoning before them one, who, if an imposture had been practised, must have known it; and who, if the object of Jesus Christ was to overthrow the existing government, would have been certain to have revealed it. It must not be asserted that his inopportune death prevented his appearance on the trial. It is

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when he was a state prisoner, did not the fickle multitude, who had accompanied him to Jerusalem, despise and reject him? When Pilate called together the chief priests, the rulers, and the people, he said unto them: Ye have brought this man unto me, as one that perverteth the people; and, behold, I having examined him before you, have found no fault in him, as touching those things, whereof ye accuse him; and three times he sought to release him. But when Pilate saw that he could prevail nothing, but rather that a tumult was made; he took water and washed his hands before the multitude, saying: I am innocent of the blood of this *just* person, see ye to it. Then answered *all the people*, and said, His blood be upon us, and on our children. Yet with these facts before his eyes, Mr. O. tells his unfortunate victims, that Jesus Christ was neither despised nor rejected by the Jewish people. This man's object is to uproot Christianity, to subvert all the institutions of society, to curse our nation with Atheism and all its horrors, anarchy, licentiousness, bloodshed. Verily the implements he uses to ensnare the unwary youths with whom he comes in contact, are in perfect keeping with the dark cause he advocates!

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true that, stung with remorse, he went and hanged himself; but he did not commit the deed until he saw that his Master was condemned. Why then was he not brought forward on the trial? Clearly because he had no testimony to give by which the character of Jesus could have been impeached. But this man, conscience-stricken, returned to the chief priests the wages of iniquity. And did he then impeach the character of his Master? So far from this, while he acknowledged his own guilt, he vindicated the character of his Lord: *I have sinned in that I have betrayed the innocent blood.*

Jesus Christ, therefore, was not, as Mr. Olmsted impiously asserts, a wicked impostor, whose object was treason and rebellion; but all his words and all his actions were in perfect accordance with the character of a messenger of the Almighty, and the Saviour of the world; for sincerity, purity, humility, disinterestedness, benevolence, and consistency, are exhibited in his every word and action. And in all circumstances, both in prosperity and adversity, whether surrounded by his friends or by his foes; at the marriage at Canæ in Galilee, at the grave of Lazarus; at the bar of the high priest, and of Pilate, and nailed upon the cross, we ever behold him the same—calm, composed, meek. In a word, his character is marked with every thing opposite to enthusiasm, credulity and ambition. Well therefore did Bishop Sherlock, in contrasting the founder of Christianity with Mohamed say, "Go to your natural religion; lay before her Mahomet and his disciples, arrayed in armor and in blood, riding in triumph over the spoils of thousands and ten thousands, who fell by his victorious sword; show her the cities which he set in flames, the countries which he ravaged and destroyed, and the miserable distress of all the inhabitants of the earth. When she has viewed him in this scene, carry him into his retirements. Show her the prophet's seraglio; show her his concubines and wives; let her see his adultery, and hear him allege Revelation and his divine commission to justify his lust and his oppression.

When she is tired of this prophet, then show her the blessed Jesus, humble and meek, doing good to all the sons of men, patiently instructing both the ignorant and the perverse; but let her see him in his most retired privacy; let her follow him to the mountain, and hear his devotions and supplications to God. Carry her to his table to see his poor fare, and hear his heavenly discourse. Let her see him injured, but not provoked; let her attend him to the tribunals, and consider the patience with which he endured the scoffs and reproaches of his enemies. Lead her to his cross and let her view him in the

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agony of death, and hear his last prayer for his persecutors: *Father, forgive them, for they know not what they do.*

When natural religion has viewed both, ask which is the prophet of God? But her answer we have already had, when she saw part of this scene through the eyes of the centurian who attended at the cross; by him she spake and said, "Truly this man was the Son of God." *

The character of Mohamed is not the only one among those who assumed to be founders of a new religion, which cannot bear to be brought in contrast with that of Jesus Christ. None can bear the contrast. Will the masters of the philosophical sects, the sages of ancient Greece and Rome, bear to be thus contrasted? Zeno, Socrates, Diogenes, Epicietus, Plato and Aristotle, Cicero, Xenophon, the Catos and Seneca; select from them all one who will bear to be contrasted with Jesus of Nazareth. No perfectly pure and untainted character is to be found among them: but inconsistency, vanity, profligacy, folly, cowardice, revenge, idolatry, stain the characters of all. Search for a perfect character in the history of the human family. You may search, but you cannot find, except in the founder of Christianity; of whom, in defiance of the force of all evidence, moral and historical, the Infidel Olmsted dares to assert that his character was that of a designing impostor, who, by the basest of means, attempted to decoy his countrymen, the Jews, into acts of violence, treason, and rebellion, which must have resulted in their own destruction. But the character of Christ being vindicated from the foul aspersions of this rash Infidel, the resort of himself and his coadjutors is to assume a position equally untenable, viz. that the apostles and primitive disciples of Jesus Christ were a band of impostors, who imposed upon the credulity of mankind. But having already shown the unreasonableness and absurdity of this assumption, we will follow them no farther; but after stating and answering some objections, necessarily omitted, we will close this branch of the argument and proceed to consider the claims of the Scriptures to the inspiration of the Spirit of God.

* Bishop Sherlock's Sermons, vol. i. p. 271.

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CHAPTER V.

OBJECTIONS STATED AND ANSWERED.

HAVING, by a two-fold process, established the credibility of the New Testament Scriptures, we might well leave the subject with the reader; but that all reasonable minds may be perfectly satisfied, we will now notice the objections necessarily omitted; and it is believed that even a few general remarks are, of themselves, sufficient to sweep them away like chaff before the wind. Infidels pretend to have found many erroneous statements and contradictory accounts in the New Testament Scriptures. Sixteen hundred years ago, Porphyry, the learned and malignant Syrian, as we have seen, wrote a number of books against them. One of them was entirely consecrated to collecting all the contradictions which he pretended he had found in the sacred writings. And from his day down to the English Infidels of the eighteenth century, and from them down to Paine, Taylor, English, and Olmsted, in search of new contradictions, Infidels have compared scripture with scripture, line with line, word with word, and detail with detail. And when it is considered that the New Testament is eminently composed of brief narratives, many of them of the same events, but repeated under different forms, and by different historians, it is not surprising that they should have succeeded in finding many seeming contradictions; and some of them, at first sight, very specious. To attempt a refutation of each of these would be an endless task, for they must be taken up in detail and refuted by detached answers. But as these pretended contradictions are only imaginary, and the passages in which they seem to be involved require only a little reflection to reconcile them, an answer to a few examples will serve for the whole.

That excellent writer, M. Gaussen, treating of this subject, says: "The complement of the circumstances of two events which occurred in the East eighteen centuries ago, remains unknown, because the sacred historians relate them to us with an admirable brevity. Yet men have hastened, because the story does not explain the mode of reconciling two of their features, to pronounce them contradictory. Nothing is more irrational. Suppose, to give an example not in the Scriptures, that a Hindoo Pundit had just been reading three succint but very accurate histories of the illustrious Napoleon. The

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first shall inform him that the taking of Paris, preceded by a great effusion of blood at the gates of the capital, made his abdication necessary, and that an English frigate was to transport him immediately to an island of the Mediterranean. A second relates, that this great captain, conquered by the English, who took possession of Paris without a blow, was transported by them to St. Helena, whither general Bertrand wished to follow him, and where he finished his days in the arms of this faithful servant. A third relates, that the fallen emperor was accompanied in his exile by the generals Gourgaud, Bertrand, and Mentholon. All these statements are accurate, and yet how many flat contradictions in so few words, exclaims the learned citizen of Benares. St. Helena in the Mediterranean! who does not know that it rises a great rock in the Atlantic? First contradiction: one of these books is false, it must be rejected. And again, Paris taken without a blow; and Paris taken after a bloody combat at its gates! Second contradiction. And again, here one general, there three generals! Third contradiction."*

Many objections urged by Infidels against the narratives of the evangelists, although at first sight very specious, upon a close examination will be found to be of no greater force than the supposed contradictions adduced by Gaussen. This writer has taken pains to select as examples, some of those, which, by the enemies of Revelation, are considered the most formidable, three of which are here presented to the reader; and the answers given to them by our learned author will enable him to detect the fallacy of many other objections urged by Infidels, but which are to be traced to precisely the same origin with these.

"*First Example.*—Mark (xvi. 5.) tells us, *That the women saw* A YOUNG MAN, (one only,) *seated on the right side . . . who said to them, Be not afraid . . . you seek Jesus of Nazareth who was crucified . . . . he is risen again.*

And Luke relates (xxiv. 4.) that, Two MEN *presented themselves to them . . . who said to them, Why seek ye the living among the dead? He is not here; he is risen.*

They present these passages to us as irreconcilable; but wherefore? There is a difference unquestionably; but there is neither contradiction nor disagreement between the statements. Must they be identical in order to be true? It is sufficient that they are true, especially in histories so admirably succinct. Does it not often hap-

* Gaussen on the Plenary Inspiration of the Scriptures, pp. 113, 114.

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pen to us, without ceasing to be exact, that we relate to two different persons, successively, the same story in two different ways? And why might not the apostles do the same? St. Luke tells us that two persons met the women; while St. Mark speaks only of that one, who having alone rolled away the stone, was seated at the right side of the sepulchre, and who spoke to them. Thus, one of Napoleon's biographers mentions three generals, whilst the other, without ceasing to be accurate, speaks of Bertrand alone. Thus Moses, after having shown us three men in the apparition of Manore (Genesis xviii.) immediately represents one of them speaking as if he were alone. Thus I might relate the same event successively, and in a very different manner, without ceasing to be true. "I met three men who showed me the direct road. I met a man who put me on the right way." If, then, there is in the quoted passages, a striking difference, yet there is not even the appearance of contradiction.

Second Example.—Matthew (xx. 19.) says: That *as Jesus was going out of Jericho, followed by a great multitude, two blind men, sitting by the way-side, hearing that Jesus was passing, cried, saying, Have mercy on us.*

And Mark (x. 46.) tells us: As Jesus went out of Jericho with his disciples, and a great multitude of people, *blind Bartimeus sat by the way-side begging.* And when he heard that it was Jesus of Nazareth, *he began to cry out, and say, Jesus have mercy on me.* Luke also (xviii. 35.) speaks only of one blind man.

What is there here, we still ask, of contradiction or inaccuracy? Of these two blind men whom Jesus, in the midst of so many other works, healed at Jericho, one was more remarkable than the other, perhaps better known than the other; and who spoke to Jesus in the name of both. Mark speaks of him alone, he even tells us his name; but does not say that he was alone. Matthew then has named them both. The narratives of the three evangelists are equally true, without being exactly alike. What is there extraordinary in this?

But we are told there is still a greater difference in this same narrative; let us hear it—in a *third example.* Matthew and Mark informs us that the event occurred as *Jesus was going out of Jericho;* whilst Luke tells us that it took place as Jesus *was drawing nigh* to Jericho. Palpable contradiction! has been uttered more than once.

How can you prove that? what do you know about it? must be the reply. The details of this event are unknown to you; how can you show that these statements are irreconcilable? while on the con-

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trary, it is perfectly easy to harmonize them by a very simple supposition. St. Luke, as he does so often in the whole course of his gospel, has united in his narrative two successive circumstances of the same event. Observe, that it is he alone of the three historians who mentions the first question of Bartimeus. *Having heard the multitude who were passing, he enquired what it was?* This question was proposed by the blind man *before Jesus entered* the city of Jericho. Informed then as to the character of this great prophet, whom he had never known until then, he followed them, and joined the crowd, who during the repast at the house of Zacheus, were waiting to meet Jesus as he should go out. It was *then* they told him that *Jesus of Nazareth was passing*, (these words are in St. Luke.) He followed him thus for some time; the other blind man joined him; and their healing was not effected until the moment when Jesus, on his way to Jerusalem, *was going out of Jericho*, where he had stopped only to visit the happy Zacheus at his own house. This simple explanation dissipates all the pretended contradiction of these three texts.

Fourth Example. St. Matthew (xxvii. 5.) says, that Judas *hung himself;* Peter, in the Acts (i. 18.) says, that *falling headlong, he burst asunder in the midst, and all his bowels gushed out.*

Some have said here is contradiction. We remember that at Geneva, in a public conference, when we were defending this very thesis with our dear friend, Professor Monard, then pastor at Lyons, he cited three analogous features of a lamentable death of which he had been almost the witness. The unhappy man in Lyons, to be more sure of his destruction, and to give himself a double death, placed himself upon the window sill of the fourth story, and then shot himself in the mouth with a pistol. The very narrator of this sad event might, said he, have made three different statements, and yet all the three exact. In the first, he might have described the entire occurrence; in the second, he could have said, this man died by a shot; and in the third, he threw himself down from the window.

Such was also the voluntary punishment by which the wretched Judas went to his own place. He hung himself and fell down headlong; his body burst open and all his entrails gushed out. The statement of only one more circumstance of this frightful death, would have given us the connecting link. It has not been given us; but who would therefore venture to maintain that there is contradiction?"*

* Gaussen on Inspiration, pp. 114—117.

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Somewhat similar to the examples just adduced is the objection urged by many Infidels against the seeming contradictions between the genealogies of Jesus, as they are given by Luke and Matthew; but the two evangelists having different designs in writing their gospels, it is not to be expected that both should use the same form in their narratives.

Matthew wrote principally for the Jews. His design was to show to them that according to their law, Jesus Christ was the heir of the throne of David, if by a legal descent. Therefore his genealogy traces the pedigree of Jesus Christ as the promised seed, downwards from Abraham to David; and from him through Solomon's line to Joseph, who was the reputed and legal father of Christ. Luke wrote more particularly for the Gentiles. His design was to show them that Jesus Christ is the Son of David by a natural descent. This was necessary, for the angel Gabriel, at the annunciation, told the virgin that "God would give her divine Son the throne of his *father David:*" therefore Luke proves this by the genealogy given by him, in which he traces his descent through Nathan, another son of David, and through Eli or Heli, the father of Mary. And it is worthy of remark that not only the early Christians call Mary the daughter of Heli, but the Jewish Talmudical writings also call her the daughter of Heli.

Bishop Horne, treating on this subject, says, "In the *first place*, genealogies in general, and those of the Jews in particular, with their method of deriving them, and the confusion often arising from the circumstance of the same person being called by different names, or different persons by the same name, are in their nature, and must be to us, at this distance of time, of very complicated consideration, and it is no wonder they should be attended with difficulties and perplexities. *Secondly*, The evangelist, in an affair of so much importance, and so open then to detection, had there been any thing wrong to be detected, would most assuredly be careful to give Christ's pedigree as it was found in the authentic tables, which, according to the custom of the nation, were preserved in the family, as is evident from Josephus, who says, "I give you this succession of our family, as I find it written in the public tables." *Thirdly*, As it was well known the Messiah must descend from David, the genealogical tables of that family would be kept with more than ordinary diligence and precision. *Fourthly*, Whatever cavils the modern Jews and others now make against the genealogies recorded by the evangelists, the Jews, their contemporaries, never offered to find fault with, or to invalidate the accounts given in the Gospel. As they wanted neither opportuni-

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ty, materials, skill, nor malice to have done it, and would have afforded them so great an advantage against the Christians, this circumstance alone, as Dr. South well remarks, were we not now able to clear the point, ought with every sober and judicious person to have the force of a moral demonstration." *

Matthew (x. 2—4.) says that the names of the apostles were Simon, who is called Peter, Andrew, James the son of Zebedee, John, Philip, Bartholomew, Thomas, Matthew, James the son of Alpheus, and Lebbeus whose surname was Thaddeus, Simon the Canaanite, and Judas Iscariot.

But Luke (vi. 14—16.) says their names were Simon, whom he (Jesus) also named Peter, Andrew, James, John, Philip, Bartholomew, Matthew, Thomas, James the son of Alpheus, Simon called Zelotes, Judas the brother of James, and Judas Iscariot. Here, say certain very stupid or very malignant Infidels, we have contradiction, for some of the names of one list are not the same with the other; therefore the New Testament is a forgery. Such persons forget that in those days the same persons sometimes had several names. Instances occur not only in the Old Testament and the New, but also in profane history. Thus, in Gen. xxvi. 34. Esau's wife is called Bashemath, but in Gen. xxxvi. 2. she is called Adah; Gideon, in Judges vi. 32. is called by that name, but in the next chapter he is called Jerubaal. Zerobabel is also called Sheshbazzar. Barnabas, (Acts i. 25.) who was nominated to the apostleship, is called Joseph, Barsabas, and Justus; Joses is also another name of the same apostle. Indeed, all the other apostles, with the exception of John, had more names than one. From profane history innumerable instances might be adduced. Pliny the Younger was called Caius, Plinius, Cœcileus, Secundus; and Porphyry was also called Bataneotis; so that in those passages we have no evidence of contradiction.

Infidels have objected to the credibility of the evangelists on account of the seeming contradiction in the title which was written over Jesus Christ when on the cross. Matthew has it, THIS IS JESUS THE KING OF THE JEWS. Mark has it, THE KING OF THE JEWS. Luke has it, THIS IS THE KING OF THE JEWS; and John says, Pilate wrote a title and put it on the cross, and the writing was, JESUS OF NAZARETH THE KING OF THE JEWS. To this objection, Mr. Horne has given the following answer: "It is not impossible that it (the title) varied in each of the languages in which that

* Bishop Horne's Works, vol. vi. 513.

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accusation or superscription was written; for both Luke and John say that it was written in Greek, Latin, and Hebrew. We may, then, reasonably suppose Matthew, who wrote for the Jews, to have recited the Hebrew,

THIS IS

JESUS THE KING OF THE JEWS.

And John the Greek:

JESUS THE NAZARENE, THE KING OF THE JEWS.

If it should be asked, why *the Nazarene* was omitted in the Hebrew, and we must assign a reason for Pilate's humor, perhaps we may thus account for it. He might be informed that Jesus, in Hebrew, denoted a Saviour, and as it carried more appearance of such an appellative or general term by standing alone, he might choose, by dropping the epithet *the Nazarene*, to leave the sense so ambiguous that it might be thus understood:

THIS IS

A SAVIOUR THE KING OF THE JEWS.

Pilate, as little satisfied with the Jews as with himself on that day, meant the inscription, which was his own, as a dishonor to the nation; and thus set a momentous verity before them, with as much design of declaring it as Caiphas had of prophecying, *That Jesus should die for the people.* The ambiguity not holding in Greek, *the Nazarene* might be there inserted in scorn again of the Jews, by denominating their king from a city which they held in utter contempt.

Let us now view the Latin. It is not assuming much to suppose, that Pilate would not concern himself much with Hebrew names, nor risk an impropriety in speaking and writing them. It was thought essential to the dignity of a Roman magistrate in the times of the republic, not to speak but in Latin on public occasions; of which spirit the emperor Tiberius retained so much, that in an oration to the senate, he apologized for using a Greek word: and once when drawing up a decree, advised them to erase another, that had been inserted in it. And, though the magistrates in general, were then become more condescending to the Greeks, they retained this point of state with regard to the other nations, whose languages they esteemed barbarous, and would give themselves no trouble of acquiring. Pilate, indeed, according to Matthew, asked at our Lord's trial, "Whom will ye that I release unto you—Barabbas, or Jesus which is called Christ?" But we judge this to be related, as the interpreter by whom he spoke delivered it, in Hebrew; for if the other evangelists

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have given his exact words, he never pronounced the name of Jesus, but spoke of him all along by a periphrasis: "Will ye that I release unto you the king of the Jews? What will ye that I shall do unto him, whom ye call the king of the Jews?" Thus he acted in conference with the rulers, and then ordered a Latin inscription, without mixture of foreign words, just as Mark repeats it:

THE KING OF THE JEWS;

which is followed by Luke, only that he has brought down *this is* from above, as having a common reference to what stood under it,

THIS IS

THE KING OF THE JEWS.

Thus it is evident that there were variations in the inscriptions, and that the Latin was the shortest; but it is equally evident that those variations are not discrepancies or contradictions in the narratives of the evangelists." *

According to Matthew, Mark and Luke, Jesus Christ was suspended upon the cross at the third hour of the day; that is at nine o'clock in the morning—the sun was darkened at the sixth hour, and Jesus gave up the ghost at the ninth hour. But according to John, the crucifixion did not commence before the sixth hour (at mid-day.) Here, says the Infidel, we have a palpable contradiction.

It is not to be supposed that John, who witnessed the crucifixion of his Master, was ignorant of the length of time he was upon the cross, being present during the whole scene, that he would substitute three for six hours, the period of his punishment. And what at once solves the difficulty is, that it is to be traced to a mistranslation. Dr. Clarke in his comment on the passage says, "The major part of the best critics think that the third (hour) is the genuine reading." Gaussen says: "If we consult the Greek manuscripts of St. John, we find four in small letters, and three in uncial or capital letters, (among others, the famous manuscript of Beza, preserved at Cambridge,) which here read the *third hour* instead of the *sixth hour*. The numbers in the Greek manuscripts are often written in figures, that is by simple Greek letters, and the 3d and the 6th being expressed by two letters easily confounded, many ancients have thought that the variation was caused by this." It appears also that Griesbach, whose learned labors have already been mentioned, noticed these variations, and states that the chronicles of Alexandria, appealed in favor of this

* Horne's Introduction to the Study of the Scriptures, vol. i. pp. 582, 583.

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reading to better copies, and even to the original autograph of the gospel of St. John.

There is another class of objections growing out of seeming contradictions between the evangelists and profane authors.

Example. Luke says (ii. 1, 2.) "It came to pass in those days, that there went out a decree from Cesar Augustus, that all the world should be taxed. And this taxing was first made when Cyrenius was governor of Syria." This census, said to have been ordered by the emperor Augustus, is represented as having taken place at the time of the birth of Jesus Christ. The Infidel asserts that Luke is not to be credited, because he says, "this taxing was made when Cyrenius was governor of Syria;" whereas Syria at that time was governed by Quintilius Varus: a second census was made under Cyrenius; but he was not sent into the east until at least eleven or twelve years after this period, when Jesus Christ is represented to have been born. And Josephus informs us that the first numbering was made in the thirty-seventh year after the defeat of Antony; and Jesus Christ is represented to have been born at the latest, twenty-six years after that event.

Before giving the replies which have been made to this objection, it may be well to remark, it is extremely impossible that Luke, who was the only one of the evangelists who was learned, and who was writing a book for all nations, and so limited that it is comprised in twenty-four pages, should fall into so gross a mistake as to place an event of such importance in the days of Herod the Great, which had occurred thirty years before. He has shown that he was perfectly acquainted with the condition of Judea as it was in the fifteenth year of Tiberius, for he has set down the several tetrarchs and governors of it, and the extent of their territories, and his statements in these respects are fully supported by profane history.

He certainly understood the nature of enrollments, as made by the Romans. This is evident from the following language, "Joseph went to be taxed with Mary his espoused wife." By undoubted testimonies it has been shown, that according to the custom of the Romans, women as well as men were enrolled; but among the Jews, the men only were enrolled. Luke was also well acquainted with the census of which Josephus gives an account; for in the Acts, v. 37. he represents Gamaliel as saying, "After this man, rose up Judas of Galilee, in the days of the taxing, and drew away much people after him; he also perished; and as many as obeyed him were dispersed." Had Luke made so glaring a mistake as is imputed to

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him, and concerning a circumstance which must have been notorious among those to whom his writings were presented, his writings must have been discredited among his contemporaries, and he disgraced. Many solutions of this difficulty have been attempted; some of them fallacious. By learned men the difficulty is traced to a mistranslation. Dr. Lardner devotes many pages of his elaborate work to the elucidation of it, and most satisfactorily vindicates Luke from the commission of any mistake in this matter: his argument however is too long to be introduced here. Dr. Adam Clarke, in his comment on the passage, says, "One or the other of the two following, appears to me to be the true meaning of the text.

When *Augustus* published this decree, it is supposed that Quirinus (Cyrenius,) who was a very active man, and a person in whom the emperor confided, was sent into Syria and Judea, with *extraordinary* powers, to make the census here mentioned; though, at that time, he was *not governor of Syria*, for Quintilius Varus was then president; and that when he came *ten* or *twelve* years after into the presidency of Syria, there was another census made, to both of which St. Luke alludes, when he says, *This was the first assessment of Cyrenius governor of Syria;* for so Dr. Lardner translates the words. The passage thus translated, does not say that this assessment was made when Cyrenius was governor of Syria, which would not have been the truth; but that this was the first assessment which Cyrenius, who was (i. e. afterwards) governor of Syria, made; soon after he became governor he made a *second*." This is the opinion which is advocated in a very masterly manner by Dr. Lardner. Dr. Clarke then proceeds to give the second way of solving the difficulty, which is his own, viz: "By translating the words thus: *This enrollment was made* BEFORE Cyrenius was governor of Syria; or before that of Cyrenius." He also says that some critics translate the passage, *This enrollment was made* BEFORE that of *Cyrenius*. *Michaelis*, and some other eminent and learned men, have been of this opinion; but their conjecture is not supported by any MSS. yet discovered, nor, indeed, is there any occasion for it. M. Gaussen, on the passage, says, "It is a parenthesis. According to the accent which is placed on the first word, it seems a demonstrative pronoun, or a pronominal adjective; and in this alternative the phrase must be translated *literally* in the first case by *this first enrollment;* and in the second case by *the very first enrollment*."

The same author says: "There is nothing, then, in St. Luke's narrative, that is not entirely natural and exact. After having spoken

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in the first verse of an ordinance of Augustus, which began to be executed under Herod's reign, he apprises us, in the parenthesis of the second verse, that this enrollment must not be confounded with the too famous census of which all Judea still preserved such tragical recollections. "The very first enrollment," says he, "was made while Cyrenius was yet governor of Syria." This is the simple and literal translation of the Greek." *

Some Infidels have foolishly objected to the account given by Mark (xi. 11—14.) of Jesus cursing the fig-tree which had only leaves. They say, why curse the tree for barrenness, when, as it was not the season for gathering figs, it could not have been expected that they would be found upon it? But if it had been the season of figs, its barrenness could not have been determined simply from the fruit, of which it might already have been stripped. But the Infidel still objects, why punish it? the tree was not guilty for not bearing fruit. To this it is replied, the miracle was a type, and designed to convey to those present an instructive lesson, and the tree was no more unhappy than it was guilty, as its morality was not real, neither were its sufferings.

Notwithstanding that the New Testament Scriptures breathe a spirit of the purest and most diffusively benevolent morality, Taylor, and other Infidels of the same class, object against some of the writings of the apostles, that they countenance immorality. The following instance we give from Taylor. In Romans iii. 7. this passage occurs, "For, if the truth of God hath more abounded through my lie unto his glory, why yet am I also judged as a sinner?" This passage, Mr. T. asserts, recommends *telling lies* for the glory of God. That the true meaning of the passage may be seen, we transcribe the connection. "What advantage then hath the Jew? or what profit is there of circumcision? Much every way: chiefly because that unto them were committed the oracles of God. For, what if some did not believe? shall their unbelief make the faith of God of none effect? God forbid: yea, let God be true, and every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged. But if our unrighteousness commend the righteousness of God, what shall we say? *is* God unrighteous who taketh vengeance? (I speak as a man.) God forbid: for then how shall God judge the world? For if the truth of God hath more abounded through my lie unto his glory, why yet am I also judged as a sinner?

* Gaussen, p. 120.

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And not rather (as we be slanderously reported, and as some affirm that we say) let us do evil, that good may come: whose damnation is just. What then? *are we better than they?* No, in no wise; for we have before proved both Jews and Gentiles, that they are all under sin."

The apostle is here debating with a Jew, and the passage contains his supposed objections, with Paul's replies. It may be thus rendered.

Jew. What then is the advantage of the Jew? or what the benefit of the circumcision?

Reply. Much in every respect; but principally in that the oracles of God have been intrusted (to the Jewish nation.)

Jew. Yet still, since some acted unfaithfully, does not their unfaithfulness abolish the credibility of God?

Reply. Far be the thought. But let God be acknowledged sincere, if even every man should be proved false, as it is written, &c. (see Psalm ii. 5.)

Jew. But what shall we say if our disobedience set in an advantageous position, the justice of God? would not God be unjust in inflicting punishment upon us? (I am speaking as some men probably would do.)

Reply. Far be the thought. In that case how could God judge the world?

Jew. Yet, if by my violation of faithfulness, the sincerity of God is displayed in a more glorious manner, why am I still condemned as an offender? and why should not the maxim be admitted?

Parenthesis interjected by the apostle in his own person.

(As we are calumniated, and some affirm that we say) that we do bad actions, that good results may come (of them.)

Reply. Whose condemnation is (peculiarly) just.

Jew. How then? have we the preference (over the sinful world?)

Reply. In no respect.

Before closing this section it may be necessary to notice some of the other misrepresentations of Mr. Taylor, which by a certain class of Infidels in this country are seized upon with great avidity, and held up as unanswerable arguments against the credibility of the New Testament Scriptures.

1st. He asserts that Jesus Christ, according to the evangelists themselves, was not crucified; but that a metamorphosis took place between him and Simon the Cyrenian, who was crucified in his stead, while Jesus stood by and mocked at the Jews.

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He says, "In the reading of Matthew, Mark, and Luke, the insignificant, useless, and never again, or any where else, mentioned personage, *Simon the Cyrenian*, is lugged in, with no character to sustain, having nothing to do or say in relavency to the business in hand." Again he says, that "the plain and grammatical construction of the text, as it should be read upon a trial for murder, it should really appear that it was Simon the Cyrenian who was crucified." Again he intimates that there was a real mistake, or substitution of Simon (as he is called the father of Alexander and Rufus) is evidently implied by Jesus himself, in these words addressed to Simon; "Father, forgive them; for they know not what they do."

Simon the Cyrenian was introduced for the following very natural and good reason. Jesus (as has already been shewn, as was customary with those who were thus executed) was obliged to carry the cross on which he was to be crucified; but being exhausted, partly by the unjust treatment he had just received, and partly by the weight of the cross, fainted and fell down under the cruel load.

Simon, who it appears was accidentally passing by, and who most probably was known to be attached to Jesus, was seized and compelled to carry the cross. Simon is mentioned by name, because he was the father of Alexander and Rufus, both of whom were persons who appear to have been well known to the first Christians. And there is reason to believe that one of them was the Alexander mentioned in Acts, (xix. 33.) and the other the Rufus introduced as a resident at Rome, (Romans xvi. 13.) With respect to the ridiculous assertion that "the plain and grammatical construction of the texts" in either of the evangelists, purport that Simon was crucified as the substitute of Jesus; every person of common sense who is capable of reading the New Testament can judge for himself, and the conclusion of all must be that the man who dared to utter such an outrageous falsehood is utterly unworthy of credit in any statement he may make.

In Acts (xv.) there is the following passage: "Paul also and Barnabas continued in Antioch, teaching and preaching the word of the Lord, with many others also. And seven days after, Paul said unto Barnabas, Let us go again and visit our brethren in every city where we have preached the word of the Lord, and see how they do. And Barnabas determined to take with them John, whose surname was Mark. But Paul thought not good to take him with them, who departed from them at Pamphylia, and went not with them to the work. And the contention was so sharp between them, that they departed

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asunder one from the other; and so Barnabas took Mark and sailed unto Cypress; and Paul chose Silas and departed, being recommended to the brethren by the grace of God." Upon this passage Mr. Taylor founds an *assertion* that Paul and Barnabas did not "preach the same story," because, says he, "they quarrelled so bitterly, and like all other good Christians, never have been reconciled."

The dissension which took place between Paul and Barnabas was not "a bitter quarrel;" and so far from their never having become reconciled, they subsequently co-operated with great cordiality. That dissension, so far from proving that they did not "preach the same story," implies the strongest proof that they did. It shows that they both preached the truth; for their conduct proves that they had no fear for their cause. Had they been impostors, necessity would have compelled them to have reconciled the difficulty; for then it would have required close combination, and mutual aid to support their fraud. But they knew their cause to be of such a nature that it required no collusion, and feared no disclosures.

The fact that there was a contention between Paul and Barnabas does not imply anger or ill will on either side. It is true they differed in opinion with regard to the necessity of taking Mark on the proposed mission; they were strenuous, each in support of the course he had adopted. Paul's reason for not thinking it good to take Mark with them, as assigned in the text, was that he had departed from them when in Pamphylia.

Mark was the nephew of Barnabas, and when he departed from them, it is probable he went to see his pious mother Mary, at Jerusalem, and Peter, to whom he is supposed to have been much attached; or, as some learned men maintain, because he shrunk from labors and dangers, which, they say, is not obscurely intimated in the original, where it is said he went not with them to the *work*. Be this at it may, Paul, who respected no man's person, appears to have been displeased at his conduct on that occasion, and being fearful of his constancy, would not agree that he should accompany them. But Barnabas feeling an attachment for his near kinsman, and being a very gentle and kindly disposed man, wished again to take him on their journey.

Mark himself appears to have been benefited, and the interest of Christianity to have been promoted by Paul's severity on that occasion; for, by his admonitions, Mark became for the future more courageous, and the Gospel of Christ was thereby preached at the same time in different places, and so became more extensively propagated.

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That this dissension did not break the bond of friendship between Paul and Barnabas is evident from what is said, 1 Cor. ix. 6. Moreover, afterwards, Paul received Mark to his cordial friendship, as the reader may see by consulting Col. iv. 10; 2 Tim. iv. 2, and Philemon 23.

Paul says, (1 Cor. i. 23.) "We preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness."

Mr. Taylor, with his usual hardihood, attempts to cheat his readers into the belief, that others preached a Christ who was NOT crucified. He says: "Why should Paul so emphatically say, that when he and his party preached Jesus Christ, they preached HIM crucified; if there were none who, at the same time, were preaching a directly contrary doctrine, namely, Jesus Christ not crucified?"

No man in his senses can believe, that this passage implies there were preachers of Christianity, who preached a "Christ not crucified."

The meaning obviously is, that to the bigoted Jews, who expected the Messiah to be a mighty temporal prince, the meek, lowly, impoverished, and *crucified* Jesus was an object of offence; and to the philosophising Greeks, it seemed most unreasonable to proclaim happiness through a man who in Judea had died a malefactor. But the apostles gloried in knowing the importance and value of the death of Christ as a malefactor.

Paul says, (2. Cor. xi. 13.) "For such are false apostles, deceitful workers—transforming themselves into the apostles of Christ." He also says: (Phil. iii. 2.) "Beware of dogs, beware of evil workers; beware of the concision." Mr. Taylor on these passages asserts, that "Paul calls the other apostles, false apostles and dogs." Paul in these passages, does not refer to the other apostles, but to certain false teachers, who labored to bring the Gentile churches under subjugation to the cremonial law. In those days the term dog did not sound so harshly and rudely in men's ears, as it does in ours. The Jews termed the heathen nations dogs. The Greeks were so far from viewing it an insulting epithet, that Diogenes the philosopher took it as his own title, to express that bluntness of manners on which he prided himself. And his disciples gloried in the designation of Cynics, or the *doggish*. The apostle evidently uses it to describe those whose moral character was bad, contentious, reviling, ferocious and selfish.

Paul says, (1 Cor. xvi. 22.) "If any man love not the Lord Jesus Christ, let him be anathema maranatha." Upon this passage Mr. Tay-

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lor, with his usual audacity, asserts that Paul curses the other apostles "with the most bitter execrations." He also says, (Gal. v. 12.) "I would that they were even cut off which trouble you." This passage, Mr. T. construes into a recommendation that the other apostles should be privately assassinated.

With respect to the first passage, so far from its referring to the other apostles, it evidently referred to unbelieving Jews, who, as appears from chap. xii. 3., pretending to be under the Spirit and teaching of God, called Jesus accursed, that is, one who should be devoted to destruction. Therefore these men were enemies of Christianity, and of all goodness. But Paul does not curse them with bitter execrations; on the contrary he refers them to HIM who cannot err. He declares that such persons should not be continued in membership with the Corinthian church; and to exclude such an one is doing no injury, for he has already declared practically that he is alienated and disaffected. The meaning of the passage is thus given by some: "If any person prove himself by his wicked conduct to be an enemy to the doctrine and authority of Christ, let him not remain in communion with the church, which ought to consist of none but the sincere and upright; but let not human vengeance visit in causes purely religious; leave them to HIM whose judgment cannot err; "THE LORD COMETH."

Dr. Clarke, in his comment on the passage, says: "It is generally allowed that the apostle refers here, to some of the modes of excommunication among the Jews, of which there were three.

1. *Niddui*, which signified a simple separation or exclusion of a man from the synagogue and from his wife and family for thirty days.

2. *Cherem*, which was inflicted on him who had borne the *Niddui*, and who had not in the thirty days made proper compensation in order to be reconciled to the synagogue. This was inflicted with dire execrations, which he was informed must all come upon him, if he did not repent. But the *cherem* always supposed *place for repentance.*

3. *Schammatha.* This was the *direst* of all, and cut off all hope of reconciliation and repentance; after which the man was neither reconcilable to the synagogue, nor acknowledged as belonging to the Jewish nation."*

With respect to Gal. v. 12. "I would that they were even cut off which trouble you." The meaning evidently is, that they might be

* Clarke in lo.

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cut off, or excommunicated from the church. The whole passage is parallel to that of 1 Cor. v. 6, 7., where speaking of the incestuous person, Paul says to the church at Corinth, "Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump? Purge out therefore the old leaven, that ye may be a new lump as ye are unleavened."

Eusebius, (who as we have seen, flourished during the fourth century,) from a description given by Philo the Jew, of the Therapeutæ, who dwelt chiefly in the neighborhood of Alexandria, very absurdly supposed them to have been a sect of Christians. Taylor, as his last refuge, seizes on this groundless supposition, and impudently asserts that Christianity had its origin among this people; while other Infidels pretend to believe that the Essenees were the originators of Christianity. All that is necessary to expose the unreasonableness of both of these suppositions, is to lay before the reader the following description of those sects as given by Mr. Watson in his Theological Dictionary.

"ESSENES, or ESSENIANS, one of the three ancient sects of the Jews. They appear to have been an enthusiastic sect, never numerous, and but little known; directly opposite to the Pharisees with respect to their reliance upon tradition, and their scrupulous regard to the ceremonial law, but pretending, like them, to superior sanctity of manners. They existed in the time of our Saviour; and though they are not mentioned in the New Testament, they are supposed to be alluded to by St. Paul in his Epistles to the Ephesians and Colossians, and in his first Epistle to Timothy. From the account given of the doctrines and institutions of this sect by Philo and Josephus, we learn that they believed in the immortality of the soul; that they were absolute predestinarians; that they observed the seventh day with peculiar strictness; that they held the Scriptures in the highest reverence, but considered them as mystic writings, and expounded them allegorically; that they sent gifts to the temple, but offered no sacrifices; that they admitted no one into their society till after a probation of three years; that they lived in a state of perfect equality, except that they paid respect to the aged, and to their priests; that they considered all secular employment as unlawful, except that of agriculture; that they had all things in common, and were industrious, quiet, and free from every species of vice; that they held celibacy and solitude in high esteem; that they allowed no change of raiment till necessity required it; that they abstained from wine; that they were not permitted to eat but with their own sect; and that a certain por-

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tion of food was allotted to each person, of which they partook together, after solemn ablutions. The austere and retired life of the Essenes is supposed to have given rise to monkish superstition.

The Therapeutæ were a distinct branch of the Essenes. Jahn has thus described the difference between them: The principal ground of difference between the Essenes or Essaëi and Therapeutæ, consisted in this; the former were Jews, who spake the Aramean; the latter were Greek Jews, as the names themselves intimate, namely, חסין and Θεραπευταὶ. The Essenes lived chiefly in Palestine; the Therapeutæ, in Egypt. The Therapeutæ were more rigid than the Essenes, since the latter, although they made it a practice to keep at a distance from large cities, lived, nevertheless, in towns and villages, and practised agriculture and the arts, with the exception of those arts which were made more directly subservient to the purposes of war. The Therapeutæ, on the contrary, fled from all inhabited places, dwelt in fields and deserts and gardens, and gave themselves up to contemplation. Both the Essenes and the Therapeutæ held their property in common, and those things which they stood in need of for the support and the comforts of life, were distributed to them from the common stock. The candidates for admission among the Essenes gave their property to the society; but those who were destined for a membership with the Therapeutæ, left theirs to their friends; and both, after a number of years of probation, made a profession which bound them to the exercise of the strictest uprightness. The Romanists pretend, as Dr. Prideaux observes, without any foundation, that the Essenes were Christian monks, formed into a society by St. Mark, who founded the first church at Alexandria. But it is evident, from the accounts of Josephus and Philo, that the Essenes were not Christians, but Jews."

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CHAPTER VI.

DIVINE AUTHORITY AND INSPIRATION OF THE SCRIPTURES.

HAVING examined the claims of the Old and New Testament Scriptures to genuineness, authenticity, and credibility, by the strictest rules of testimony, both historical and moral; and having thereby proved that we can open them with the fullest confidence; that they were written by the persons whose names they bear; and that they are entitled beyond all other writings to credit, on the ground of veracity, and trust-worthiness: it follows, as a necessary consequence, that the religion taught in them is of divine origin.

But as honest men may err, not indeed in facts which they relate from their own knowledge, but in inferences from them, in precepts and doctrines. Therefore, however fully we may be convinced of the *general truth* of the religion taught in the Scriptures, could we urge nothing more in behalf of the writers, in the examination of the nature of that religion, its doctrines, precepts, and promises, perfect confidence could not be exercised in the detailed accounts, for the testimony would only be human.

Therefore we now proceed to the last branch of our great argument, which is, to show that the writers of the books were *divinely inspired.*

As the proofs by which the inspiration of the writers of the Old and New Testament, are exceedingly clear and of great force, and the most of the objections urged by Infidels being grounded upon the supposition that the books are forgeries, the fallacy of which has been most clearly shown, it will not be necessary on this branch of the argument, to dwell so lengthily as has been done on the other topics which have been under discussion. We will not detain the reader to shew from the reasonableness and necessity of the thing itself, that the writers of the Scriptures were inspired; but we will proceed at once to state what is to be understood by the term inspiration, as applied to the writers, and also to the Scriptures themselves, and then adduce the proofs by which the inspiration of the Scriptures are supported. By the inspiration of the writers, we understand a miraculous operation of the Spirit of God, by which certain extraordinary notices or thoughts are communicated to the minds of those who are its subjects. As the Scriptures have not presented to

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us the mode by which this influence was exercised, nor yet have defined to us its different degrees—on these subjects we are not prepared to enter upon an explanation. None but an Atheist can deny the possibility of the exercise of this influence by the Omnipotent God upon the minds of men, and our inability to define the mode and the measure, is no argument against the *fact*.*

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* With respect to the inspiration of the Scriptures, we altogether differ with those writers who hold that any portion, however small or however trifling in the estimation of men, is not inspired. The entire Bible, every word of it, is inspired. To maintain the contrary opinion is, in effect, to yield the whole field to the Infidel; for who is to judge what portions are, and what are not inspired? Admit that a single passage is uninspired, and the Infidel of right enters the armory and takes away what weapons he pleases, and if he can carry off a single one, he has an equal right to take them all. Moreover, if the entire Bible be not inspired, one portion of it equally so with another, we are in no better condition than the church of Rome, with her traditions and her apocryphal books. For according to this hypothesis our Bible is in part made up of the uninspired sayings of Joshua, Solomon, Paul, Peter and others. Therefore to adopt the sentiment of Mr. Kirk, in his translation of Gaussen, 'God designed that the writers of the Old and New Testament Scriptures should say just what they did say, and he secured their saying it in their own way, but exactly as it should be, even to an iota and a tittle.'

To enter at large upon an argument to sustain our position against professing Christians, who upon reading these pages will object to it, would lead us from our proper subject. But we cannot pass on, without stating a few of the many objections urged by such persons, especially as we have reason to believe that many sincere Christians are in great error upon this subject; and the day is assuredly at hand when Infidels will compel the advocates of Revelation, to take the only true and proper ground—the *entire* inspiration of the Sacred Books.

Such objections as the following are often urged, not only by Infidels, but by professing Christians. 'It is derogatory to the character of God that his Spirit should dictate to the mind of Paul, the vulgar details into which he sometimes descends in his letters; those counsels to Timothy concerning his stomach and his often infirmities; or those commissions with regard to his parchments and a certain cloak, which he had left at the house of Carpus, at Troas, when he was leaving Asia.' To such cavils as these the excellent Gaussen gives a most admirable answer, which on account of its excellency, we present to the reader.

"The reader will suffer us to beseech him to be cautious of this objection, when, holding the Bible in his hands, he happens not to recognize on the first perusal, the signs of God's hand in such or such a passage of the Word. Let those imprudent hands not cast one verse of it out of the temple of the Scriptures. They hold an eternal book, all of whose authors have said with St. Paul: 'And I think that I too have the Spirit of the Lord!' If then, he does not yet see any thing divine in such or such a passage, the fault is in him, and not in the passage. Let him rather say with Jacob: 'Surely the Lord is in this place, and I knew it not!' This book can sustain the light of science; for it will bear that of the last day. The heavens and the earth shall pass; but none of its words shall fail, not even to the least letter. God declares to every one that heareth the words of this prophecy; that if any one shall take away from the words of this book, God will take away his part from the book of life.

Let us examine more closely the alleged passages. St. Paul, from the depths of his prison, sends for his cloak. He has left it at the house of Carpus, in Troas, and he entreats Timothy to hasten before winter, and not forget to bring it to him. This domestic detail, so many thousand times objected against the inspiration of the Scriptures, from the days of the Anomians, of whom St. Jerom speaks: this detail seems to you too trivial for an apostolic book, or at least too insignificant and too

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As inspiration is not impossible, the only question at issue betwixt the Deist and the Christian is this, Have the writers of the Old and New Testament produced satisfactory evidences that they were the subjects of supernatural influence? This question admits of a clear and decisive answer; for, as the existence of any power is demonstrated by its operations, so the possession of supernatural knowledge is established by the performance of supernatural works. And as an acquaintance with any language is evinced by speaking it with ease and propriety, so the gift of inspiration is proved by the foretelling of future events with precision.

Therefore, if it can be shown, that the authors of the dispensations

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foreign from all practical utility, for the dignity of inspiration. Unhappy, however, is he who does not perceive its pathetic grandeur.

Jesus Christ also, on the day of his death, spoke of his cloak and of his vesture. Would you have this passage taken away from the inspired volume? It was after a night of fatigue and anguish. They had led him about the streets of Jerusalem for seven successive hours, by the light of torches, from street to street, from tribunal to tribunal, buffeting him, covering him with a veil, striking his head with staves. The morrow's sun was not yet risen, before they had bound his hands with cords, to lead him again from the high priest's house to Pilate's Prætorium. There, lacerated with rods, bathed in his own blood, then delivered for the last punishment, to ferocious soldiers, he had seen his garments all stripped off, that they might clothe him in a scarlet robe, whilst they bowed the knee before him, placed the reed in his hands, and spit upon his face. Then, before laying his cross upon his bruised frame, they had replaced his garments upon his wounds, to lead him to Calvary; but, when they were about to proceed to the execution, they took them away for the third time; and it is then that, stripped of every thing, first his cloak, then his coat, then of even his under-dress, he must die naked upon the malefactor's gibbet, in the view of an immense multitude. Was there ever seen under heaven, a man, who has not found these details, touching, sublime, inimitable? And was one ever seen, who, from the account of this death, thought of retrenching as useless or too vulgar, the history of these garments which they divided among them,—or of this cloak for which they cast lots? Has not infidelity itself said, in speaking of it, that the majesty of the Scriptures astonished it, that their simplicity spoke to its heart; that the death of Socrates was that of a sage, but Jesus Christ's, that of a God!—and if the divine inspiration was reserved for a mere portion of the holy books, would it not be for these very details? Would it not be for the history of that love, which, after having lived upon the earth poorer than the birds of the air and the foxes of the field, was willing to die still poorer, deprived of all, even to its cloak and its under-garments, and fastened naked to the malefactor's gibbet with the arms extended and nailed to the wood? Ah! be not solicitous for the Holy Spirit; he has not derogated from his own majesty; and so far from thinking that he was stooping too low, in announcing these facts to the world, he had hastened to recount them to it; and that too a thousand years in advance. At the period of the Trojan war he was already singing them upon the harp of David: 'They have pierced my hands and my feet,' said he, 'they look and stare upon me, they part my garments among them, and cast lots upon my vesture.' (Psalm xvii. 18, 19.; John xix. 23, 24.)

But it is the same Spirit who would show us St. Paul writing to Timothy, and requesting him to bring his cloak. Hear him; he too is stripped of every thing. In his youth he was already eminent, a favorite of princes, admired of all; but now he has left every thing for Christ. It is now thirty years and more, that he has been poor, in labors more than the others, in wounds more than they, in prison oftener;

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contained in the Scriptures of the Old and New Testament did perform miracles; and that the writers of the books did predict future events, which found a precise accomplishment, then that great truth will be established. The religion taught in the Scriptures was communicated to man by God himself; for the performance of uncontrolled miracles, or the delivery of *true* predictions must communicate to every sane mind the conviction that the persons by whom they were performed, were employed by God, to reveal to men his will concerning them, and their duties to their Creator and to each other.

The great criteria, therefore, by which the divine authority of the sacred writings are to be tested, are *miracles*, and prophecy.

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five times he had received of the Jews forty stripes save one; thrice was he beaten with rods; once he was stoned; thrice he has suffered shipwreck; often in journeyings; in perils upon the sea, in perils in the city, in perils in the desert; in watchings oft, in hunger and in thirst, in cold and nakedness (we quote his own words). Hear him now; behold him advanced in age; he is in his last prison; he is at Rome; he is expecting his sentence of death; he has fought the good fight; he has finished his course, he has kept the faith; but he is cold, winter is coming on, and he is poorly clad! Buried in a dungeon of the Mamertine prisons, he is so much despised, that all the very Christians of Rome are ashamed of him, and that at his first appearing, no man was willing to befriend him. Yet, he received, ten years before, while a prisoner at Rome, and loaded with chains, at least some money from the Philippians; who, knowing his sufferings, united together in their indigence to send him some succor. But now, behold him forsaken; no one but St. Luke is with him; all have abandoned him; winter is approaching. He would need a cloak; he has left his own, two hundred leagues off, at the house of Carpus in Troas; and no one in the cold prisons of Rome would lend him one. Has he not then left every thing, with joy, for Christ; has he not esteemed all the glory of this world as dross that he might win Christ; and does he not suffer all things cheerfully for the elect's sake? (Phil. iii. 8.; 2 Tim. ii. 10.) We were ourselves at Rome, last year, in a hotel, on a rainy day, in the beginning of November. Chilled by the piercing dampness of the cold evening air, we had a vivid conception of the holy apostle in the subterranean dungeons of the capitol, dictating the last of his letters, regretting the absence of his cloak, and entreating Timothy to bring it to him before the winter!

Who would then take from the inspired epistles so striking and pathetic a feature? Does not the Holy Spirit carry you to the prison of Paul, to astonish you with this tender self-renunciation and this sublime poverty; just too, as he shewed you with your own eyes, his charity; sometime before, when he made him write in his letter to the Philippians: 'I weep in writing to you, because there are many among you who mind earthly things, whose end is destruction?' Do you not seem to see him in his prison, loaded with chains, while he is writing, and tears are falling upon his parchment? And does it not seem to you that you behold that poor body, to-day miserably clothed, suffering and benumbed; to-morrow beheaded and dragged to the Tiber, in expectation of the day when the earth shall give up her dead, and the sea the dead which are in it; and when Christ shall transform our vile bodies, to make them like unto his own glorious body? And if these details are beautiful, think you they are not also useful? And if they are already useful to him who reads them as a simple historical truth, what will they not become to him who believes in their Theopneusty, and who says to himself: Oh my soul, these words are written by Paul; but it is thy God who addresses them to thee? Who can tell the force and consolation, which, by their very familiarity and naturalness, they have for eighteen centuries, conveyed into dungeons and huts! Who can count the poor and the

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1st. The performance of miracles, by the authors of the dispensations contained in the Old and New Testament, prove that their authors were the subjects of supernatural influence, and the religion they taught is of God. A miracle may be thus defined; an event which, supposing a given connection of time, place and persons, would not have come to pass in the ordinary course of things, but for the instrumental causality of which the divine plan had fixed the requisite provision. It is no less a part of "the immutability of his counsel," than is any other fact in the series of God's operations. It is a deviation from the ordinary course of events, but accomplished

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martyrs, to whom such passages have given encouragement, example and joy! We just now remember, in Switzerland, the pastor Juvet, to whom a coverlet was refused, twenty years ago, in the prisons of the Canton de Vaud. We remember that Jerom of Prague, shut up for three hundred and forty days in the dungeons of Constance, at the bottom of a dark and loathsome tower, and going out only to appear before his murderers. Nor have we forgotten the holy Bishop Hooper, quitting his dark and dismal dungeon, with wretched clothes and a borrowed cloak, to go to the scaffold, supported upon a staff, and bowed by the sciatica. Venerable brethren, happy martyrs; doubtless you then remembered your brother Paul, shut up in the prison of Rome, suffering from cold and nakedness, asking for his cloak! Ah! unfortunate he, who does not see the sublime humanity, the tender grandeur, the fore-seeing and divine sympathy, the depth and the charm of such a mode of teaching! But still more unfortunate perhaps he, who declares it human, because he does not comprehend it. We would here quote the beautiful remarks of the respectable Haldane on this verse of St. Paul. 'This passage, if you consider the place it occupies in this epistle, and in the solemn farewells of Paul to his disciples, presents this apostle to our view, in the situation most calculated to affect us. He has just been before the emperor; he is about to finish his days by martyrdom; his departure is at hand, the crown of righteousness is reserved for him; behold him on the confines of two worlds; in this which he is about to leave, ready to be beheaded, as a malefactor, by the orders of Nero; in that which he is going to enter, crowned as a just man by the Lord of lords; in this, abandoned of men; in that, welcomed by angels; in this, needing a poor cloak to cover him; in that covered with the righteousness of the saints; clothed upon with his heavenly tabernacle of light and joy; so that mortality is swallowed up of life.'

Ah, rather than object to such a passage, thereby to deprive the Scriptures of their infallibility, we should there recognize that wisdom of God, which, so often by one single touch, has given us instructions, for which, without that, many pages would have been necessary. We should adore that tender condescension, which, stooping even to our weakness, is pleased, not only to reveal to us the highest thoughts of heaven in the simplest language of earth, but also to offer them to us under forms so living, so dramatic, so penetrating, often compressing them in order to render them more intelligible, within the narrow space of a single verse.

It is then thus that St. Paul, by these words thrown at hazard even into the last commission of a familiar letter, casts for us a rapid flood of light over his ministry, and discovers to us by a word, the entire life of an apostle; as a single flash of lightning in the evening, illuminates in an instant, all the tops of our Alps; and as persons sometimes show you all their soul by a single look."

Thus does Mr. Gaussen not only refute the objection urged against a passage of Scripture, which among Infidels has long been a subject of scorn, and which many Christians have been ashamed to acknowledge as dictated by the Holy Spirit; but he also removes the veil and exhibits this precious gem in its true light, radiant with divine glory.

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by the determining will of the Supreme Being, through the agency of the instruments proper in every case, and for purposes of the highest wisdom and goodness, requiring such an interposition. Indeed inspiration itself is a miracle. Therefore, before Infidels can with propriety urge their objections to the particular miracles on which its credibility is based, they are bound to show the impossibility of any miracle. Mr. Hume has objected against miracles, that they are opposed to experience; therefore, the performance of them is incredible. His argument is here presented:

"There is, in Dr. TILLOTSON's writings, an argument against the *Real Presence* which is as concise, and elegant, and strong as any argument can possibly be supposed against a doctrine so little worthy of a serious refutation. It is acknowledged on all hands, says that learned prelate, that the authority, either of the Scripture or of tradition, is founded merely in the testimony of the apostles, who were eye-witnesses to those miracles of our Saviour, by which he proved his divne mission. Our evidence, then, for the truth of the *Christian* religion is less than the evidence for the truth of our senses; because, even in the first authors of our religion, it was no greater; and it is evident it must diminish in passing from them to their disciples; nor can any one rest such confidence in their testimony, as in the immediate object of his senses. But a weaker eivdence can never destroy a stronger; and therefore, were the doctrine of the Real Presence ever so clearly revealed in Scripture, it were directly contrary to the rules of just reasoning to give our assent to it. It contradicts sense, though both the Scripture and tradition, on which it is supposed to be built, carry not such evidence with them as sense, when they are considered merely as external evidences, and are not brought home to every one's breast, by the immediate operation of the Holy Spirit.

Nothing is so convenient as a decisive argument of this kind, which must at least *silence* the most arrogant bigotry and superstition, and free us from their impertinent solicitations. I flatter myself, that I have discovered an argument of a like nature, which, if just, will, with the wise and learned, be an everlasting check to all kinds of superstitious delusion, and consequently, will be useful as long as the world endures. For so long, I presume, will the accounts of miracles and prodigies be found in all history, sacred and profane.

Though experience be our only guide in reasoning concerning matters of fact; it must be acknowledged, that this guide is not altogether infallible, but in some cases is apt to lead us into errors. One, who in our climate, should expect better weather in any week of JUNE

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than in one of DECEMBER, would reason justly, and conformably to experience; but it is certain that he may happen, in the event, to find himself mistaken. However, we may observe, that, in such a case, he would have no cause to complain of experience; because it commonly informs us beforehand of the uncertainty, by that contrariety of events, which we may learn from a diligent observation. All effects follow not with like certainty from their supposed causes. Some events are found, in all countries and all ages, to have been constantly conjoined together. Others are found to have been more variable, and sometimes to disappoint our expectations; so that, in our reasonings concerning matter of fact, there are all imaginable degrees of assurance, from the highest certainty to the lowest species of moral evidence.

A wise man, therefore, proportions his belief to the evidence. In such conclusions as are founded on an infallible experience, he expects the event with the last degree of assurance, and regards his past experience as a full *proof* of the future existence of that event. In other cases, he proceeds with more caution; he weighs the opposite experiments: he considers which side is supported by the greater number of experiments: to that side he inclines, with doubt and hesitation, and when at last he fixes his judgment, the evidence exceeds not what we properly call *probability*. All probability, then, supposes an opposition of experiments and observations, where the one side is found to overbalance the other, and to produce a degree of evidence, proportioned to the superiority. A hundred instances or experiments on one side and fifty on another, afford a doubtful expectation of any event: though a hundred uniform experiments with only one that is contradictory, reasonably beget a pretty strong degree of assurance. In all cases, we must balance the opposite experiments, where they are opposite, and deduct the smaller number from the greater, in order to know the exact force of the superior evidence.

To apply these principles to a particular instance, we may observe, that there is no species of reasoning more common, more useful, and even necessary to human life, than that which is derived from the testimony of men and the reports of eye-witnesses and spectators. This species of reasoning, perhaps, one may deny to be founded on the relation of cause and effect. I shall not dispute about a word. It will be sufficient to observe, that our assurance in any argument of this kind is derived from no other principle than our observation of the veracity of human testimony, and of the usual conformity of facts to the reports of witnesses. It being a general maxim that no objects

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have any discoverable connexion together, and that all the inferences which we can draw from one to another, are founded merely on our experience of their constant and regular conjunction; it is evident that we ought not to make an exception to this maxim in favor of human testimony, whose connexion with any event seems in itself, as little necessary as any other. Were not the memory tenacious to a certain degree, had not men commonly an inclination to truth and a principle of probity, were they not sensible to shame when detected in a falsehood, were not these, I say, discovered by *experience* to be qualities inherent in human nature, we should never repose the least confidence in human testimony. A man delirious or noted for falsehood and villainy, has no manner of authority with us.

And as the evidence derived from witnesses and human testimony is founded on past experience, so it varies with the experience, and is regarded either as a *proof* or a *probability*, according as the conjunction between any particular kind of report and any kind of object has been found to be constant or variable. There are a number of circumstances to be taken into consideration in all judgments of this kind, and the ultimate standard, by which we determine all disputes that may arise concerning them, is always derived from experience and observation. Where this experience is not entirely uniform on any side, it is attended with an unavoidable contrariety in our judgments, and with the same opposition and mutual destruction of argument as in every other kind of evidence. We frequently hesitate concerning the reports of others. We balance the opposite circumstances which cause any doubt or uncertainty, and when we discover a superiority on any side we incline to it, but still with a diminution of assurance in proportion to the force of its antagonist.

This contrariety of evidence, in the present case, may be derived from several different causes; from the opposition of contrary testimony, from the character or number of the witnesses, from the manner of their delivering their testimony, or from the union of all these circumstances. We entertain a suspicion concerning any matter of fact when the witnesses contradict each other, when they are but few or of a doubtful character, when they have an interest in what they affirm, when they deliver their testimony with hesitation, or, on the contrary, with too violent asseverations. There are many other particulars of the same kind which may diminish or destroy the force of any argument derived from human testimony.

Suppose, for instance, that the fact, which the testimony endeavors to establish, partakes of the extraordinary and the marvellous; in that

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case, the evidence, resulting from the testimony, admits of a diminution, greater or less, in proportion as the fact is more or less unusual. The reason why we place any credit in witnesses and historians, is not derived from any *connexion*, which we perceive *a priori*, between testimony and reality, but because we are accustomed to find a conformity between them. But when the fact attested is such a one as has seldom fallen under our observation, here is a contest of two opposite experiences; of which the one destroys the other, as far as its force goes, and the superior can only operate on the mind by the force which remains. The very same principle of experience which gives us a certain degree of assurance in the testimony of witnesses, gives us also, in this case, another degree of assurance against the fact which they endeavor to establish, from which contradiction there necessarily arises a counterpoise and mutual destruction of belief and authority.

I should not believe such a story were it told me by CATO, was a proverbial saying in ROME, even during the life time of that philosophical patriot. The incredibility of a fact, it was allowed, might invalidate so great an authority.

The INDIAN prince who refused to believe the first relations concerning the effects of frost, reasoned justly; and it naturally required very strong testimony to engage his assent to facts, that arose from a state of nature, with which he was unacquainted, and which bore so little analogy to those events of which he had constant and uniform experience. Though they were not contrary to his experience, they were not conformable to it.

But in order to increase the probability against the testimony of witnesses, let us suppose that the fact which they affirm, instead of being only marvellous, is really miraculous; and suppose, also, that the testimony, considered apart and in itself, amounts to an entire proof; in that case there is proof against proof, of which the strongest must prevail, but still with a diminution of its force in proportion to that of its antagonist.

A miracle is a violation of the laws of nature; and as a firm and unalterable experience has established these laws, the proof against a miracle, from the very nature of the fact, is as entire as any argument from experience can possibly be imagined. Why is it more than probable that all men must die, that lead cannot, of itself, remain suspended in the air, that fire consumes wood and is extinguished by water; unless it be, that these events are found agreeable to the laws of nature, and there is required a violation of these laws, or in other

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words, a miracle to prevent them? Nothing is esteemed a miracle if it ever happen in the common course of nature. It is no miracle that a man, seemingly in good health, should die on a sudden; because such a kind of death, though more unusual than any other, has yet been frequently observed to happen. But it is a miracle that a dead man should come to life, because that has never been observed in any age or country. There must, therefore, be a uniform experience against every miraculous event, otherwise the event would not merit that appellation. And, as a uniform experience amounts to a proof, there is here a direct and full *proof*, from the nature of the fact, against the existence of any miracle; nor can such a proof be destroyed, or the miracle rendered credible, but by an opposite proof which is superior.

The plain consequence is (and it is a general maxim worthy of our attention,) 'That no testimony is sufficient to establish a miracle, unless the testimony be of such a kind that its falsehood would be more miraculous than the fact which it endeavors to establish: and even in that case there is a mutual destruction of arguments, and the superior only gives us an assurance suitable to that degree of force which remains, after deducting the inferior.' When any one tells me that he saw a dead man restored to life, I immediately consider with myself whether it be more probable that this person should either deceive or be deceived, or that the fact which he relates should really have happened. I weigh the one miracle against the other, and according to the superiority, which I discover, I pronounce my decision, and always reject the greater miracle. If the falsehood of his testimony would be more miraculous than the event which he relates, then, and not till then, can he pretend to command my belief or opinion." *

Mr. Hume's argument in substance is this, "Experience, which in some things is variable, in others is uniform, is our only guide in reasoning concerning matters of fact. Variable experience gives rise to probability only; an uniform experience amounts to truth. Our belief of any fact, from the testimony of eye-witnesses, is derived from no other principle than our experience of the veracity of human testimony. If the fact attested be miraculous, there arises a contest of two opposite experiences, or proof against proof. Now, a miracle is a violation of the laws of nature; and as a firm and unalterable experience has established these laws, the proof against a miracle, from the very nature of the fact, is as complete as any argument from experience can possibly be imagined; and if so, it is an undeniable

* Hume's Essays, vol. ii. pp. 115—122.

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consequence, that it cannot be surmounted by any proof whatever derived from human testimony."

Now, to this reasoning, or the most prominent and essential parts of it, several successive answers have been or may be given. Lord Brougham, in his Natural Theology, gives the following argument, which is a triumphant refutation of Mr. Hume's doctrine, that a miracle cannot be proved by any testimony.

I. The argument of Tillotson against the doctrine of the Real Presence is stated to have suggested that against the truth, or rather the possibility of miracles; but there is this most material difference between the two questions—that they who assert the Real Presence drive us to admit a proposition contrary to the evidence of our senses, upon a subject respecting which the senses alone can decide, and to admit it by the force of reasonings ultimately drawn from the senses—reasonings far more likely to deceive than they, because applicable to a matter not so well fitted for argument as for perception, but reasonings at any rate incapable of exceeding the evidence the senses give. Nothing, therefore, can be more conclusive than Tillotson's argument—that against the Real Presence we have of necessity every argument, and of the self-same kind with those which it purports to rest upon, and a good deal more besides; for if we must not believe our senses when they tell us that a piece of bread is merely bread, what right have we to believe those same senses, when they convey to us the words in which the arguments of the Fathers are couched, or the quotations from Scripture itself, to make us suppose the bread is not bread, but flesh? And as ultimately even the testimony of a witness who should tell us that he had heard an apostle or the Deity himself affirm the Real Presence, must resolve itself into the evidence of that witness's senses, what possible ground can we have for believing that he heard the divine affirmation, stronger than the evidence which our own senses plainly give us to the contrary?

This is very far from being the case with the argument on miracles. There, the evidence for and the evidence against do not coincide in kind, but take opposite directions. There, we have not to disbelieve indications of the same nature with those upon which our belief is challenged. The testimony of witnesses is adduced to prove a miracle, or deviation from the ordinary laws of nature; but, says Mr. Hume, it is more likely that the witnesses should be deceived or should deceive, than that the laws of nature should be broken; and at all events we believe testimony only because it is a law of nature that men should tell the truth. This may very possibly be true; doubt-

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less it is, generally speaking, so likely to be true, that the belief of a miracle is, and ought to be, most difficult to bring about; but at least, it is not like the belief in the Real Presence: it does not at one and the same time assume the accuracy of the indications given by our senses, and set that accuracy at naught; it does not at once desire us implicitly to trust, and entirely to disregard the evidence of testimony, as the doctrine of transubstantiation calls upon us at once to trust and disregard the evidence of our senses.

There are two answers, however, to which the doctrine proposed by Mr. Hume is exposed, and either appears sufficient to shake it.

First—Our belief in the uniformity of the laws of nature rests not altogether upon our own experience. We believe no man ever was raised from the dead—not merely because we ourselves never saw it, for indeed that would be a very limited ground of deduction; and our belief was fixed on the subject long before we had any considerable experience—fixed chiefly by authority—that is, by deference to other men's experience. We found our confident belief in this negative position partly, perhaps chiefly, upon the testimony of others; and at all events, our belief that in times before our own the same position held good, must of necessity be drawn from our trusting the relations of other men—that is, it depends upon the evidence of testimony. If, then, the existence of the law of nature is proved, in great part at least, by such evidence, can we wholly reject the like evidence when it comes to prove an exception to the rule—a deviation from the law? The more numerous are the cases of the law being kept—the more rare those of its being broken—the more scrupulous certainly ought we to be in admitting the proofs of the breach. But that testimony is capable of making good the proof there seems no doubt. In truth, the degree of excellence and strength to which testimony may rise seems almost indefinite. There is hardly any cogency which it is not capable by possible supposition of attaining. The endless multiplication of witnesses—the unbounded variety of their habits of thinking, their prejudices, their interests—afford the means of conceiving the force of their testimony augmented *ad infinitum*, because these circumstances afford the means of diminishing indefinitely the chances of their being all mistaken, all misled, or all combining to deceive us. Let any man try to calculate the chances of a thousand persons who come from different quarters, and never saw each other before, and who all vary in their habits, stations, opinions, interests—being mistaken or combining to deceive us, when they give the same account of an event as having happened before their eyes—these

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chances are many hundreds of thousands to one. And yet we can conceive them multiplied indefinitely; for one hundred thousand such witnesses may all in like manner bear the same testimony; and they may all tell us their story within twenty-four hours after the transaction, and in the next parish. And yet, according to Mr. Hume's argument, we are bound to disbelieve them all, because they speak to a thing contrary to our own experience, and to the accounts which other witnesses had formerly given us of the laws of nature, and which our forefathers had handed down to us as derived from witnesses who lived in the old time before them. It is unnecessary to add that no testimony of the witnesses whom we are supposing to concur in their relation contradicts any testimony of our own senses. If it did, the argument would resemble Archbishop Tillotson's upon the Real Presence, and our disbelief would be at once warranted.*

Secondly—This leads us to the next objection to which Mr. Hume's argument is liable, and which we have in part anticipated while illustrating the first. He requires us to withhold our belief in circumstances which would force every man of common understanding to lend his assent, and to act upon the supposition of the story told being true. For suppose either such numbers of various witnesses as we have spoken of; or, what is perhaps stronger, suppose a miracle reported to us, first by a number of relators, and then by three or four of the very soundest judges and most incorruptily honest men we know—men noted for their difficult belief of wonders, and above all, steady unbelievers in miracles, without any bias in favor of religion, but rather accustomed to doubt, if not disbelieve—most people would lend an easy belief to any miracle thus vouched. But let us add this circumstance, that a friend on his death-bed had been attended by us, and that we had told him a fact known only to ourselves—something

* "Prophecy is classed by Mr. Hume under the same head with miracle—every prophecy being, he says, a miracle. This is not, however, quite correct. A prophecy—that is the happening of an event which was foretold—may be proved even by the evidence of the senses of the whole world. Suppose it had one thousand years ago been foretold, that, on a certain day this year, one person of every family in the world should be seized with a particular distemper, it is evident that every family would be at once certain that the event had happened, and that it had been foretold. To future generations the fulfillment would no doubt come within the description of a miracle in all respects. The truth is, that the event happening which was foretold may be compared to the miracle; and Mr. Hume's argument will then be, not that there is any thing miraculous in the event itself, but only in its happening after it had been foretold. Bishop Sherlock wrote discourses on this subject, which Dr. Middleton answered: the former denying that prophecy was more exempt from the scope of the sceptical argument than miracles. On the whole, however, it does seem more exempt."

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that we had secretly done the very moment before we told it to the dying man, and which to no other being we had ever revealed—and that the credible witnesses we are supposing inform us that the deceased appeared to them, conversed with them, remained with them a day or two, accompanying them, and to avouch the fact of his re-appearance on this earth, communicated to them the secret of which we had made him the sole depository the moment before his death; according to Mr. Hume we are bound rather to believe, not only that those credible witnesses deceive us, or that those sound and unprejudiced men were themselves deceived, and fancied things without real existence; but further, that they all hit by chance upon the discovery of a real secret, known only to ourselves and the dead man. Mr. Hume's argument requires us to believe this as the lesser improbability of the two—as less unlikely than the rising of one from the dead; and yet every one must feel convinced, that were he placed in the situation we have been figuring, he would not only lend his belief to the relation, but, if the relators accompanied it with a special warning from the deceased person to avoid a certain contemplated act, he would, acting upon the belief of their story, take the warning, and avoid doing the forbidden deed. Mr. Hume's argument makes no exception. This is its scope; and whether he chooses to push it thus far or no, all miracles are of necessity denied by it, without the least regard to the kind or the quantity of the proof on which they are rested; and the testimony which we have supposed, accompanied by the test or check we have supposed, would fall within the grasp of the argument just as much and as clearly as any other miracle avouched by more ordinary combinations of evidence.

The use of Mr. Hume's argument is this, and it is an important and a valuable one. It teaches us to sift closely and rigorously the evidence for miraculous events. It bids us remember that the probabilities are always, and must always be, incomparably greater against than for the truth of these relations, because it is always far more likely that the testimony should be mistaken or false, than that the general laws of nature should be suspended. Further than this the doctrine cannot in soundness of reason be carried. It does not go the length of proving that those general laws cannot, by the force of human testimony, be shown to have been, in a particular instance, and with a particular purpose, suspended."* [See Appendix.]

Mr. Keith, in his very valuable work on the Truth of the Christian

* Lord Brougham's Discourse on Natural Theology, pp. 157—162.

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Religion, instead of entering upon a metaphysical and elaborate answer to Mr. Hume's argument, or attempting to show that it is founded on a false hypothesis, in regard to the nature of proof from testimony, or combating in any manner the plausible hypothesis that testimony cannot prove a miracle, because the laws of nature are inviolable, reduces the philosophical scoffer to silence by a direct denial of the assumed fact on which alone the whole argument rests.

He says: "All things have *not* continued as they were since the beginning of the creation; the order of nature as it now subsists, has not been always inviolable. And changes have been introduced, great as any miracle can be. It needs a better knowledge of the works of nature than unbelievers have avowed or reasoned from, to prove the fallacy of the boldest of their theories, to bring back proud science to do its appointed task in the service of the sanctuary; and to show that its noblest office is that of being a faithful handmaid of religion.

Some enemies of the Gospel have furnished a profusion of facts, which demonstrate, to a tittle, the literal truth of what the prophets foretold; others have now said that which it is declared in Scripture they would finally say; and when the time is now also come that science can give its commentary on these words of Scripture which confute the scoffers, we appeal on purpose and at large, in the first instance to the authority of one, on whom there rests not any suspicion of *undue* partiality or zeal in the cause of religion. Whenever the zealous defenders of the faith, enlightened by wisdom from above, shall issue from the *Institute*—the emancipation, moral, not political, shall be far greater, and the revolution far more "glorious," than any which France has yet seen.

In answering the scoffers of the last days, who, idolizing reason and traducing Scripture, reject all faith in any thing supernatural, because being deeply read in the laws of nature, they hold them inviolable, and account their continuance in all ages sure; and who found their specious incredulity on the principle that all things have continued as they were since the beginning of the creation, the Scriptures of truth, which they despise, convict them of folly, and thus set their willful ignorance before the world.

"For this they willingly are ignorant of, that by the word of God the heavens are of old, and the earth standing out of the water and in the water."—(2 Peter iii. 15.)

The lowest and most level parts of the earth exhibit nothing, even when penetrated to a very great depth, but horizontal strata or layers, composed of substances more or less varied, and containing almost all

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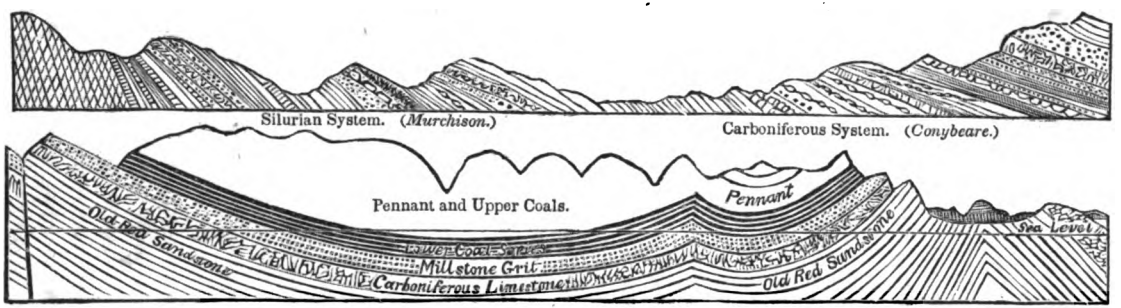
ILLUSTRATIONS OF THE ELEVATION OF STRATA.



Section from North to South across the great Coal basin of South Wales. (*W. D. Conybeare.*)

Section across the Somerset Coal field from Bristol to the Mendip Hills. (*W. D. Conybeare.*)

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of them innumerable marine productions. Similar strata, with the same kind of productions, compose the lesser hills to a considerable height. Sometimes the shells are so numerous as to constitute of themselves the entire mass of the rock; they rise to elevations superior to every part of the ocean, and are found in places where no sea could have carried them at the present day, under any circumstances; they are not only enveloped in loose sand, but are often enclosed in the hardest rocks. Every part of the earth, every hemisphere, every continent, every island of any extent exhibits the same phenomenon." "It is the sea which has left them in the places where they are now found. But this sea has remained for a certain period in those places; it has covered them long enough, and with sufficient tranquillity to form those deposits, so regular, so thick, so extensive, and partly also so solid, which contain those remains of aquatic animals. The basin of the sea, has therefore undergone one change at least, either in extent or in situation; such is the result of the *very first search*, and of the *most superficial examination*."

"The traces of revolutions become still more apparent and decisive when we ascend a little higher, and approach nearer to the foot of the great chains. There are still found many beds of shells; some of these are even thicker and more solid; the shells are quite as numerous and as well preserved, but they are no longer of the same species. The strata which contain them are not so generally horizontal; they assume an oblique position, and are sometimes almost vertical. While in the plains and low hills it was necessary to dig deep in order to discover the succession of the beds, we here discovered it at once by their exposed edges, as we follow the valleys that have been produced by their disjunction."

"These inclined strata, which form the ridges of the secondary mountains, do not rest upon the horizontal strata of the hills which are situate at their base, and which form the first steps in approaching them: but, on the contrary, dip under them, while the hills in question rest upon their declivities. When we dig through the horizontal strata in the vicinity of mountains whose strata are inclined, we find these inclined strata reappearing below; and even sometimes, when the inclined strata are not too elevated, their summit is crowned by horizontal ones. The inclined strata are therefore older than the horizontal strata; and as they must necessarily, at least the greatest number of them, have been formed in a horizontal position, it is evident that they have been RAISED, and that this change in their direction has been effected before the others were superimposed upon them."

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"Thus the sea, previous to the disposition of the horizontal strata, had formed others, which, by the operation of problematical causes, were broken, raised, and overturned in a thousand ways; and as several of these inclined strata which it had formed at more remote periods, rise higher than the horizontal strata which have succeeded them and which surround them, the causes by which the inclination of these beds was effected had also made them *project above the level of the sea*, and formed islands of them, or at least shoals and inequalities; and this must have happened, whether they had been *raised* by one extremity, or whether the depression of the opposite extremity had made the waters subside. Thus is the second result not less clear nor less satisfactorily demonstrated than the first, to every one who will take the trouble of examining the monuments on which it is established."—(Cuvier's Theory of the Earth, 5th ed., pp. 7, 8, 9, 10.)

"All admit that the porphyry and trap rocks have been pushed up from below; but probably at a time when the whole was either covered by the ocean, or subjected to an enormous pressure by means of incumbent rocks, which have since been removed."—(Edin. Review, No. ciii. p. 72, Oct. 1830.)

"A glance at the best geological maps now constructed of the various countries in the Northern hemisphere, whether in North America or Europe, will satisfy the enquirer that the greater part of the present land has been *raised from the deep*."—(Lyell's Geology, vol. i., p. 134 135.)

"The primitive fluidity of the planets is clearly indicated by the compression of their figure, conformably to the laws of the mutual attraction of their molecules; it is moreover demonstrated by the regular diminution of gravity, as we proceed from the equator to the poles. The state of primitive fluidity to which we are conducted by astronomical phenomena is also apparent from those which natural history points out."—(La Place's System of the World, Harte's translation, vol. ii., p. 365.)

"All observers admit that the strata were formed *beneath the waters*, and have been subsequently converted into *dry land*."—(Buckland's Bridgewater Treatise, p. 44.)

"All geologists will agree with Dr. Buckland, that the most perfect unity of plan can be traced in the fossil world, the modifications which it has undergone, and that we can carry back our researches distinctly to times antecedent to the existence of man. We can prove that man had a beginning, and that all the species now contemporary

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with man, and many others which preceded, had also a beginning; consequently the present state of the organic world has not gone on from all eternity, as some philosophers have maintained."—(Address of the President of the Geological Society (Lyell) at the anniversary, 1837. See Philosophical Mag. for May, 1837, p. 389.)

The precise accordance and identity of the words of the apostle with these results of recent scientific investigation, must be obvious to every reader; and it can scarcely be less obvious that that man must have spoken by the inspiration of God, who, looking forward from a remote age to the present time, and back to the beginning of the creation, told at once what scoffers in the last days would say, as clearly as if he had heard them; and described the embryo world as correctly as if he had been an eye-witness of its rising out of the waters.

The order of nature was not the same as it is now when the earth was void, and when not a living thing could possibly have existed in the globe we now inhabit, and when at a subsequent period none was to be found except among shelly strata then vivifying beneath the waters, now raised in mountains and indurated into rock. They who stagger at the belief of anything supernatural, forget that there was a time, of which the structure of the earth gives evidence, when the present order of nature, as affecting all animal and vegetable being, did not exist, and when man, who unscrupulously sets God's word aside "in calculating the probability of the continuance of the laws of nature," was not himself created; nor any worm to be found on earth to raise its head against its Maker.

In referring to the original formation of the earth as well as to its final destruction, the apostle, while exposing the willful ignorance of scoffers, warns Christians not to be ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. And the fact of the comparatively recent origin of man, by geological demonstration as well as by Scriptural record, the *last* of created beings on earth, is of itself conclusive against the sceptic that all things have *not* continued as they were since the *beginning* of the creation. Nature herself, from the vaunted absolute uniformity of whose laws the power of their Author has been impugned, loudly testifies of the interposition of Almighty and creative power, not only after the earth was divided from the waters, but even after the present order of animal existence, man excepted, had been established.

"We need not," says Mr. Lyell, "dwell on the low antiquity of

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our species, *for it is not controverted by any geologist;* indeed, the real difficulty which we experience consists in tracing back the signs of man's existence on the earth to that comparatively modern period when species, now his contemporaries, began to predominate. If there be a difference of opinion respecting the occurrence in certain deposits of the remains of man and his works, it is always in reference to strata of the most modern order," &c.—(Lyell's Geology, vol. i. pp. 153, 154.)

The conclusion to be plainly and legitimately adduced from this fact alone, as fatal to the hypothesis of Hume, and as directly applied to subvert it, is, still more happily, not left to the theologian. For, ready to our hand and coming timely to our aid, the following extract, too precious to be curtailed, supplies an illustration of its conclusiveness in this respect, from the same source from which the bane flowed, before it was, as now it is, followed by the antidote. And may not the Christian hence augur well and hope much, not only for the final triumph of the Gospel, of which he can never doubt, but for the admission, by such an opening of a more glorious light than has heretofore entered into the mind of many a dark idolater of mere human science? It must, at least, be pleasing to see how, on the abjuration of willful ignorance, the progress of knowledge, when rightfully followed out, prepares the way for the wisdom, that is from above; or how, in those pages wherein the very predicted saying of the scoffers in the last days was once advocated, the very argument also, implied in the words of the apostle, has now been as unconsciously urged to expose the utter fallacy of the delusion.

"The science of geology is very properly referred to, for the striking example which it offers of the successful application of the hypothesis of uniform causation properly understood. Present phenomena and their causes have been most skillfully combined and used, so as to furnish us with the story of a period which has itself transmitted for our information nothing but mere strata and deposits. But the late discoveries in geology lead irresistibly to another observation. It is one of still greater importance; for it seems to us to be FATAL TO THE THEORY [Hume's] which we have presumed to call a *misconception of the uniformity of causation, as signifying an* UNALTERABLE *sequence of causes and effects.* Those who have read neither Cuvier nor Lyell are yet aware that the human race did not exist from all eternity. *Certain strata have been identified with the period of man's* FIRST *appearance.* We cannot do better than quote from Dr. Pritchard's excellent book (Researches into the Physical History of

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Mankind) his comment and application of this fact: 'It is well known that all the strata of which our continents are composed were once a part of the ocean's bed. There is no land in existence that *was not formed beneath the surface of the sea, or that has not risen from beneath the water.* Mankind had a beginning; since we can look back to the period when the surface on which they live began to exist. We have only to go back in imagination to that age, to represent to ourselves that at a certain time there existed nothing in this globe but unformed elements; and that in the next period there had begun to breathe and move, in a particular spot, a human creature; and we shall already have admitted, perhaps, the most astonishing miracle recorded in the whole compass of the sacred writings. After contemplating this phenomenon, we shall find no difficulty in allowing that events which would now be so extraordinary that they might be termed almost incredible—our confidence in the continuance of the present order of things having been established by the uniform experience of so many ages—would at one time have given no just cause for wonder or scepticism. In the first ages of the world, events were conducted by operative causes of a different kind from those which are now in action; and there is nothing contrary to common sense or to probability in the supposition, that this sort of agency continued to operate from time to time, as long as it was required; that is, until the physical and moral constitution of things now existing was completed, and the design of Providence attained."—(Vol. ii. p. 594.) "No greater changes," continues the reviewer, "can be well imagined in the ordinary sequence of cause and effect, such as constituted the laws of nature, as they had been previously established, than took place on the day when man was, for the first time, seen among the creatures of the earth."—(Edinburgh Review, No. civ., pp. 396, 397.)

A plain fact may sometimes put down the most confident boasting. And the great argument which, in the opinion of its author, was to be useful as long as the world endures, is found, on examining its texture, to be marred, like the girdle that was hidden by the prophet for a season, and as to its intended use, to be profitable for nothing. The seeming strong tower, when close contact is tried, proves of aërial and impalpable form, and the attempt is vain to grasp the shadow of a reason, where there is nothing but the 'baseless fabric of a vision.' The wonder-working delusion, conjured up by the great metaphysical necromancer of modern times, by which he was to cheat the world out of all belief in Revelation, may be detected and exposed by

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any child who can read a verse of the New Testament; just as the infantine charm and dread, which have their unknown source in the magic lantern, are gone, so soon as the scene is opened or the light of day is let in.

"A miracle," says Hume, "is a violation of the laws of nature; and as a firm and unalterable experience has established these laws, the proof against a miracle, from the very nature of the fact, is as entire as any argument from experience can possibly be imagined."—(Hume's Essay.)

But as all things have *not* continued as they were at the beginning of the creation; as the laws of nature are not unalterable, but have been altered; as a change, since their origin, has been introduced, great as any change can be well imagined, it is as clear as any proof can possibly be, that any argument which rests entirely on their presumed absolute inviolability is founded, not on a fact, but on a falsehood, and is therefore necessarily devoid of all truth as well as of all reason. The like cause can never more indubitably produce the like effect, than the recent origin of man, of which the geological date is engraven on the earth, gives demonstration of the interposition of Almighty and creative power, and of the operation of the first great Cause; to which surely it must be admitted that all things are subservient and subordinate. The palpable proof of the exercise of this power, after the present terrestrial order began, shows that experience is on the side of miracles, and that the same Almighty Being who ordained the laws of nature, and afterwards introduced a mighty change, may possibly, for wise purposes, better known to himself than to man, suspend them again. It cannot therefore be, from the very nature of the fact, that there is a direct and full proof against the existence of any miracle; for, instead of there being any soundness in so absolute a rule, as scoffers on a false assumption have laid down, the denial of a miracle, "perhaps even of the most astonishing miracle recorded in the whole compass of the sacred Scriptures," would be the denial of an admitted fact.

Even without the knowledge of this fact, or willfully ignorant of it, what was the scornful rejection of all evidence of miracles on such a principle but the phrensied attempt to measure the power of God, who had created the heavens and the earth, and whose goings forth have been of old from everlasting, by the experience of man, who stands on a speck in space, and whose vision can embrace but a mere point in eternity? But what can scoffers any longer say, when, looking singly to their favorite hypothesis, the earth on which they

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tread does tell them that, were it true, or had the laws of nature, as they existed *after* the beginning of the creation, been established to this day by "uniform and unalterable experience," the world would have been but a waste of waters, or at best but a tenement for beasts? And seeing that the great Creator crowned his works on earth by the creation of man, and placed him in a world prepared for his reception, why might he not, for the salvation of man, give proof of his Divine interposition in an after age by some changes in that order of nature which for man's sake he had established? Seeing that the most astonishing miracle recorded in Scripture (a mystery till of late not otherwise unfolded) is a certain fact, it is not because of any infringement of the laws of nature, that all the rest may not be proved to be true. Seeing that the order of nature was altered by the creation of a new thing upon the earth, what could hinder the same effecting power from altering at any time the things that are made, or from giving unto man, as a rational being, some proof of the interposition of his hand? Surely making the deaf to hear, the lame to walk, the blind to see, feeding of thousands with a few loaves and fishes, staying a tempest with a word, raising the dead to life, and calling the buried from the tomb, and all scriptural miracles combined, are no more to be disbelieved from the very nature of the facts, than that, in the midst of a fair and faultless creation, the human form was at first fashioned from the dust, and sight given to the eye, hearing to the ear, strength to the limbs, life to the whole frame, and a spirit put in man by the inspiration of the Almighty. The raising of a man from the dead is not more contrary to the order of nature, as subsisting now, than the creation of man was contrary to the order of nature which subsisted then, when a human being never had been seen. Recalling life to the body it had left is not more marvellous than giving life to that which before had none. And as so great a miracle was the origin of our race, it becomes not mortal man, nor is it a right exercise of his reason, to say unto the Almighty, what dost thou? nor does it become the thing formed to say to him that formed it, there are laws which thou canst not alter.

The resuscitation of an organized frame is not less credible than the original formation of the first animated body. And since the latter is an admitted fact, though an infringement of an order previously established, the other may be effected by the same cause, whatever the general law of nature may be; since the one is indisputable, the other is not impossible. It shows not, therefore, perfect sanity of mind, nor is it a principle that will ever be established by reason,

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that a miracle is incredible from the very nature of the fact; nor is it in reason, but in order to escape from its verdict, that men would ever be debarred from enquiring whether there be not full proof of the events recorded in Scripture, as the earth itself bears witness to one of the most astonishing of the miracles which it records."*

The fallacy of Mr. Hume's argument being exposed, the only question now is, have we sufficient evidence that miracles were performed by the authors of the dispensations contained in the Old and New Testament Scriptures? To this it is replied, that the miracles recorded in the Scriptures, and especially those of Moses, of Jesus Christ, and of his apostles, are accompanied by such evidences as it will be found difficult to adduce in support of any other historic facts, and such as cannot be brought to substantiate any pretended fact whatever.

The truth of matters of fact may be positively inferred and known, if they be attended by certain criteria, such as no pretended fact can possibly have. These criteria are at least *four*. It is required, first, that the facts be *sensible* facts, such as man's outward senses can judge of; secondly, that they be *notorious*, performed publicly in the presence of witnesses; thirdly, that there be *memorials* of, or monuments, actions, and customs, kept up in commemoration of them; fourthly, that such monuments and actions, commence with the facts. There may be facts in favor of which these four marks cannot be produced; but whatever fact has all these marks cannot be false, as is shown in Mr. Leslie's argument, which it is deemed necessary here to present to the reader, as Mr. Olmsted attempts to prove it altogether fallacious as applied to the miracles recorded in the Scriptures.

After giving the rules just specified, Mr. Leslie proceeds: "The two first rules make it impossible for any such matter of fact to to imposed upon men, at the time when such matter of fact was said to be done, because every man's eyes and senses would contradict it. For example: suppose any man should pretend, that yesterday he divided the Thames, in presence of all the people of London, and carried the whole city, men, women and children, over to Southwark on dry land, the water standing like walls on both sides: I say it is morally impossible that he could persuade the people of London, that this was true, when every man, woman, and child, could contradict him, and say, this was a notorious falsehood, for that they had not seen the Thames so divided, nor had gone over on

* Keith's "Truth of the Christian Religion," pp. 61—71.

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dry land. Therefore I take it for granted, (and I suppose, with the allowance of all the Deists in the world) that no such imposition could be put upon men, at the time when such public matter of fact was said to be done.

Therefore it only remains, that such matter of fact might be invented some time after, when the men of that generation, wherein the thing was said to be done, are all past and gone; and the credulity of after ages might be imposed upon, to believe that things were done in former ages, which were not.

And for this the two last rules secure us as much as the two first rules, in the former case; for whenever such a matter of fact came to be invented, if not only monuments were said to remain of it, but likewise that public actions and observances were constantly used ever since the matter of fact was said to be done; the deceit must be detected by no such monuments appearing, and by the experience of every man, woman, and child, who must know that no such actions or observances were ever used by them. For example: suppose I should now invent a story of such a thing, done a thousand years ago, I might perhaps get some to believe it; but if I say, that not only such a thing was done, but that from that day to this, every man, at the age of twelve years, had a joint of his little finger cut off; and that every man in the nation did want a joint of such a finger; and that this institution was said to be a part of the matter of fact done so many years ago, and vouched as a proof and confirmation of it, and as having descended without interruption, and been constantly practised, in memory of such matter of fact all along, from the time that such matter of fact was done: I say, it is impossible I should be believed in such a case, because every one could contradict me, as to the mark of cutting off a joint of the finger; and that being a part of my original matter of fact, must demonstrate the whole to be false.

Let us now come to the second point, to show, that the matters of fact of Moses, and of Christ, have all these rules or marks before mentioned; and that neither the matters of fact of Mohammed, or what is reported of the heathen deities, have the like; and that no imposture can have them all.

As to Moses, I suppose it will be allowed me, that he could not have persuaded six hundred thousand men, that he had brought them out of Egypt, through the Red sea; fed them forty years without bread, by miraculous manna, and the other matters of fact recorded in his books, if they had not been true. Because every man's senses that were then alive, must have contradicted it. And therefore he

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must have imposed on all their senses, if he could have made them believe it, when it was false, and no such things done. So that here are the first and second of the above mentioned four marks.

For the same reason it was equally impossible for him to have made them receive his five books as truth, and not to have rejected them, as a manifest imposture; which told of all these things so done before their eyes, if they had not been so done. See how positively he speaks to them, Deut. xi. 2—8., "And know you this day, for I speak not with your children which have not known, and which have not seen the chastisement of the Lord your God, his greatness, his mighty hand, and his stretched-out arm, and his miracles, and his acts, which he did in the midst of Egypt, unto Pharaoh the king of Egypt and unto all his land, and what he did unto the army of Egypt, unto their horses, and to their chariots; how he made the waters of the Red sea to overflow them as they pursued after you; and how the Lord hath destroyed them unto this day; and what he did unto you in the wilderness until ye came into this place; and what he did unto Dathan and Abiram the sons of Eliab, the son of Reuben, how the earth opened her mouth, and swallowed them up, and their households, and their tents, and all the substance that was in their possession, in the midst of all Israel. But your eyes have seen all the great acts of the Lord, which he did," &c.

From hence we must suppose it impossible that these books of Moses, (if an imposture) could have been invented and put upon the people, who were then alive when all these things were said to be done.

The utmost, therefore, that even a *suppose* can stretch to, is, that these books were wrote in some age after Moses, and put out in his name.

And to this I say, that if it was so, it was impossible that those books should have been received, as the books of Moses, in that age wherein they may have been supposed to have been first invented. Why? Because they speak of themselves as delivered by Moses, and kept in the ark from his time. "And it came to pass, when Moses had made an end of writing the words of this law in a book until they were finished, that Moses commanded the Levites, who bare the ark of the covenant of the Lord, saying, Take this book of the law and put it in the side of the ark of the covenant of the Lord your God, that it may be there for a witness against thee," Deut. xxxi. 24—26. And there was a copy of this book to be left likewise with the king. "And it shall be when he sitteth upon the throne of his

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kingdom, that he shall write him a copy of this law in a book, out of that which is before the priests the Levites: and it shall be with him, and he shall read therein all the days of his life: that he may learn to fear the Lord his God, to keep all the words of this law, and these statutes, to do them," Deut. xvii. 18, 19.

Here, you see that this book of the law, speaks of itself, not only as a history or relation of what things were then done; but as the standing and municipal law and statutes of the nation of the Jews, binding the king as well as the people.

Now, in whatever age after Moses you will suppose this book to have been forged, it was impossible it could be received as truth; because it was not then to be found, either in the ark, or with the king, or any where else: for when first invented, every body must know that they had never heard of it before.

And therefore they could less believe it to be the book of their statutes, and the standing law of the land, which they had all along received, and by which they had been governed.

Could any man, now at this day, invent a book of statutes or acts of parliament for England, and make it pass upon the nation as the only book of statutes that they had ever known? As impossible was it for the books of Moses (if they were invented in any age after Moses) to have been received for what they declared themselves to be, viz. the statutes and municipal law of the nation of the Jews: and to have persuaded the Jews, that they had owned and acknowledged these books, all along from the days of Moses, to that day in which they were first invented, that is, that they had owned them before they had ever so much as heard of them. Nay, more, the whole nation must, in an instant, forget their former laws and government, if they could receive these books as being their former laws. And they could not otherwise receive them, because they vouched themselves so to be. Let me ask the Deist but this one short question, Was there ever a book of sham laws, which were not the laws of the nation, palmed upon any people since the world began? If not, with what face can they say this of the book of laws of the Jews? Why will they say that of them, which they confess impossible in any nation, or among any people?

But they must be yet more unreasonable. For the books of Moses have a further demonstration of their truth, than even other law books have; for they not only contain the laws, but give an historical account of their institution, and the practice of them from that time: as of the passover, Numbers viii. 17, 18, in memory of the death of the

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first-born in Egypt: and that the same day, all the first-born of Israel, both of man and beast, were by a perpetual law, dedicated to God: and the Levites taken for all the first-born of the children of Israel. That Aaron's rod which budded, was kept in the ark, in memory of the rebellion and wonderful destruction of Korah, Dathan, and Abiram; and for the confirmation of the priesthood to the tribe of Levi. As likewise the pot of manna, in memory of their having been fed with it forty years in the wilderness. That the brazen serpent was kept (which remained to the days of Hezekiah, 2 Kings xviii. 4.,) in memory of that wonderful deliverance, by only looking upon it, from the biting of the fiery serpents, Numbers xxi. 9. The feast of pentecost, in memory of the dreadful appearance of God upon Mount Horeb, &c.

And, besides these remembrances of particular actions and occurrences, there were other solemn institutions in memory of their deliverance out of Egypt in the general, which included all the particulars, as of the sabbath, Deut. v. 15. Their daily sacrifices, and yearly expiation, their new moons, and several feasts and fasts. So that there were yearly, monthly, weekly, daily remembrances, and recognitions of these things.

And not only so, but the books of the same Moses tell us, that a particular tribe [of Levi] was appointed and consecrated by God as his priests; by whose hands and none other, the sacrifices of the people were to be offered, and these solemn institutions to be celebrated. That it was death for any one to approach the altar. That their high priest wore a glorious mitre, and magnificent robes of God's own contrivance, with the miraculous Urim and Thummim in his breast-plate, whence the divine responses were given. That at his word, the king, and all the people were to go out, and to come in, Num. xxvii. 21. That these Levites were likewise the chief judges, even in all civil causes, and that it was death to resist their sentence, Deut. xvii. 8—13; 1 Chron. xxiii. 4. Now whenever it can be supposed that these books of Moses were forged, in some ages after Moses, it is impossible they could have been received as true, unless the forgers could have made the whole nation believe, that they had received these books from their fathers, had been instructed in them when they were children, and had taught them to their children; moreover, that they had all been circumcised, and did circumcise their children, in pursuance to what was commanded in these books: that they had observed the yearly passover, the weekly sabbath, the new moons, and all these several feasts, fasts and ceremonies, commanded in these books;

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that they had never eaten any swine's flesh, or other meats prohibited in these books; that they had a magnificent tabernacle, with a visible priesthood to administer in it, which was confined to the tribe of Levi; over whom was placed a glorious high priest, clothed with great and mighty prerogative, whose death only could deliver those that were fled to the cities of refuge. And that these priests were their ordinary judges, even in civil matters, Num. xxxv. 25—28. I say, was it possible to have persuaded a whole nation of men, that they had known and practised all these things, if they had not done it? or, secondly, to have received a book for truth, which said they had practised them, and appealed to that practice; so that here are the third and fourth of the marks above mentioned.

But now let us descend to the utmost degree of supposition, viz. that these things were practised, before these books of Moses were forged; and that these books did only impose upon the nation, in making them believe, that they had kept these observances in memory of such and such things, as were inserted in these books.

Well then, let us proceed upon this supposition, (however groundless,) and now, will not the same impossibilities occur, as in the former case? For first, this must suppose that the Jews kept all these observances in memory of nothing, or without knowing any thing of their original, or the reason why they kept them. Whereas these very observances did express the ground and reason of their being kept, as the passover in memory of God's passing over the children of the Israelites, in that night wherein he slew all the first-born of Egypt, and so of the rest.

But secondly, let us suppose, contrary both to reason and matter of fact, that the Jews did not know any reason at all why they kept these observances; yet was it possible to put it upon them, that they had kept these observances in memory of what they had never heard of before that day, whensoever you will suppose that these books of Moses were first forged? For example, suppose I should now forge some romantic story of strange things done a thousand years ago, and in confirmation of this, should endeavor to persuade the Christian world, that they had all along, from that day to this, kept the first day of the week in memory of such a hero, an Apollonius, a Barcosbas, or a Mohammed: and had all been baptized in his name; and swore by his name, and upon that very book, (which I had then forged, and which they never saw before,) in their public judicatures; that this book was their gospel and law, which they had ever since that time, these thousand years past, universally received and owned,

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and none other. I would ask any Deist, whether he thinks it possible, that such a cheat could pass, or such a legend be received as the Gospel of Christians; and that they could be made believe, that they never had any other gospel? The same reason is as to the books of Moses, and must be, as to every matter of fact, which has all the four marks before mentioned; and these marks secure any such matter of fact as much from being invented and imposed in any after ages, as at the time when such matters of fact were said to be done.

Let me give one very familiar example more in this case. There is the Stonehenge in Salisbury Plain, every body knows it; and yet none knows the reason why those great stones were set there, or by whom, or in memory of what.

Now suppose I should write a book to-morrow, and tell there that these stones were set up by Hercules, Polyphemus, or Garagantua, in memory of such and such of their actions. And for a farther confirmation of this, should say, in this book, that it was wrote at the time when such actions were done, and by the very actors themselves, or eye-witnesses. And that this book had been received as truth, and quoted by authors of the greatest reputation in all ages since. Moreover, that this book was well known in England, and enjoined by act of parliament to be taught our children, and that we did teach it to our children, and had been taught it ourselves when we were children. I ask any Deist, whether he thinks this could pass upon England? And whether, if I, or any other should insist upon it, we should not, instead of being believed, be sent to Bedlam?

Now let us compare this with the Stonehenge, as I may call it, or twelve great stones set up at Gilgal, which is told in the fourth chapter of Joshua. It is there said, verse 6. that the reason why they were set up, was, that when their children, in after ages, should ask the meaning of it, it should be told them.

And the thing in memory of which they were set up, was such as could not possibly be imposed upon that nation, at that time, when it was said to be done: it was as wonderful and miraculous as their passage through the Red sea.

And withal, free from a very poor objection, which the Deists have advanced against that miracle of the Red sea: thinking to solve it by a spring tide, with the concurrence of a strong wind, happening at the same time, which left the sand so dry, as that the Israelites, being all foot, might pass through the oozy places and holes, which it must be supposed the sea left behind it: but that the Egyptians, being all horse and chariots, stuck in those holes and were entangled, so as

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that they could not march so fast as the Israelites: and that this was all the meaning of its being said, that God took off their [the Egyptians'] chariot wheels, that they drove them heavily. So that they would make nothing extraordinary, at least not miraculous, in all this action.

This is advanced in Le Clerc's Dissertations upon Genesis, lately printed in Holland, and that part with others of the like tendency, endeavoring to resolve other miracles, as that of Sodom and Gomorrah, &c. into the mere natural causes, are put into English by the well known T. Brown, for the edification of the Deists in England.

But these gentlemen have forgotten, that the Israelites had great herds of many thousand cattle with them; which would be apter to stray, and fall into those holes, and oozy places in the sand, than horses with riders, who might direct them.

But such precarious and silly supposes are not worth the answering. If there had been no more in this passage through the Red sea, than that of a spring tide, &c., it had been impossible for Moses to have made the Israelites believe the relation given of it in Exodus, with so many particulars, which themselves saw to be true.

And all those scriptures which magnify this action, and appeal to it as a full demonstration of the miraculous power of God, must be reputed as romance or legend.

I say this for the sake of some Christians, who think it no prejudice to the truth of the Holy Bible, but rather an advantage, as rendering it more easy to be believed, if they can solve whatever seems miraculous in it, by the power of second causes; and so to make all, as they speak, natural and easy. Wherein if they could prevail, the natural and easy result would be, not to believe one word in all those sacred oracles. For, if things be not as they are told in any relation, that relation must be false. And if false in part, we cannot trust to it either in whole or in part.

Here are to be excepted, mistranslations, and errors, either in copy, or in press. But where there is no room for supposing of these, as where all copies do agree; there we must either receive all, or reject all. I mean in any book that pretends to be written from the mouth of God. For in other common histories, we may believe part and reject part, as we see cause.

But to return. The passage of the Israelites over Jordan, in memory of which those stones at Gilgal were set up, is free from all those little carpings before mentioned, that are made as to the passage through the Red sea. For notice was given to the Israelites the day before of this

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great miracle to be done, Josh. iii. 5. It was done at noon-day, before the whole nation. And when the waters of Jordan were divided it was not at any low ebb, but at the time when that river overflowed all its banks, verse 15. And it was done, not by winds, or in length of time which winds must take to do it, but all on the sudden, as soon as the feet of the priests that bare the ark were dipped in the brim of the water, then the waters which came down from above stood and rose up upon a heap, very far from the city Adam, that is beside Zaretan: and those that came down toward the sea of the plain, even the Salt sea, failed and were cut off, and the people passed over right against Jericho. The priests stood in the midst of Jordan till all the armies of Israel had passed over. And it came to pass, when the priests that bare the ark of the covenant of the Lord were come up out of the midst of Jordan, and the soles of the priests' feet were lit up upon the dry land, that the waters of Jordan returned unto their place and flowed over all his banks as they did before. And the people came up out of Jordan on the tenth day of the first month, and encamped in Gilgal, on the east border of Jericho. And those twelve stones which they took out of Jordan, did Joshua pitch in Gilgal. And he spake unto the children of Israel, saying, When your children shall ask their fathers in time to come, saying, What mean these stones? Then shall ye let your children know, saying, Israel came over this Jordan on dry land. For the Lord your God dried up the waters of Jordan from before you, until ye were passed over; as the Lord your God did to the Red sea, which he dried up from before us, until we were gone over; that all the people of the earth might know the hand of the Lord, that it is mighty: that ye might fear the Lord your God for ever; chapter iv. from verse 18.

If the passage of the Red sea had been only taking advantage of a spring tide, or the like, how would this teach all the people of the earth that the hand of the Lord was mighty? How would a thing no more remarkable have been taken notice of through all the world? How would it have taught Israel to fear the Lord, when they must know that, notwithstanding all of these big words, there was so little in it? How could they have believed or received a book, as truth, which they knew told the matter so far otherwise from what it was?

But, as I said, this passage over Jordan, which is here compared to that of the Red sea, is free from those cavils that are made as to that of the Red sea, and is a farther attestation to it, being said to be done in the same manner as was that of the Red sea.

Now, to form our argument, let us suppose that there never was

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any such thing as that passage over Jordan; that these stones at Gilgal were set up upon some other occasion, in some after age; and then that some designing man invented this book of Joshua, and said that it was written by Joshua at that time; and gave this stonage at Gilgal for a testimony of the truth of it. Would not every body say to him, We know the stonage at Gilgal, but we never heard before of this reason for it? Nor of this book of Joshua? Where has it been all this while? And where and how came you, after so many ages, to find it? Besides, this book tells us that this passage over Jordan was ordained to be taught our children from age to age; and, therefore, that they were always to be instructed in the meaning of that stonage at Gilgal as a memorial of it. But we were never taught it when we were children, nor did ever teach our children any such thing. And it is not likely that it could have been forgotten while so remarkable a stonage did continue, which was set up for that and no other end!

And if, for the reason before given, no such imposition could be put upon us as to the stonage at Salisbury Plain, how much less could it be as to the stonage at Gilgal!

And if where we know not the reason of a bare naked monument, such a sham reason cannot be imposed; how much more is it impossible to impose upon us, in actions and observances, which we celebrate in memory of particular passages! How impossible to make us forget those passages which we daily commemorate, and persuade us that we had always kept such institutions in memory of what we never heard of before; that is, that we knew it before we knew it.

And if we find it thus impossible for an imposition to be put upon us, even in some things which have not all the four marks before mentioned, how much more impossible is it that any deceit should be in that thing where all the four marks do meet!

This has been shown in the first place as to the matters of fact of Moses.

Therefore I come now, secondly, to show that as in the matters of fact of Moses, so likewise all these four marks do meet in the matters of fact which are recorded in the Gospel of our blessed Saviour. And my work herein will be the shorter, because all that is said before of Moses and his books, is every way as applicable to Christ and his Gospel. His works and miracles are there said to be done publicly, in the face of the world, as he argued to his accusers, "I spake openly to the world, and in secret have I said nothing." John xviii. 20. It is told, Acts ii. 41, that three thousand at one

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time, chap. iv. 4. that above five thousand at another time were converted, upon conviction of what themselves had seen, what had been done publicly before their eyes, wherein it was impossible to have imposed upon them. Therefore here were the two first of the rules before mentioned.

Then for the two second: baptism and the Lord's supper were instituted as perpetual memorials of these things; and they were not instituted in after ages, but at the very time when these things were said to be done, and have been observed without interruption in all ages through the whole Christian world, down all the way from that time to this. And Christ himself did ordain apostles, and other ministers of his Gospel, to preach and administer these sacraments, and to govern his church, and that "always, even unto the end of the world," Matt. xxviii. 20. Accordingly they have continued by regular succession to this day, and no doubt ever shall while the earth shall last. So that the Christian clergy are as notorious a matter of fact as the tribe of Levi among the Jews. And the Gospel is as much a law to the Christians as the book of Moses to the Jews. And it being part of the matter of fact related in the Gospel, that such an order of men were appointed by Christ, and to continue to the end of the world; consequently, if the Gospel was a fiction, and invented (as it must be) in some ages after Christ, then, at that time, when it was first invented, there could be no such order of clergy as derived themselves from the institution of Christ, which must give the lie to the Gospel and demonstrate the whole to be false. And the matters of fact of Christ being pressed to be true, no otherwise than as there was, at that time, (whenever the Deists will suppose the Gospel to be forged,) not only public sacraments of Christ's institution, but an order of clergy, likewise of his appointment, to administer them; and it being impossible there could be any such things before they were invented, it is impossible that they should be received when invented And therefore, by what was said above, it was as impossible to have imposed upon mankind in this matter, by inventing of it in after ages, as at the time when those things were said to be done.

The matters of fact of Mohammed, or what is fabled of the deities, do all want some of the aforesaid four rules, whereby the certainty of matters of fact is demonstrated. First, Mohammed pretended to no miracles, as he tells us in his Alcoran, c. 6. &c., and those which are commonly told of him pass among the Mohammedans themselves but as legendary fables; and, as such, are rejected by the wise and learned among them, as the legends of their saints are in

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the church of Rome. See Dr. Prideaux's Life of Mohammed, page 34.

But, in the next place, those which are told of him, do all want the two first rules before mentioned. For his pretended converse with the moon, his Mersa or night journey from Mecca to Jerusalem, and thence to heaven, &c., were not performed before any body. We have only his own word for them. And they are as groundless as the delusions of Fox, or Muggleton, among ourselves. The same is to be said (in the second place) of the fables of the heathen gods, of Mercury stealing sheep, Jupiter's turning himself into a bull, and the like, besides the folly and unworthiness of such senseless pretended miracles. And, moreover, the wise among the heathen did reckon no otherwise of these but as fables, which had a mythological or mystical meaning in them, of which several of them have given us the rationale, or explication. And it is plain enough that Ovid meant no other by all his Metamorphoses.

It is true, the heathen deities had their priests: they had likewise feasts, games, and other public institutions in memory of them. But all these want the fourth mark, viz. That such priesthood and institutions should commence from the time that such things as they commemorate were said to be done; otherwise they cannot secure after ages from the imposture, by detecting it at the time when first invented, as hath been argued before. But the Bacchanalia, and other heathen feasts, were instituted many ages after what was reported of these gods was said to be done, and therefore can be no proof of them. And the priests of Bacchus, Apollo, &c., were not ordained by these supposed gods, but were appointed by others, in after ages, only in honor to them; and, therefore, these orders of priests are no evidence of the truth of the matters of fact which are reported of their gods.

III. Now, to apply what has been said, you may challenge all the Deists in the world to show any action that is fabulous which has all the four rules or marks before mentioned. No, it is impossible. And (to resume a little which is spoken of before) the histories of Exodus and the Gospel could never have been received if they had not been true; because the institution of the priesthood and of Christ, of the sabbath, the passover, of circumcision, of baptism, and the Lord's supper, &c., are there related as descending all the way down from those times without interruption. And it is full as impossible to persuade men that they had been circumcised, baptized, had circumcised or baptized their children, celebrated passovers, sabbaths, sacraments, &c., under the government and administration of a certain order of

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priests, if they had done none of these things, as to make them believe that they had gone through sea upon dry land, seen the dead raised, &c. And without believing of these, it was impossible that either the law or the Gospel could have been received.

And the truth of the matters of fact of Exodus and the Gospel, being no otherwise pressed upon men than as they have practised such public institutions; it is appealing to the senses of mankind for the truth of them; and makes it impossible for any to have invented such stories in after ages, without a palpable detection of the cheat, when first invented; as impossible as to have imposed upon the senses of mankind at the time when such public matters of fact were said to be done.

IV. I do not say that every thing which wants these four marks is false, but that nothing can be false which has them all.

I have no manner of doubt that there was such a man as Julius Cesar; that he fought at Pharsalia, was killed in the senate-house; and many other matters of fact of ancient times, though we keep no public observances in memory of them.

But this shows that the matters of fact of Moses and Christ, have come down to us better guarded than any other matters of fact, how true soever.

And yet our Deists, who would laugh any man out of the world as an irrational brute, that should offer to deny Cesar or Alexander, Homer or Virgil, their public works and actions, do, at the same time, value themselves as the only men of wit and sense, of free, generous, and unbiased judgments, for ridiculing the histories of Moses and Christ, that are infinitely better attested, and guarded with infallible marks, which the others want." *

Dr. Gregory, in his letters on the Evidences of the Christian Religion, informs us, that so forcible did the argument of Mr. Leslie appear in the estimation of an English Deist, (Dr. Conyers Middleton,) that, feeling how necessary it was to his principles that he should find some way of getting over it, looked out assiduously for twenty years together to find some pretended fact to which these four criteria could be applied, but *without success*.

Mr. Olmsted appears to have imagined that he had discovered a much more easy and expeditious mode of overcoming the difficulties presented by Mr. Leslie than did Dr. Middleton. Treating of the departure of the Israelites out of Egypt he says: "You Christians put the strong case of the children of Israel passing the Red sea, and ask,

* Leslie's Short Method with the Deist.

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with quite a show of confidence, if any man in New York could persuade the people of that city to keep a festival in commemoration of the waters of the Hudson stopping and parting, so that the people of that city might pass dry-shod over to Jersey in order to escape some dreadful calamity, if such a thing had never happened? And thus the ignorant and lazy are made to believe that you have a case precisely analogous to this. But the misfortune with you is, that you have no such case. There is no feast, and never was, in commemoration of the pretended passage of the Red sea, or of the delivery of the law at Sinai. The only pretended miracle of which you can pretend to have a commemorative feast is that of the murdering of the first born of Egypt. Besides, there are in this case the principal ingredients of your great argument wanting, viz: a sensible fact and an uninterrupted continuance of the institution. I know that the murdering of children is, in its nature, a sensible fact. What I mean to aver is, that it was not seen or witnessed by the Jews, even according to Moses' own account of it. By reading the reign of Josiah, as found in Chronicles and Kings, the reader will learn that the celebration of the passover had been discontinued for centuries before his day."

Again, he says: "It is legitimate to conclude, as Moses did establish a festival to commemorate one alleged fact, of a marvellous nature, viz. the murder of the first-born, that he would have instituted feasts also for the commemoration of others, such as the passage of the Red sea and the thunders of Sinai, if they had occurred.

I know that the people are told by the moderns, that there were feasts to commemorate all the wonders that Moses relates; but they are imposed upon. The only authority we can have is Moses himself, the institutor of these feasts, and he tells us no such thing; nor does he any where drop a hint from which a conjecture can be drawn that he instituted any feast for the passage of the Red sea, or the delivery of the law."

Here, then, we have Mr. O.'s argument to prove that Mr. Leslie's four marks do not meet in the miraculous events recorded by Moses. Every intelligent reader will at once perceive that it is replete with misrepresentation and falsehood.

First misrepresentation. "Christians put the strong case of the Israelites passing the Red sea, and ask with quite a show of confidence, if any man in New York could persuade the people of that city to *keep a festival* in commemoration of the waters of the Hudson stopping and parting if such a thing had never happened?" No intelligent Christian puts such a case. Mr. Leslie, whom he is combat-

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ing, does not put it. But to shew that Moses could not have persuaded the Israelites in opposition to their own senses, that he had led them through the Red sea, if no such miracle had been performed, he supposes that he should pretend that he had divided the Thames in the presence of all the people of London, &c.

Second misrepresentation. "The only pretended miracle of which you can pretend to have a commemorative feast, is that of the murdering of the first-born of Egypt." The dealings of Jehovah with the Egyptians, having been already fully vindicated, it is unnecessary to notice this impious assertion here.* The commemorative feasts were the *Passover*, which was instituted in commemoration of the Israelites coming out of Egypt, and their miraculous deliverance when the angel of the pestilence slew the first-born of Egypt, both man and beast; the feast of Pentecost, which was instituted in commemoration of the miraculous deliverance of the law from Mount Sinai, and the feast of Tabernacles, which was instituted in commemoration of their miraculous preservation in the wilderness. The passover having been instituted to commemorate *the exode from Egypt*, and the circumstances attending it, it is presumed the Infidel himself cannot deny that these were sensible facts.

Third misrepresentation. "By reading the reign of Josiah, as found in Chronicles and Kings, the reader will learn that the celebration of the passover had been discontinued for centuries before his day." A few lines above this audacious *falsehood*, this Infidel accuses the teachers of Christianity with cheating "the ignorant and the lazy" into the belief of a falsehood, and in the next breath he makes the attempt himself. The history of Josiah is contained in 2 Kings, ch. xxii, and in 2 Chron. chap. xxxiv. If the reader will turn to these chapters, he will be able to decide on the veracity of this man. If one who never read the Bible had made such a statement, his assertion might have been attributed to ignorance; but when it is made by a person who boasts of being one of the first Biblical scholars of the present day, the most charitable construction that can be placed upon his conduct is, that it was dictated by a desire to deceive; for it cannot be supposed that one, who has for many years made the Scriptures his study, that he might be enabled to collect objections against them, could be ignorant that in 2 Chron. chap. xxxiii. it is recorded of Manasseh, that shortly previous to his death (which took place only two years before Josiah mounted the throne) "he repaired the al-

* See vol. i. p. 154.

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tar of the Lord, and sacrificed thereon peace-offerings, and burnt-offerings, and thank-offerings; and commanded Judah to serve the Lord God of Israel." Neither could he be ignorant that in the xxxth. ch. of the same book, it is recorded of Hezekiah, the father of Manasseh, that on one occasion he sent to all Israel, and Judah, and wrote letters to Ephraim and Manasseh, that they should come to the house of the Lord at Jerusalem, to keep the *passover* unto the Lord God of Israel. And we are further informed that great numbers of the ten tribes availed themselves of the invitation, and with Judah at Jerusalem kept that feast with more solemnity than it had been kept since the days of Solomon. But with these facts before his eyes, Mr. O. unblushingly asserts that the passover had been discontinued centuries before the days of Josiah.

Fourth misrepresentation. "I know that the people are told by the moderns, that there were feasts to commemorate all the wonders that Moses relates; but they are imposed upon." This it must be conceded is a strange assertion, to be made in this land of Bibles, where every person can read and judge for himself, and consequently, where the practice of such an imposition is utterly impossible. Who are the moderns to whom Mr. Olmsted refers? On this subject he sheds no light whatever, but he appears to have acted upon the supposition that his bare assertion is a sufficient demonstration of its own truth. Mr. Leslie, whose conclusive argument he vainly attempts to refute, as the reader has seen, makes no such representation. Under the conviction that every impartial person must see that this pretended refutation of Mr. Leslie's proofs, that his four marks did meet in the miraculous events recorded by Moses, is altogether composed of misrepresentation and falsehood, and consequently unworthy of any further notice, we pass on.

In another part of his work Mr. O. attempts to show that Mr. Leslie's marks did not meet in the facts recorded by the evangelists. His argument on this subject at first sight is specious, and well calculated to deceive those who are not properly informed on the subject he discusses. It is as follows:

"None of the Gospel facts have these marks. The people of Judea did not all eat the Lord's supper and meet together the first day of the week, to celebrate even the death of Christ, or a thousandth part of them, at the time these matters of fact are said to have happened. You frequently bring up the anniversary of our independence and treat it as if it was an analogous case. Is it? I ask. The people, the *whole* people of this great country, were all conusant of the fact of

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their being declared free on the 4th of July, 1776; and from that day to this, this *whole* people of this *whole* country have celebrated that great event on that day in every year—a day, which they never celebrated for anything before. Are the two cases alike? Some *few* persons, say one hundred and twenty, did not first assert the fact of our independence, and celebrate a day in commemoration of it, and finally persuade others to believe the fact and join in such celebration. The nature of the fact was such that they could not. The cases then are not analogous. If it had been alleged that Jesus had ascended into the air in face of the world, and in the face of *day*, and shewed himself to *all* Judea, so that every individual there could have seen him and heard him declare audibly, "Abolish the sabbath, keep holy the first day of the week in commemoration of my resurrection;" and if the whole Jewish people had from that day, kept the first day of the week holy, and eaten the supper in commemoration of this event, and had also abolished the sabbath, then you might have said, you had a case similar to the declaration and celebration of our independence. But what *is* your case? Your great miracle, without which all the rest are nothing, and which, you say, baptism was instituted to celebrate, was *not* witnessed or alleged to have been witnessed by *all the people*, but by a very few select or chosen ones—those few who asserted the fact and endeavored to give currency to the assertion, by instituting some outward action. They are a small and despised party at first; they persevere and gain proselytes; each proselyte adopts the ceremonies of his predecessors, and thus it happened, that after one or two centuries, a very small portion of every civilized people, except the very people, among whom and for whom these great feats were done, performed a certain outward action (immersion in water,) in celebration as was then said of a burial and resurrection. Strange to tell, the same burial and resurrection are now commemorated by sprinkling a small quantity of water on the face, by the greater part of this small portion."

Whether the truth and divine authority of the Christian religion be, for the present, admitted or denied, it is conceded by all that the author of that religion expressly enjoined upon his followers the observance of two commemorative ordinances, viz. baptism and the Lord's supper; and that from the commencement of Christianity to the present time, the first day of the week has been observed as a commemorative institution by all its adherents.

It is agreed on all hands that these institutions, were in certain respects, analogous with the Jewish festivals, and that each of their

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public ordinances and great festivals was commemorative of a distinct event. It is also agreed by all, that as the paschal lamb was slain in commemoration of the miraculous deliverance of the Israelites, when the destroying angel slew the first-born of Egypt; so, on the night the paschal lamb was eaten, the Lord's supper was instituted as commemorative of the death of him, who in the Gospel is represented as having been slain, to make an atonement for the sins of men. It is also agreed that the Christian sabbath is commemorative of the resurrection of Jesus Christ from the dead. Now to suppose that baptism, as Mr. Olmsted asserts, (and as it is conceded many pious and intelligent Christians believe,) is commemorative of the burial and resurrection of Christ, destroys the analogy which, in certain respects, exists between the Jewish and the Christian institutions. For according to this supposition, we have two ordinances commemorative of the same event, which was not the case with any of the Jewish festivals. Moreover one of these, viz. baptism, upon this supposition, is commemorative of two facts wholly different in their nature; the one (the burial of Christ) natural, and the other (his resurrection) supernatural. Again, the great object of the deliverance of the Israelites from Egypt, was that they might receive the law; hence these two facts or events were commemorated by two distinct institutions. So the great object of the death of Christ was to open the way for the reception by men of *the law of the* SPIRIT OF LIFE. Therefore the design of the two institutions expressly enjoined by the author of Christianity, was to commemorate two great facts, *both of which were performed publicly*, and in the language of Leslie, "such as men's outward senses could judge of." These were his own death, and the descent of the Holy Ghost. It is conceded on all hands, that the first of these was performed in the most public manner, in the suburbs of Jerusalem, and in the presence of the rulers and people of Israel; therefore on this it is unnecessary to dwell.

Jesus Christ is represented in the New Testament as having ascended to heaven, seven days before the day of pentecost. He was crucified at the passover: after his resurrection he continued to converse with the disciples for forty days. As the law was delivered from Mount Sinai fifty days after the Israelites left Egypt, pentecost, which was commemorative of that fact, took place fifty days after the passover.

When Christ was about to ascend into heaven he commissioned his disciples to preach his Gospel unto all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost, but en-

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joined upon them to remain for a short time at Jerusalem, at the same time assuring them that not many days hence, they should be baptized with the Holy Ghost; by which alone they could be qualified to fulfill the commission he had given them. And there is every reason to believe that they confidently expected to receive that gift on the day of pentecost; for it is stated, when that day was fully come, "they were all, with one accord, in one place." When they were thus congregated, "Suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues, like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance."*

As already remarked, this was the day on which the law was given from Mount Sinai. And on this day the law went forth out of Zion, and the word of the Lord from Jerusalem. The giving of this new law was attested by the same symbol as the giving of the old. The Lord descended on Mount Sinai, in fire. On this occasion there appeared cloven tongues, as of fire. But although the symbol was the same, the signification was very different. The fire on Mount Sinai expressed the consuming nature of that fiery law given to the Israelitish church; but this expressed the purifying efficacy of the Holy Spirit, exercised through the Gospel of peace. The one declared that the iniquity of Israel remained; the other that it was taken away. The Israelites entreated that they might not see that great fire, and that God might not speak to them any more, lest they should die. But this fire was given as an emblem of God's so speaking to them, that they who believed should live. As the priests and the Levites could not enter upon the discharge of their functions until the law was given from Sinai; so the apostles of Jesus Christ could not enter upon their public ministry until they received the law of the Spirit of life. And as the feast of pentecost was commemorative of the giving of the law from Sinai; so the ordinance of baptism, which for the first time was on that day, and after the descent of the Holy Ghost, administered in the name of the Father, Son, and Holy Ghost, was designed to commemorate, not the burial and resurrection of Christ, but the miraculous descent and influence of the Holy Spirit.

This sustains the analogy which, in certain respects, exists between the Levitical and Christian institutions. The three great

* Acts ii. 1—4.

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feasts of the former, as already stated, were the passover, the pentecost, and the feast of tabernacles; the first to commemorate the miraculous deliverance of the Israelites, the token being the blood of the paschal lamb; the second, to commemorate the delivery of the law from Mount Sinai; and the last, during which the law was publicly read, and expounded to the people, to express their gratitude to God for his dealings towards them, and their miraculous preservation in the wilderness, and also to express their trust in him.

So in the Gospel dispensation, we have three great leading and commemorative institutions; two of them expressly enjoined by its author, and the third instituted by the apostles: the Lord's supper, baptism, and the Christian sabbath. The first, like the passover, to commemorate the deliverance of guilty men through the blood and atoning sacrifice of Jesus Christ. The second, like the feast of pentecost, to commemorate the issuing of the law of the Spirit of life. And the third, bearing a striking analogy to the feast of tabernacles, being commemorative of the resurection of Jesus Christ, who thereby procured for his followers all spiritual blessings; and gave them a pledge that as the Israelites were protected during their wanderings in the wilderness, and were finally put in possession of the promised land; they too, during their pilgrimage, should be supplied with all needed good, and finally reach their purchased possession. This view of the subject presents the ordinances of the Gospel as full of meaning, and both beautiful and harmonious. But to maintain that baptism is commemorative of the burial and resurrection of Christ, is to introduce confusion, and to leave that great fact, the descent of the Holy Ghost, which gives life and efficacy to the whole system, destitute of any commemorative ordinance whatever. Moreover, as the facts commemorated under the Levitical dispensation, were performed in the most public manner, so also were these two great facts, which Jesus Christ designed to be commemorated by the two ordinances which he expressly enjoined upon his followers. We have already seen that the crucifixion of Christ was performed in the most public manner; and the descent of the Holy Ghost was equally so.

The day of pentecost was a holy convocation to the Jewish church, and at that time there were present at Jerusalem, not only great multitudes of the inhabitants of Judea, but also Parthians, and Medes, and Elamites, and dwellers in Mesopotamia, and Cappadocia, and Pontus in Asia, Phrygia and Pamphylia in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians. And when the report of the effusion of the Ho-

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ly Spirit was spread through the city, the multitudes just mentioned repaired to the spot; and were confounded at the miracle, because every man heard the disciples speak in his own language. And they were amazed, and marvelled, saying one to another, Behold, are not all these which speak Galileans? and how hear we every man in our own tongue, wherein we were born?* Therefore this miracle was performed in the most public manner, and was addressed to men's external senses, and as a consequence, three thousand persons on that occasion were converted to the Christian faith; and were the first subjects of that ordinance which the author of Christianity designed to be commemorative of that great miraculous fact. And in a very short time afterwards, five thousand more were added to the church, many of whom no doubt were present on that occasion. We are also informed that among the converts were a great company of the priests. Mr. Olmsted, therefore, is mistaken in asserting that "the great miracle which baptism was designed to commemorate was witnessed only by a very few select or chosen ones," and as is usual with him, in his attempts to destroy the force of Mr. Leslie's argument, instead of combating the statements of the evangelists, he is waging war upon an error which has crept into the church.†

Mr. Olmsted asserts that the Christians were at first a small despised party; but according to him, *it happened* that after one or two centuries *a very small portion* of every civilized people became proselytes to the Christian faith, except among the Jews themselves. But we have just shown, that immediately upon the opening of the commission of the apostles, great multitudes believed. It has also been shown, that in the reign of Claudius, only ten or fifteen years after the death of Christ, Christianity had spread as far as Rome; and that from the letter of Pliny to the emperor Trajan, only about seventy years after the first promulgation of the Gospel, the remote province of which he was the governor, was so filled with Christians, not only in the cities, towns, and villages, but in the open country,

* Acts, chap. ii.

† It is to the writer a cause of regret, that he should feel constrained, in the advocacy of the truth, to introduce into this work any topic which can be construed into controversy with his brethren, of any Christian denomination. He would beg leave to assure those who may favor these pages with a perusal, that in combating a favorite opinion of a very numerous and useful denomination of evangelical Christians, he has no design whatever to wound or in any way to harass their feelings. And if any such will point out to him, another mode of successfully meeting the Infidel objection which has been under consideration, and which will be consistent with truth; should this work reach a second edition, he will cheerfully insert it.

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that the temples of the heathen gods were deserted, and purchasers of the sacrifices could not be found. So that although Christians were despised by the heathens and by the unbelieving Jews, yet so far from their being confined for one or two centuries to a very small portion of every civilized nation; before the death of the men who witnessed the facts which the Christian institutions are designed to commemorate, there is every reason to believe that a very large portion of every civilized nation were Christians, and among whom the commemorative institutions of the Gospel of Christ were regularly observed.

Mr. Olmsted maintains that there is no analogy between the observance of the Christian institutions, and that of the anniversary of American independence. But from what has been said, the intelligent reader cannot but perceive that the cases are strikingly analogous. It is true that "the people, the whole people, of this great country were all conusant of the fact of their being declared free on the 4th of July, 1776, and that from that day to this the people of this whole country have celebrated that great event on that day in every year, a day which they never celebrated for any thing before." And it is equally true, that all the disciples, who, on the day of pentecost, were with one accord in one place; and the three thousand, who were then added to the church; and in all probability the greater number of the five thousand, who shortly after were added to it, were all conusant of the fact that the Holy Ghost did, on that day, miraculously descend among the disciples, for their own eyes and their own ears witnessed the miraculous facts. And from that day to this, Christians, all Christians, and every individual among them, (with the exception of a very small sect that have sprang up in modern times) however dispersed over the whole earth, have kept up the memory of that miraculous event by observing an ordinance, which previously had never been practised. Nor does the fact that baptism was previously administered among the Jews invalidate the truth of this statement; nor yet does it destroy the analogy which exists between the observance of this ordinance and that of the anniversary of American independence.

The 4th of July, 1776, although a day of public rejoicing, on account of American independence, was not the first day of public rejoicing ever held in this country. Previous to that period, the 4th of June was so held, but commemorative of the birth of George III. the then sovereign of the country. But when independence was proclaimed, the day of rejoicing was changed from the 4th of June

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to the 4th of July, and it no longer commemorated the birth of a king, but the independence of a nation. Just so it was with baptism; previous to the day of pentecost divers washings obtained among the Jews, as divers rejoicings have long obtained among civilized nations, Then John baptized unto repentance; and the disciples of Jesus baptized because the kingdom of heaven was at hand; but when the day of pentecost was fully come and the dispensation of the Holy Ghost commenced, then for the first time were men baptised into the name of the Father, and of the Son, and of the Holy Ghost, and this baptism has been practised from that day to this, as commemorative of that miraculous event; as the public rejoicings held by the citizens of the United States on the 4th of July of every year, are commemorative of the declaration of independence.

As there is no way to account for the celebration of American independence, except upon the ground that the history in relation to this matter is true; upon the same principle alone can we account for the existence and practice of baptism, the observance of the Lord's supper and the Christian sabbath. If the writings of the evangelists are rejected, how is the observance of the Christian ordinances to be accounted for? There must have been some reasons for these observances; Christians certainly did not begin and establish them for nothing. If the causes assigned in the New Testament be not the true causes, will the Infidel point them out? Mr. O. informs us that a few select or chosen ones, asserted that Jesus Christ had risen from the dead, and they endeavored to give currency to the assertion, by some outward action. But if Jesus Christ did not die and rise again, who selected these men to make this assertion? And how did it come to pass that a statement of this nature, without the shadow of evidence to support it, was so firmly believed by those to whom it was made, that in the course of a few weeks from the commencement of the imposture, eight thousand Jews, and among them a great number of the priests, in the very city where Jesus Christ was said to have been crucified and rose again, and who had every opportunity to sift this matter to the bottom, became the dupes of the few who originated this falsehood? Is it to be supposed that these men believed without testimony? and that with all the superior advantages enjoyed by them, they had not sufficient sagacity to discover an imposture, which Mr. O. at this great distance of time has been enabled to expose to his followers! But what are his proofs? We have nothing but his bare assertion, and it is as easy to assert that the celebration of American independence is grounded upon a falsehood, as that the com-

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memorative ordinances of Christianity have no foundation in truth. But as he who denies that American independence was ever proclaimed, is bound by an appeal to the pages of history to sustain his allegation; so also, he who denies that the facts commemorated by the Christian institutions ever occurred, is bound to give his reasons, adduce his proofs, and explain the origin of the fraud. Mr. Olmsted has assigned his reasons for disbelieving the truth of the facts; and as has been seen, they consist in supposition, misapprehension, and misrepresentation: so that Mr. Leslie's argument remains invulnerable.

SECTION I.

Let us now apply Mr. Leslie's criteria to a few of the miracles recorded in the Scriptures.

For example: could Moses have persuaded six hundred thousand men, that they had witnessed the plagues in Egypt? that they had passed through the Red sea, and beheld the whole host of Pharaoh perish? Or could he have instituted the passover in commemoration of the destruction of the Egyptian first-born? Could he have persuaded them that during forty years they were sustained with food from heaven? That sometimes they were supplied with water from the flinty rock? That throughout their journey they beheld the cloud of the Lord on the tabernacle by day, and the fire by night? That during the forty years they were in the wilderness, their raiment waxed not old, neither did their feet swell? and that they passed over Jordan on dry ground, while the waters stood and rose up upon an heap, unless these things, however extraordinary, were facts? To all these Mr. Leslie's criteria apply, for: 1st. The facts were such as men's outward senses could judge of; therefore, if the whole Israelitish nations were not entirely destitute of eyes and ears, if they were not bereft of reason and sense, an imposition could not have been practised upon them.

2nd. They were performed *publicly*, in the presence of witnesses, who consisted of upwards of two millions of persons, and who remained collected in one camp for forty years; an assembly so great probably never before or since, remained collected in one body for so long a period.

3rd. Public monuments and actions were kept up in memory of them, to commemorate their deliverance when the first-born of Egypt

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were destroyed. Moses changed the beginning of their year, to the month when this happened, and instituted the feast of the passover. To this was added the solemn consecration of the first-born of both man and beast to the Lord, with the following remarkable charge annexed:

"And it shall be, when thy son asketh thee in time to come, saying, What is this? thou shalt say to him, By strength of hand the Lord brought us out from Egypt, from the house of bondage; and it came to pass when Pharaoh would hardly let us go, that the Lord slew all the first-born in the land of Egypt, both the first-born of man and the first-born of beasts; therefore I sacrifice to the Lord all that openeth the matrix." *

In further commemoration of the destruction of the first-born of the Egyptians, the tribe of Levi was set apart; and beside the passover, the feast of tabernacles was instituted to perpetuate the deliverance of the Israelites, and their journeyings in the desert. † The feast of pentecost was appointed fifty days after the passover, ‡ in memory of the miraculous deliverance of the law from Mount Sinai, which took place fifty days after their departure from Egypt. The memory of their miraculous supply of food was perpetuated by the pot of manna, and their miraculous passage over Jordan, by the twelve stones set up by Joshua at Gilgal. So that in all these instances, we have also Mr. Leslie's fourth mark; for the commemorative monuments and actions were established or commenced at the time of the facts.

The irresistible reasoning of Mr. Leslie on the monument set up by Joshua at Gilgal, the reader has already seen. If a fictitious reason for the existence of a bare monument, of whose origin we are ignorant, cannot be imposed upon us; how much more impossible must it be to impose upon us in actions and observances which we celebrate in memory of particular events! and how impossible to persuade us, that we have always kept certain institutions in memory of events of which we have never heard! And if it be impossible for an imposition to be practised upon us, in things which have not all the marks which have been specified; how much more impossible would it be to impose upon us in that in which every one of them meets!

All the marks of Mr. Leslie apply with peculiar force to the miracles of Jesus Christ, and of his apostles.

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* Exod. xiii. 14, 15. † Lev. xxiii. 40. ‡ Lev. xxiii. 15—21.

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The number of miracles performed by Jesus Christ was very great. Those that are recorded are about forty in number. If we take into account the several instances in which we are told that *great multitudes* flocked to him, who were for the most part afflicted with diseases which human skill could not cure, and that he healed them all; and that he fed thousands with a few loaves and fishes, it is evident that the miracles he performed were beyond all number; and one of his biographers states that he performed a greater number than are in any way recorded. But their variety is no less striking than their number. It was the variety, no less than the number of the miracles performed by Moses in Egypt, that convinced the magicians they were done by the power of God. And the reason is obvious; for a variety of supernatural works, and each perfect in its kind, suggests to the mind the idea that they were produced by an all powerful, and perfect, designing agent. Jesus Christ cured, not only one kind of disease, but all, and the cures he effected were perfect. He not only cured all manner of diseases, but by a word he gave sight to the blind, and hearing to the deaf. Thereby he made the maimed, (those who wanted a limb) perfect, those who shook with the palsy robust, the bowed double straight. Thereby he restored the insane and demoniacs to reason, and the dead to life. And the same mighty works were performed in his name by the apostles, and that too, without hesitation or diffidence; and every day, and every week, for years in succession, were they performed, and in the most public manner, in presence of friends and foes, thereby precluding all possibility of the practice of fraud. These circumstances, together with the effects produced upon the persons who were the subjects of them, account for the incontestible fact that their reality was never denied by those who witnessed them.

It is not so with the pretended miracles of impostors; such persons never have pretended to work many miracles, and they have uniformly confined themselves to one species of them; then, usually, they have either been performed in private, or the accounts of them were written many years after they were said to have been wrought. Livy records the performance of certain miracles, but then he does not pretend to have seen any of them, for they happened long before his time, and his relations are founded upon vague reports, while the consequences of these pretended miracles affected no one. The best authenticated heathen miracles are those which the emperor Vespasian is said to have performed on a blind and a lame man, and recorded by Tacitus and Suetonius. The relation of them is as follows;

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"Two men of low rank in Alexandria, one of them blind, the other lame in one of his hands, came both together to him, (Vespasian) in a humble manner, saying that they had been in a dream admonished by the god Serapis to apply to him for the cure of their disorders; which they were assured might be done for the one, if he would be pleased to anoint his eyes and face with his spittle, and for the other if he would vouchsafe to tread upon his hand. Vespasian, as is said, hesitated for a while. However, the physicians having been consulted, they gave their opinion that the organs of sight were not destroyed in the blind man, and that sight might be restored if obstacles were removed, and that the other's hand was only disjointed, and with proper remedies might be set right again. At length, moved by the flatteries of those about him, Vespasian performed what had been desired, and the effect was answerable; one of them presently recovered the use of his hand, and the other his sight." There is no reason to believe that any miracle was then wrought, but every reason to suspect that the whole was a contrivance between Vespasian and his friends and flatterers. No one would scrutinize these pretended miracles, for to have made remarks upon them would have brought down the vengeance of the emperor and his favorites. But Suetonius shows that the whole affair was a fraud, by acknowledging that somewhat was wanting to give dignity and authority to a new chosen emperor, who belonged to a family that was not renowned for its antiquity. How very different were those pretended miracles from those recorded in the New Testament. These were done by a mighty emperor, surrounded by his courtiers and soldiers, and tended to the honor of the tutelar god of the city; therefore they passed without examination. But those of Jesus Christ and his disciples, were performed by a few obscure individuals, in the midst of their enemies, and opposed by all the powers of the state.

The Roman Catholics profess to have worked miracles without number; but many of them are so absurd and ridiculous, that even a child would laugh at them. Some again are shockingly profane and impious. Many of them have been proved to have been impostures, and that by the acknowledgments of the persons employed in them. This being the case, no credit can be given to the rest; for when a person has been repeatedly convicted of falsehood no confidence can afterwards be placed in his statements. Besides, both the miracles asserted to have been wrought by the Roman Catholics, and the heathens, were performed in confirmation of a religion supported by the state, and embraced by the people; therefore, on this ground

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alone, they may be justly suspected. But the miracles of Jesus Christ and his apostles were wrought against the religions then established; and their design was to found a new religion upon the ruins of all others. Therefore, instead of mankind being prejudiced in their favor, the prejudices of all men were against them. Nothing but their reality could accomplish the end for which they were wrought; and as they did succeed, it follows, that the record of them which has been transmitted to us is worthy of our implicit confidence.

The object for which the miracles of Jesus Christ and his apostles were wrought recommend them as in every way worthy of their Almighty Author. It was to carry on one vast and consistant plan of providence, extending from the creation of man to the consummation of all things; to establish a system of faith and practice, suited to man's moral condition, and the direct tendency of which was, to destroy Atheism, scepticism, immorality and vice. And in subservience to this their grand object, and for the confirmation of his divine mission, the miracles of Jesus Christ were directed to the alleviation of human misery in every form, and thereby not only bespeak the almighty power but also the infinite goodness of their author. Those of them which were performed in consequence of the entreaty of the sufferers and their friends, exhibit the character of Jesus in the most touching and amiable light. For instance, the case of the ruler, whose daughter lay at the point of death. In the narrative we are informed, "There came a man named Jairus, who was a ruler of the synagogue: and he fell down at Jesus' feet, and besought him that he would come into his house: for he had one only daughter, about twelve years of age, and she lay a dying. But as he went the people thronged him. And a woman having an issue of blood twelve years, who had spent all her living upon physicians, neither could be healed of any, came behind him and touched the hem of his garment: and immediately her issue of blood staunched. And Jesus said, Who touched me? When all denied, Peter and they that were with him said, Master, the multitude throng thee and press thee, and sayest thou, Who touched me? Jesus said, Somebody hath touched me: for I perceive that virtue is gone out of me. And when the woman saw that she was not hid, she came trembling, and falling down before him, she declared unto him before all the people, for what cause she had touched him, and how she was healed immediately. And he said unto her, Daughter, be of good comfort; thy faith hath made thee whole; go in peace. While he yet spake, there cometh one

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from the ruler of the synagogue's house, saying to him, Thy daughter is dead, trouble not the Master. But when Jesus heard this he said, *Fear not; believe only, and she shall be made whole.*" * In this brief narrative, we have two instances of that divine compassion, which was ever open to the cries of the miserable, and in both cases Jesus is presented before us in the most amiable light. The circumstances of the application by Jairus are remarkably beautiful. Here we behold a ruler of the synagogue, and consequently an enemy, or liable to be viewed as one, in circumstances of great distress, falling down at the feet of Jesus, beseeching him to come to his house, to relieve his daughter, his only daughter, who lay a dying. The compassionate Jesus complied with his request, and as he is going to the house, a most benevolent cure was wrought by only touching the hem of his garment. Meanwhile the young woman expires, and a messenger is sent to prevent his taking any further trouble. This new distress heightens the compassionate favor, and it draws from the mouth of Jesus the reviving declaration: *Fear not; believe only, and she shall be made whole.* Here there is nothing studied, no preparation, no attempt at parade, but all is perfectly natural and beautifully touching.

But Jesus did not always wait for an application in order to exercise his compassion and benevolence. He went about doing good, and we often see him, unasked, interposing with the most exquisite sensibility. How exquisitely affecting is the case of the afflicted old man lying at the pool of Bethesda. Here is a helpless and distressed old man, who had been for many years greatly afflicted. Jesus beholds his sad condition: his compassion is moved. "Wilt thou be made whole?" is his language to this object of pity. The impotent man answered him, "Sir, I have no man, when the water is troubled, to put me into the pool!" *Jesus saith unto him, Take up thy bed and walk.* Where except in the Scriptures, can an instance be adduced, of relief dispensed with such grace and dignity, as in this instance was exhibited by Jesus Christ? But here is another case: the distress is of the most tender kind. A mother, and she a widow, has lost her son, her only son; accompanied by much people she is following her last earthly hope to the grave—her anguish of spirit can be conceived of, only by those who have been similarly tried. Jesus meets the funeral procession; he beholds the distressed and afflicted mother, and he has compassion on her, and says unto her, *Weep*

* Luke viii. 41—50.

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not. How deeply affecting is the narrative. In pursuing it we sympathize with the distress of this sorrowful mother; we participate in the sympathy of the attendants; and we are constrained to admire and to love him who, in the exercise of his diffusive benevolence, graciously and timely interposes. *Jesus came and touched the bier, and said, Young man, arise;* and when the miracle was performed, and the young man had risen up, how natural, and how full of benevolent compassion and goodness is the language which follows: *And he delivered him to his mother.* *

The greatness of the miracles performed by Jesus Christ demands particular notice. The cures effected by him, even the simplest instances, were very different from those attributed to Vespasian, who made no attempt until informed that the subjects were not incurable. It was not so with those of Christ. In every instance, the disease was in its nature incurable or inveterate, and had baffled every effort of art. But Jesus removed it instantaneously, by a word, or by a touch, or by applications so simple, that in the hands of man they were altogether insufficient, and in one instance at least, without being present, so that the means used clearly proves the work to be divine.

The manner in which Christ's miracles were performed, is equally worthy of attention. They were wrought in the most public manner. Jesus did not act as though something had to be kept secret, which if disclosed would bring discredit on his works. He appeared as a public instructor of mankind; and in accordance with this character, his doctrines were delivered in public, and his miracles, which were designed to support them, were also performed in the most public manner, in places most frequented, and on the most public occasions. Many of them were performed at Jerusalem, when great multitudes were congregated there, attending the solemn festivals of the nation; and others in the presence of multitudes, who had collected to hear his doctrines, and to be healed by him of their infirmities. The openness of the miracles was a defiance to the malice of his enemies, who were the chief men of the nation, and to the incredulity of the world. And what he asserted of his doctrine is equally applicable to his miracles. "*I spake openly,*" said he "*to the world!*" "*I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing.*" † For these reasons, the contemporaries of Jesus Christ were constrain-

* Luke vii. 15. † John xviii. 20.

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ed to admit the reality of the miracles performed both by himself and his apostles; but they ascribed them to various causes, and denied that they were proofs of his divinity. When he was upon the cross his enemies themselves made this admission, for they taunted him as not being able to save himself, although he had saved others. And, as has been already shewn, when the facts were too recent to admit of a denial, the most virulent enemies of Christianity, such as Celsus, Hierocles, Porphyry, Julian, and the Talmudicial writers, admitted their reality, but attributed them to the power of magic. And a candid and impartial examination of the circumstances attending the performance of the miracles of Christ must, in the uncontaminated mind, produce the conviction that they were wrought by the mighty power of God, and incontestibly prove that Jesus was the promised Messiah; for he performed the very miracles which the prophets predicted he would perform, and which could have been done by none but a messenger sent from God.

The great miracle, that which is the most remarkable of all, the Resurrection of Jesus Christ from the dead, which lies at the very foundation of Christianity, demands our particular attention. For, if this fail, the Christian religion cannot be maintained, but is proved to be false; for, as Paul argues, "If Christ be not risen again, then is our preaching vain; your faith is also vain." But if the truth of this great fact be established, it is of itself sufficient to prove the divine mission of the founder of the Christian religion. The whole strength of the arguments of the Infidels who have attacked the narratives of the resurrection of Jesus Christ, lies in what they term *the discrepancies*, which are to be found in the accounts of the evangelists. These have been, in effect, already answered; and as the low ribaldry of such writers as Paine and Olmsted would be calculated only to excite disgust in the minds of candid persons who sincerely enquire after the truth, we will not insert their sophistry, but present the subject in such a light, as to shew that the great fact of the resurrection is impregnable to all the assaults of Infidelity.

All the evangelists unanimously declare, that Christ himself ventured repeatedly to predict, during his life time, that the chief priests and the scribes would deliver him to the Gentiles for the purpose of effecting his crucifixion, but uniformly accompanied this prediction with the declaration, that on the third day he would rise from the dead. That these predictions were not the imaginary conceits of a fruitful fancy, which delighted in wild imaginings, is evident from the fact that they were either intermixed with such circumstances, as do

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not of themselves easily enter into the minds of men, or with those which seem to have no sort of relation with one another. In the language of Mr. Horne: "It is altogether improbable that the evangelists should have invented Christ's discourse with Peter, concerning the sufferings which would certainly befall him at his going up to Jerusalem."

Moreover, it is to be observed, that Peter had just before made that noble confession in the presence of all the other disciples: *Thou art the Christ, the Son of the living God*, and that Christ had crowned this admirable confession with that extraordinary promise of his: *Blessed art thou, Simon Barjona, for flesh and blood has not revealed it unto thee, but my Father which is in heaven; and I say also unto thee, that thou art Peter, and upon this rock will I build my church, and the gates of hell shall not prevail against it.* Immediately after Christ foretold what death he was to suffer from the chief priests and scribes, but added, that he should rise on the third day. On hearing which Peter rebuked him and said, *Be it far from thee, O Lord; this shall not be unto thee.* But Jesus Christ, instead of approving this expression of his affectionate esteem for him, severely reproved his indiscretion in these words: *Get thee behind me, Satan; thou art an offence unto me, for thou savorest not the things that be of God, but those that be of men.*

This history seems to be very natural and sincere; and that mixture of circumstances, which, in all probability, have no manner of relation with one another, could not of itself enter into the mind of any man. Peter's confession was excellent, and the promise made to him by Christ was extraordinary; nay, the very expression of it implied something strange and difficult; but, above all, it appears at first sight, that Christ censured too severely the great zeal manifested by Peter for his person; and it does not seem very natural that he, who said unto him: Blessed art thou, Simon Barjona, and who promised to make him a pillar in his church, should almost immediately after say to him: *Get thee behind me, Satan.* It is evident that this was the force of truth, and not the natural agreement of those circumstances which obliged the evangelists to join them both together in one and the same recital.

What necessarily occasions this remark, is the fact that Jesus Christ had really foretold his death and resurrection, before he had suffered the former, and before the latter had taken effect. But what proves this fact more strongly than any thing else, is that Jesus Christ, the very day before his passion, did such a thing as had nev-

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er been done before, and which, doubtless, will never be done again, viz: "He instituted a memorial of that death, which he was just on the point of suffering. He foretold that he would suffer death from the chief priests, the scribes, and doctors of the law; which yet he might easily have avoided, if he would, by withdrawing into another place. But he rebuked the indiscreet zeal of Peter, who would have diverted him from that death: therefore, he considered it as an event which was to be attended with the happiest and most beneficial consequences to mankind. And with what happy consequences could his death have been attended, unless it was to have been immediately followed by his resurrection?"*

The prophecy of Jesus Christ, that he would be put to death, and that on the third day he would rise again, was by no means kept a secret among his disciples, but it was speedily divulged, and, as is evident from their language to Pilate, it soon reached the ears of his inveterate enemies, the chief priests and the Pharisees; who being thus duly warned, were prepared to take all necessary precautions, and put his pretensions to the test. As the great object of the enemies of Christianity (with the exception of Taylor, the unreasonableness of whose statements has been fully exposed) in their attacks upon the narrative of the death and resurrection of Christ is to invalidate the testimony of the evangelists, by pointing out what they term contradictions in their statements, they virtually acknowledge he did die upon the cross. And the evidence by which that fact is supported, is peculiarly clear and direct. Many circumstances relative to his seizure, his trial, his going to Calvary, and his crucifixion, are minutely specified. Various particulars of time, place, persons, discourses, &c., are set down. The chief priests are mentioned, and Pilate, and Herod as parties concerned. His crucifixion took place in the most public manner, in the suburbs of the city, which was the capital of the nation; during a solemn festival, when multitudes were assembled from different countries and from all parts of Judea. Moreover, it took place in the daytime, when all who were so disposed had an opportunity of witnessing the scene. These circumstances, together with his hanging six hours upon the cross, his being pierced in the side by one of the soldiers with his spear, and blood and water visibly flowing from the wound, are incontestible proofs that death must have taken place. Add to these circumstances, that as the Roman centurion was accountable for an escape, his duty would require of

* Horne, vol. i. p. 278.

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him that he should not permit the body to be removed, until he was thoroughly convinced that life was extinct; and he would be more exact as the soldiers, seeing that Jesus was already dead, brake not his legs. Pilate had been threatened by the Jewish rulers with an accusation to the emperor, which influenced him to condemn Christ to crucifixion; lest he might afterwards be accused, would be careful that the body should not be removed until it was really dead. Accordingly, we learn that when Joseph of Aramathea craved of him the body of Jesus, he would not permit it to be removed until he had sent for the centurion "and asked him whether he had been any while dead;" * and not until he was satisfied from his testimony did he permit the body to be taken down.

As the chief priests and Pharisees were apprized of Christ's prediction, that on the third day he would rise again, they would take care that the body should not be taken down from the cross, until they were convinced that life was extinct. When the body was taken down, had his friends believed there were any remains of life they would not have wound it round so closely in linen clothes, with spices, as was the manner of the Jews. But if notwithstanding all the precautions taken, life was not extinct, when the body was removed from the cross and placed in the sepulchre, mangled and pierced as it was, and in this condition lying in a cold cave, so wrapt up as to be unable to stir, from six o'clock on Friday afternoon, till the dawn of the first day of the week, the body must have been truly dead. Further, the chief priests and the Pharisees, the day after his burial, came together to Pilate, that the necessary precautions might be taken to prevent any attempt, fraudulently to bring about an apparent accomplishment of his prophecy. *Sir, said they, we remember that that deceiver said,* WHILE HE WAS YET ALIVE, *after three days I will rise again.* (From this it is evident they were convinced he was dead.) *Command, therefore, that the sepulchre be made sure until the third day; lest his disciples come by night and steal him away, and say unto the people, He is risen from the dead. So the last error shall be worse than the first.* With this request, Pilate complied, giving them a guard of Roman soldiers, as large as they chose. The sepulchre was hewn out of a rock, and a great stone was rolled to the mouth of it. When the chief priests and Pharisees set the watch, they sealed this stone, and they would be careful to see that the body was within.† Than this, no arrangement could be bet-

* Mark xv. 44. † Matt. xxvii. 60—66.

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ter conceived, for thereby a double guard was placed over the body of Jesus; the watch to take care that the disciples should not steal it away; and the seal to prevent the guards from being corrupted so as to prevent the theft. Jesus Christ had declared that, *on the third day*, he would rise again. And the chief priests and Pharisees took every precaution which human policy and prudence could dictate, to prevent a resurrection, and to enable them to exhibit the body after the specified time had fully elapsed. The prediction of Christ was before the public. The precautions taken by the chief priests and the Pharisees were equally public; so that the matter was brought to a regular issue, and the entire question, *whether he was or was not the Messiah?* was suspended on the naked fact, *whether he did or did not rise again on the third day?*

From the course pursued by the chief priests and Pharisees, who, with all their pretended zeal for the sabbath, were very busy on that day, consulting and making their preparations, it is very evident that their design was, *on the third day*, to produce the dead body of Christ, and triumphantly to exhibit it to the entire conviction of the populace, and to the utter confusion of his now confessedly deluded followers. But what happened when the fatal day arrived? Did they produce the body? Nothing of the sort. Notwithstanding their precautions, the public seal upon the stone, and the guard of Roman soldiers, which had been set to watch the sepulchre, to prevent the possibility of any fraud on the part of the disciples, early in the morning, at dawn, or a little before it, it was found that the body was missing, and it could not be produced. Yet none of the watch had deserted their post while it was in the sepulchre, nor was any force used against the soldiers, or any arts of persuasion employed, to induce them to take it away, or to permit any other person to remove it. But that the body was missing, is a fact in which both the Jewish council and the apostles were agreed; the difficulty is how the fact is to be satisfactorily accounted for. The disciples of Jesus accounted for it in one way, and the Jewish council in another. We will attend to both. 1st. The Christian mode. The lately terrified and scattered disciples now came boldly forward, and declared that he had actually risen from the dead, and had thus accomplished his own prophecy. They alleged that they themselves had repeatedly seen him, and conversed with him, and even eaten with him, and handled him. And so fully did they seem impressed with the truth of their testimony, that from this time all their courage returned, and they boldly preached him as the promised Messiah, on the express ground of his resurrection.

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As no four distinct witnesses in a court of justice among whom there is no collusion, when giving their testimony to the same facts, will relate precisely the same circumstances, and in exactly the same way, so the accounts of the four evangelists who have narrated the circumstances attending the resurrection of Jesus Christ, do not each relate all the circumstances; but, by a collection and comparison of their several narratives, in which there is *nothing discordant*, the following is the substance of their testimony, abridged from the unanswerable treatise of Mr. West, on the resurrection.

"Very early in the first day of the week (the day immediately following the sabbath, and the third from the death of Christ) Mary Magdalene and the other Mary, in pursuance of the design of embalming the Lord's body, which they had concerted with the other women who attended him from Galilee to Jerusalem, and for the performing of which they had prepared unguents and spices, set out, in order to take a view of the sepulchre, just as the day began to break; and about the time of their setting out, "there was a great earthquake, for the angel of the Lord descended from heaven, and came and rolled back the stone from the door of the sepulchre, and sat upon it: his countenance was like lightning, and his raiment white as snow; and for fear of him the keepers did shake, and became as dead men," during whose amazement and terror, Christ came out of the sepulchre; and the keepers being now recovered out of their trance and fled, the angel, who till then sat upon the stone, quitted the station on the outside, and entered into the sepulchre, and probably disposed the linen clothes and napkin in that order in which they were afterwards found and observed by John and Peter. Mary Magdalene, in the meanwhile, and the other Mary, were still on their way to the sepulchre, where, together with Salome, (whom they had either called upon or met as they were going,) they arrived at the rising of the sun. And as they drew near, discoursing about the method of putting their intent of embalming the body of their Master into execution, "they said among themselves, Who shall roll us away the stone from the door of the sepulchre? for it was very great;" and they themselves (the two Maries at least) had seen it placed there two days before, and seen with what difficulty it was done. But in the midst of their deliberation about removing this great and sole obstacle to their design, (for it does not appear that they knew any thing of the guard,) lifting up their eyes, while they were yet at some distance, they perceived it was already rolled away. Alarmed at so extraordinary and so unexpected a circumstance, Mary Magdalene, con-

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cluding that, as the stone could not be moved without a great number of hands, so it was not rolled away without some design, and that they who rolled it away could have no other design but to remove the Lord's body; and being convinced by appearances that they had done so, ran immediately to acquaint Peter and John with what she had seen and what she suspected, leaving Mary and Salome there, that if Joanna and the other women should come in the meantime, they might acquaint them with their surprise at finding the stone removed and the body gone, and of Mary Magdalene's running to inform the two above-mentioned apostles of it. While she was going on this errand, Mary and Salome went on, and entered into the sepulchre, "and there saw an angel sitting on the right side, clothed in a long white garment, and they were affrighted. And he saith unto them, Be not affrighted; ye seek Jesus of Nazareth which was crucified; he is risen, he is not here; behold the place where they laid him. But go your way, tell his disciples, and Peter, that he goeth before you into Galilee; there shall ye see him, as he said unto you. And they went out quickly and fled from the sepulchre, for they trembled and were amazed; neither said they any thing to any man, for they were afraid." After the departure of Mary and Salome, came John and Peter, who, having been informed by Mary Magdalene that the body of the Lord was taken away out of the sepulchre, and that she knew not where they had laid him, "ran both together to the sepulchre, and the other disciple [John] outran Peter, and came first to the sepulchre; and he, stooping down and looking in, saw the linen clothes lying, yet went he not in. Then cometh Simon Peter, following him, and went into the sepulchre, and seeth the linen clothes lie, and the napkin that was about his head, not lying with the linen clothes, but wrapped together in a place by itself. Then went in also that other disciple which came first to the sepulchre, and he saw and believed; for as yet they knew not the Scripture, that he must rise again from the dead. Then the disciples went away again unto their own home. But Mary stood without at the sepulchre weeping; and as she wept, she stooped down and looked into the sepulchre, and seeth two angels in white, sitting, the one at the head, and the other at the feet, where the body of Jesus had lain; and they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him. And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus. Jesus saith unto her, Woman, why weepest thou? Whom seekest thou? She, sup-

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posing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away. Jesus saith unto her, Mary! She turned herself, and saith unto him, Rabboni! which is to say, Master! Jesus saith unto her, Touch me not, for I am not yet ascended unto my Father; but go to my brethren, and say unto them, I ascend unto my Father and your Father, and to my God and your God." After this appearance of Christ to Mary Magdalene, to whom, St. Mark says expressly, he appeared first, the other Mary and Salome, who had fled from the sepulchre in such terror and amazement that they said not any thing to any man, (that is, as I understand, had not told the message of the angel to some whom they met, and to whom they were directed to deliver it,) were met on their way by Jesus Christ himself, who said to them, "All hail! And they came and held him by the feet and worshiped him. Then said Jesus unto them, Be not afraid, go tell my brethren that they go into Galilee, and there shall they see me." These several women and the two apostles being now gone from the sepulchre, Joanna, with the other Galilean women, "and others with them, came bringing the spices which they had prepared for the embalming the body of Jesus, and finding the stone rolled away from the sepulchre, they entered in, but not finding the body of the Lord Jesus, they were much perplexed thereabout, and behold two men stood by them in shining garments; and as they were afraid and bowed down their faces to the earth, they said unto them, Why seek ye the living among the dead? He is not here, but is risen. Remember how he spake unto you when he was yet in Galilee, saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again. And they remembered his words, and returned from the sepulchre, and told all these things unto the eleven, and to all the rest. And their words seemed to them as idle tales, and they believed them not." But Peter, who upon the report of Mary Magdalene had been at the sepulchre, had entered into it, and with a curiosity that bespoke an expectation of something extraordinary, and a desire of being satisfied, had observed that the linen clothes in which Christ was buried, and the napkin which was about his head, were not only left in the sepulchre, but carefully wrapped up and laid in several places; and who from thence might begin to suspect what his companion St. John from those very circumstances seems to have believed: Peter, I say, hearing from Joanna that she had seen a vision of angels at the sepulchre, who had assured her that Christ was risen, starting up, ran thither immediately, and knowing

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that the angels, if they were within the sepulchre, might be discovered without his going in, he did not, as before, enter in, but stooping down looked so far in as to see the "linen clothes, and departed, wondering in himself at that which was come to pass." And either with Peter, or about that time, went some other disciples who were present when Joanna and the other women made their report, "and found it even so as the women had said. The same day two of the disciples went to a village called Emmaus, which was from Jerusalem about threescore furlongs. And they talked together of all those things which had happened. And it came to pass that while they communed together and reasoned, Jesus himself drew near, and went with them. But their eyes were holden, that they should not know him. And he said unto them, What manner of communications [arguments] are these that ye have one to another, as ye walk and are sad? And one of them, whose name was Cleopas, answering, said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days? And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people; and how the chief priests and our rulers delivered him to be condemned to death, and have crucified him. But we trusted that it had been he which should have redeemed Israel; and beside all this, to-day is the third day since these things were done. Yea, and certain women also of our company made us astonished, which were early at the sepulchre; and when they found not his body, they came, saying that they had also seen a vision of angels, which said that he was alive. And certain of them which were with us, went to the sepulchre, and found it even so as the women had said; but him they saw not. Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken! Ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses and all the prophets, he expounded unto them in all the Scriptures, the things concerning himself. And they drew nigh unto the village whither they went, and he made as though he would have gone farther. But they constrained him, saying, Abide with us, for it is towards evening, and the day is far spent. And he went in to tarry with them. And it came to pass as he sat at meat with them, he took bread and blessed it, and brake and gave to them. And their eyes were opened, and they knew him; and he vanished out of their sight. And they said one to another, did not our hearts burn within us, while he talked with us by the way, and

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while he opened to us the Scriptures? And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, saying, The Lord is risen indeed, and hath appeared to Simon. And they told what things were done in the way, and how he was known of them in breaking of bread."

This is the order in which the several incidents above related appear to have arisen; the conformity of which, with the words of the evangelists, interpreted in their obvious and most natural sense, I have shown in my remarks upon the passages wherein they are contained. By this order, all the different events naturally and easily follow, and as it were rise out of one another, and the narration of the evangelists is cleared from all confusion and inconsistencies."

2d. Let us now consider the way in which the Jewish rulers account for the fact that the body of Jesus was missing, and could not be produced by them. They say that his disciples came by night and stole it away, while the soldiers slept; and their statement was corroborated by the declaration of the soldiers themselves.

At first sight, this mode of accounting for the disappearance of the dead body seems somewhat plausible; but a close examination of it will show that is attended with certain insuperable difficulties. Had this statement been true, Matthew would not have dared to have published in Judea, so soon after the event as he did, that the chief priests *bribed* the soldiers to propagate it, for this would have exposed him to their indignation, and to punishment. And it is worthy of remark, that Matthew, while he faithfully records the report, does not say a syllable to refute it; but leaves the falsity to be manifested by well known facts. If this theft had been perpetrated, there would have been no time to have taken off the bandages, nor to have wrapped up the napkin, and to have laid it in a place by itself, separate from the other linen, which circumstances, as they are related in the narrative, clearly indicate that there had been no indecent haste.

Besides, the disciples were few in number; they were friendless, and they were much discouraged. They were not only aware that a Roman guard was placed at the sepulchre, but they were fearful of being apprehended, and put to death as the followers of Christ; and they had concealed themselves in a solitary chamber under the apprehension of being crucified or stoned. For to suppose that such men, in such circumstances, would attempt such an enterprize as the theft of the body, and in defiance of the power and authority of Pilate, and the Jewish sanhedrim, is to suppose that they were bereft of their

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reason. And had they made the attempt, their success would have been a moral impossibility. The time was the most inauspicious for such an enterprize that could well be imagined; it was during the great annual festival, the passover, when Jerusalem was crowded with people from every quarter. On such occasions there were present in the city and suburbs, probably more than a million of people, and as Jesus and his disciples had done, many of them, no doubt, spent the night in the open air. Then, it was the time of the full moon, so that they could not have been concealed by the darkness. The sepulchre also was just without the walls of the city, consequently exposed to continual inspection. These difficulties seem to render the account of the Jewish rulers utterly incredible. Again, be it observed, these very men, and when their Master was in life, and present with them, through fear of them who were sent to apprehend Jesus, forsook him and fled. Is it to be supposed, that in their present forlorn and friendless condition, undisciplined and unarmed as they were, they would attempt, under the very walls of Jerusalem, and with Pilate and all his soldiers in their immediate vicinity, to attack a large band of armed men, for the purpose of removing the body of Jesus? And, pray, what could they promise themselves would be the result of such an attempt? Nothing but death, as rebels against the Roman government. Or should they escape from the hands of the Roman soldiers, they could promise themselves only a still more frightful death at the hands of the infuriated populace, who would be exasperated beyond measure, upon discovering that a dead malefactor was to have been palmed upon them, as that illustrious personage, for whose appearance among them they had so long and anxiously waited. So that nothing is more unreasonable than to suppose the disciples should harbor the thought of making any such attempt.

If the attempt had been made, its success was a moral impossibility. For as Pilate permitted the chief priests and Pharisees to secure the sepulchre, they would be careful that it was completely so; therefore the guard must have been numerous. Be it remarked, these soldiers could not have been ignorant of the strange purpose for which they were stationed at the sepulchre; they must have been well aware, that their duty was to watch whether *a dead man would come to life*, and come forth from the sepulchre in which he had been laid. Therefore, when the workings of superstition in relation to the reappearance of the dead are considered, and the thrilling curiosity which the peculiar duty imposed upon these soldiers must have excited, it is not to be supposed, that even a single individual among them, on so ex-

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citing an occasion, should have been so incautious as to have fallen asleep; and much more unreasonable is it to suppose that the whole company of them should with one accord have been seized with this inopportune somnolency. The story, therefore, begins to look very suspicious. But there are other difficulties equally insurmountable. The body of Jesus was not as dead persons are with us, deposited in a mere grave filled with soft and yielding mould, which could be opened without any great noise. But it was laid in a sepulchre hewn out in a rock, and secured by a great stone, with which its mouth was closed. Therefore in order to reach the body, the disciples would have to remove that stone; and this they could not do without causing considerable noise. Moreover, from the appearance of composure and regularity found in the empty tomb, if the body was stolen, the thieves must have been for some time in the sepulchre. Now according to the Jewish account, all of these Roman soldiers were in so sound and deep a sleep, that although the rumbling noise of a huge stone, violently put in motion, was sounding in their ears, and although the bustle of adjusting the grave clothes, and removing the dead body was going on *in their very midst*, not one of them was awakened, but they slept on so long after the event that it was impossible by the light of the moon, which then shone, to discover and detect the thieves. The story now looks still more suspicious, for it involves facts which are enough to stagger the most determined credulity. But there were other difficulties equally insuperable. Roman soldiers were accustomed to watching, and the discipline in the Roman army was exceedingly severe. Death was the punishment of a Roman soldier who went to sleep while upon guard. Is it to be supposed, that all these soldiers, well knowing that if through their carelessness a theft should be committed, both Pilate and the Jewish rulers would be exceedingly provoked, with death before their eyes as the penalty, should one and all, and on so exciting an occasion, fall sound asleep? But another difficulty here presents itself. If these soldiers were all sound asleep, how did they, or how could they, know that the body was stolen? And yet another difficulty arises. Why did not the Jewish sanhedrim cause Pilate to put these soldiers to the question, and have them punished? If the body was really stolen they must have been eager to wreak their vengeance upon the culprits. And if the thought did not at that time suggest itself to them, why did they not do this a few weeks afterwards, when they found all Jerusalem inclined to believe in that crucified man, and when thousands of persons already believed on him?

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Why did they not imprison the apostles and Joseph of Aremathea, till they made them confess what was become of the body, and all the other circumstances of their imposture? But no such course was pursued by them; and as to the soldiers, instead of being put to death for a flagrant infringement of military discipline, they are permitted to go at large, as if they had committed no offence whatsoever. And is it not very remarkable, that the disciples, on the supposition they had stolen the body, should immediately afterwards have publicly appeared at Jerusalem, proclaiming themselves as the disciples of Jesus; accusing the chief priests as his slayers and murderers; and to their faces asserting that he had risen from the dead? When that accusation was made, why did not the sanhedrim, who were so ready to menace the apostles with torments and persecutions, if they persisted in preaching Christ, publicly accuse them with having stolen the body of their master while the guard slept? Why, instead of commanding them not to teach in the name of Jesus, did they not confront the apostles with the guards? But upon this investigation they did not enter; and the only reason that can be assigned is, that they well knew *what the soldiers had told them*, and it was this which filled them with apprehension.

The conduct of the sanhedrim implies, that *they themselves were conscious that Jesus had risen from the dead.* This is evident from the charge they bring against the apostles: "Behold, ye have filled Jerusalem with your doctrine, *and intend to bring this man's blood upon us.*" † That is, ye intend to bring upon us the guilt of shedding the blood of Jesus, for this is the only meaning of such phraseology in the Scriptures. We are told that when Pilate saw that he could prevail nothing towards releasing Christ, *he took water and washed his hands before the multitude, saying, I am innocent of the blood of this just person, see ye to it;* and that then all the people answered and said, *His blood be on us, and on our children.* To this, the sanhedrim evidently referred. If Jesus Christ was an impostor, the guilt of shedding his blood could not rest upon their heads, as they well knew. Therefore, if they had not been conscious that he had risen from the dead, they could not have used this phraseology. Let any one of common intelligence put all these circumstances together, and he must at once perceive that the Jewish story concerning the missing body of Jesus Christ, wears suspicion and fraud upon its face; it hangs so badly together, that in no court of law could it be ad-

* Acts v. 30. † Acts v. 28.

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mitted as affording sufficient ground, upon which to build a decision.

We now have before us, the accounts respectively given by the disciples of Christ and the Jewish rulers, and out of these we must make our choice. If we prefer that of the Jewish rulers, we must take it as it is, accompanied with many and insuperable difficulties. If we adopt that of the disciples, we must acknowledge that Jesus Christ rose from the dead, and by consequence that he is the Son of God, and the Bible is a Revelation from God. For his resurrection asserts his own divine mission, and he has given his testimony to the divine mission of Moses and the prophets.

But the adversaries object, that the Christian account of the resurrection is unworthy of credit, because Jesus did show himself to the chief priests and the Jews. Mr. Olmsted says, "Let us suppose some man now to appear among us, who was born long before Jesus is said to have lived; let us suppose him to have been a great traveler and to have visited Judea, some three or four years previous to the commencement of Christ's ministry; and again, a few days after the great day of pentecost. Let his journal read as follows: 'Visited Judea—its inhabitants Jews, Romans, Grecians, &c., all devoted tenaciously to their respective religions.' Some fifty or sixty pages after this, we find the following: 'Visited Judea again, found *all* its inhabitants had abandoned their former religions, and had adopted a new one, the founder of which was one Jesus, who, these people all agreed, had declared himself a prophet and a son of God, had been crucified on a charge of sedition, had risen from the dead, and ascended to heaven, which ascension was in mid-day, and which was seen, as all these people declared, by the whole of them; that while in the air, so as to be seen by all the people, he uttered in a voice, so loud as to be heard by all the people, 'I am the son of God; keep this day holy until the end of the world, by meeting together and eating bread and drinking wine, and be baptized also in commemoration of my burial and resurrection;' as all these people make the same declaration and are living in obedience to this injunction, I am convinced that the fact was as they report it.'"

To this it is replied, that if Jesus Christ had appeared to the chief priests and Pharisees, who had long been plotting his death, the inveterate malice which they felt towards him had so filled their minds with prejudice, that it is not at all probable, they would have submitted to the testimony. They had already attributed his miracles to the power of the devil; and his resurrection of Lazarus from the

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dead, of which they had the fullest information, only stimulated them to hasten his death. Instead of submitting to the evidence of the soldiers, they endeavored to suppress it. And had he showed himself to them after his resurrection, they no doubt would have represented that it was a spectre, or a delusion, wrought by satanic influence. But, suppose that he had appeared to them, and had publicly ascended to heaven in the presence of all the people, and that thereby the whole Jewish nation were brought to submit to the testimony, and acknowledged him to be the Messiah, would Mr. Olmsted and his fellow Infidels have been satisfied? On the other hand, is it not most manifest that these very circumstances would have been seized upon, and the assertion made, that the chief priests and rulers, influenced by political motives, had resorted to a stale trick for the promotion of some selfish and ambitious project? Or if it were conceded that the trick was not performed by the chief men of the nation, would not Infidels in our days have urged that these men, under the belief that they had slain the Son of God, being conscience stricken, imagined they were haunted with ghosts and sprites?

Such testimony as this could have exercised no influence upon the other nations, who were their contemporaries, and must have died with themselves. Then also, Christianity would have been represented as a contrivance of the priests and chief men of Judea to answer their own selfish ends, and its progress would have been attributed to the secular influence of its advocates. Thereby, as Mr. Horne judiciously observes, "It would have been deprived of that most distinguishing, and satisfactory evidence, which it now possesses, that it derived its origin from God, and owed its success to a signal interposition of divine power. But the inveterate opposition of the Jewish priests and rulers to the cause, and their violent persecutions of the Christians, removed all suspicion of priestcraft and political design." The truth then, is, we have much more satisfactory testimony that Christ rose from the dead, than that which Mr. Olmsted and Infidels of his class seem to intimate would satisfy them. For, from the age of the apostles down to the present time, ordinances, in certain respects analogous with our celebration of American independence, have been observed as commemorative of the death and resurrection of Jesus Christ, and the descent of the Holy Ghost, and during the age of the apostles, there is every reason to believe that these ordinances were observed by tens of thousands of persons, who possessed equal facilities of informing themselves whether the facts commemorated did take place, as the men of the present day have

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of informing themselves whether American independence was really proclaimed.

But if the Infidel still object, and maintain that the disciples of Jesus Christ advanced a positive falsehood concerning his resurrection, how will he account for the fact that those men, who were recently terrified, one into a denial of his Master, and the rest into a cowardly abandonment of him, suddenly came forward in the face of the whole nation, and of their rulers, with the greatest firmness, and undaunted boldness, and at all times and on all occasions mutually consistent? How will he account for the fact that before the people, yea, before the very council who condemned their Master to death, with astonishing steadiness and resolution they declared what they themselves were conscious was a falsehood? Besides, the secret was not confined to a few; upwards of five hundred persons are stated to have seen him after his resurrection, of whom the greater part, says the apostle, when he wrote, remain to this time. How will the Infidel account for the fact that all these five hundred persons, to the very last, persisted in asserting, that with their own eyes they had seen Christ after his pretended resurrection? Will he explain how it happened that out of this multitude of males and females apostles, and disciples, not one of them ever came forward and acknowledged the practice of an imposture? Will he explain the strange pertenacity of these people in maintaining, and publishing a known falsehood, and that to establish a religion which, as they well knew, exposed them to hatred, contempt, persecution, imprisonment, and death? Will he show upon what principles of human action these persons were so enamored with what they themselves knew was a gross fabrication of their own, that they were ready to sacrifice every thing, even life itself, for the pleasure of making the world believe a groundless falsehood? And when he has satisfactorily solved all these difficulties, then the Infidel is bound to show on satisfactory testimony, moral and historical, how all the circumstances, in their minutest details, attending the death, burial and resurrection of Jesus Christ *happened* to have been predicted by many different individuals, who lived in different ages of the world. All this those men are bound to do, who deny that Jesus Christ rose from the dead.

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CHAPTER VII.

DIVINE AUTHORITY AND INSPIRATION OF THE SCRIPTURES.

HAVING considered the proof of the divine authority of the Old and New Testament Scriptures, derived from the miracles which were wrought by the founders of the dispensations contained in them, in attestation of the truth of their divine mission, we now proceed to consider the second great branch of the same proof, that from prophecy.

PROPHECY is a miracle of knowledge, a declaration, a description, a representation of something future, beyond the power of human sagacity to discover or to calculate, and it is the highest evidence that can be given of supernatural communion with God, and of the truth of divine revelation.

"No argument," says Mr. Watson, "*a priori* against the possibility of prophecy can be attempted by any one who believes in the existence and infinitely perfect nature of God. The Infidel author of "The Moral Philosopher," indeed, rather insinuates than attempts fully to establish a dilemma with which to perplex those who regard prophecy as one of the proofs of a divine revelation. He thinks that either prophecy must respect events necessary, as depending upon necessary causes, which might be certainly foreknown and predicted; or that, if human actions are free, and effects contingent, the possibility of prophecy must be given up, as it implies foreknowledge, which, if granted, would render them necessary. The first part of this objection might be allowed, were there no predictions to be adduced in favor of a professed revelation, except such as related to events which human experience has taught to be dependent upon some cause, the existence and necessary operation of which are within the compass of human knowledge. But to foretell such events would not be to prophesy, any more than to say that it will be light to-morrow at noon, or that on a certain day and hour next year there will occur an eclipse of the sun or moon, when that event had been previously ascertained by astronomical calculation. If, however, it were allowed that all events depended upon a chain of necessary causes, yet in a variety of instances, the argument from prophecy would not be at all affected; for the foretelling of necessary results in certain circumstances is beyond human intelligence, because they can

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only be known to him by whose power those necessary causes on which they depend have been arranged, and who has prescribed the times of their operation. To borrow a case, for the sake of illustration, from the Scriptures, though the claims of their predictions are now in question; let us allow that such a prophecy as that of Isaiah respecting the taking of Babylon by Cyrus was uttered, as it purports to be, more than a century before Cyrus was born, and that all the actions of Cyrus and his army, and those of the Babylonian monarch and his people, were necessitated; is it to be maintained that the chain of necessitating causes running through more than a century could be traced by a human mind, so as to describe the precise manner in which that fatality would unfold itself, even to the turning of the river, the drunken carousal of the inhabitants, and the neglect of shutting the gates of the city? This being by uniform and universal experience known to be above all human apprehension, would therefore prove that the prediction was made in consequence of a communication from a superior and divine Intelligence. Were events, therefore, subjected to invincible fate and necessity, there might nevertheless be prophecy.

The other branch of the dilemma is founded on the notion, that if we allow the moral freedom of human actions, prophecy is impossible, because certain foreknowledge is contrary to that freedom, and fixes and renders the event necessary. To this the reply is, that the objection is founded on a false assumption, the divine foreknowledge having no more influence in effectuating or making certain any event than human foreknowledge in the degree in which it may exist, there being no moral causality at all in knowledge. This lies in the will, which is the determining acting principle in every agent; or, as Dr. Samuel Clarke has expressed it, in answer to another kind of objector, 'God's infallible judgment concerning contingent truths does no more alter the nature of the things, and cause them to be necessary, than our judging right at any time concerning a contingent truth makes it cease to be contingent; or than our science of a present truth is any cause of its being either true or present. Here, therefore, lies the fallacy of our author's argument. Because, from God's foreknowing the existence of things depending upon a chain of necessary causes, it follows that the existence of the things must needs be necessary; therefore, from God's judging infallibly concerning things which depend not on necessary but free causes, he concludes that these things also depend not upon free but necessary causes. Contrary, I say, to the supposition in the argument; for it must not be

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first supposed that things are in their own nature necessary; but from the power of judging infallibly concerning free events, it must be proved that things, otherwise supposed free, will thereby unavoidably become necessary.' The whole question lies in this, Is the simple knowledge of an action a necessitating cause of the action? And the answer must be in the negative, as every man's consciousness will assure him. If the causality of influence, either immediate, or by the arrangement of compelling events, be mixed up with this, the ground is shifted; and it is no longer a question which respects simple prescience. This metaphysical objection having no foundation in truth, the force of the evidence arising from predictions of events, distant, and beyond the power of human sagacity to anticipate, and uttered as authentications of a divine commission, is apparent. 'Such predictions, whether in the form of declaration, description, or representation of things future,' as Mr. Boyle justly observes, 'are supernatural things, and may properly be ranked among miracles.' For when, for instance, the events are distant many years or ages from the uttering of the prediction itself, depending on causes not so much as existing when the prophecy was spoken and recorded, and likewise upon various circumstances and a long arbitrary series of things, and the fluctuating uncertainties of human volitions, and especially when they depend not at all upon any external circumstances, nor upon any created being, but arise merely from the counsels and appointment of God himself,—such events can be foreknown only by that Being, one of whose attributes is omniscience, and can be foretold by him only to whom the 'Father of lights' shall reveal them; so that whoever is manifestly endued with that predictive power must, in that instance, speak and act by divine inspiration, and what he pronounces of that kind must be received as the word of God; nothing more being necessary to assure us of this than credible testimony that such predictions were uttered before the event, or conclusive evidence that the records which contain them are of the antiquity to which they pretend." *

As there are various criteria by which the impartial enquirer can distinguish between true and false miracles; so it is equally easy to distinguish between true and false prophecies. When we meet with a prophecy, the object of which is to satisfy curiosity, or to aid the designs of ambition, suspicion must necessarily be excited. This was evidently the character of the heathen oracles. They spoke as

* Watson's Theological Dictionary, pp. 781, 782.

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they were paid or intimidated, and the object of the priests was to gain credit for their idols, or profit for themselve, by foretelling things to come. "How," says Mr. Nares, "did they conduct this difficult traffic? Did they make it hazardous as well as difficult, by pledging their lives on the truth of their predictions? Far otherwise. They had different arts and plans, much more compatible with the consciousness of being extremely liable to err. In the first place, unless a direct appeal to their inspiration was made by direct enquiry, they usually observed a prudent silence. They uttered no spontaneous prophecies.

In saying nothing, they exposed themselves to no detection, and when they were obliged to speak, it was always with sufficient precaution. Obstacles were first thrown in the way of enquiry. By magnificent and repeated sacrifices, it was rendered extremely expensive. This preliminary had a double advantage; it lessened the number of enquirers, and at the same time secured abundant advantage to the priests. These sacrifices were preceded, attended, and followed by many prescribed ceremonies, the omission or mismanagement of any one of which was sufficient to vitiate the whole proceeding. The gods were not at all times in a humor to be consulted. Omens were to be taken, and augeries examined, which if unfavorable in any particular, either precluded the enquiry for the present, or required further lustrations, ceremonies, and sacrifices, to purify the person who consulted, and render him fit to receive an answer from the gods, or to bring their magical deities to a temper suitable to the enquiry." When answers were given, they were destitute of dignity, and importance; they had no connection without each other; they tended to no object of general concern, and they never looked into times remote from their own.

The writings of the ancient heathens which are preserved, contain but a few predictions and prognostications; most of them are not only very poorly authenticated, but they appear to be answers to questions of merely local, personal, and temporary concern, relating to affairs then in progress, or to events speedily to be determined. They never pretended to deliver any chain of predictions respecting things far in futurity, or relating to events that were contrary to human probability, and requiring supernatural agency to effect them. In a word, the heathen soothsayers had no systematic and connected plan, and in all their answers they evince a consciousness of their inability to venture beyond the depths of human conjecture, so that they soon fell into disrepute and almost total oblivion. Their answers were also frequently

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delusive and capable of contrary interpretations. Of this ambiguity several instances are recorded. When Crœsus consulted the oracle at Delphi relative to his intended war against the Persians, he was told that he would destroy a great empire. This he naturally interpreted of his overcoming the Persians, though the oracle was so framed as to admit of an opposite meaning. Crœsus made war against the Persians and was ruined; and the oracle continued to maintain its credit. The answer given to Pyrrhus, king of Epirus, many ages after, was yet of more doubtful interpretation, being conceived in such ambiguous terms, that it might either be interpreted, *I say that thou, son of Æacus, can'st conquer the Romans. Thou shalt go; thou shalt return; never shalt thou perish in war.* Or it might be interpreted, *I say that the Romans can conquer thee, son of Æacus; thou shalt go; thou shalt never return; thou shalt perish in war.* Pyrrhus understood the oracle in the former sense; he waged an unsuccessful war with the Romans and was overcome; yet still the juggling oracle saved its credit.

When Alexander fell sick at Babylon, some of his courtiers, who happened to be in Egypt, or who went thither on purpose, passed the night in the temple of Serapis, to enquire whether it would not be proper to bring Alexander to be cured by him. The god answered, it was better that Alexander should remain where he was; which, in all events, was a very prudent and safe answer. If the king recovered his health, what glory must Serapis have gained by saving him the fatigue of the journey! If he died, it was but saying he died in a favorable juncture after so many conquests; which, had he lived, he could neither have enlarged nor preserved. And this was the construction which was actually put upon the response; whereas, had Alexander undertaken the journey and died in the temple, or on the way, nothing could have been said in favor of Serapis. When Trajan had formed the design of his expedition against the Parthians, he was advised to consult the oracle of Heliopolis, to which he had no more to do but to send a note under a seal. That prince, who had no great faith in oracles, sent thither a blank note, and they returned him another of the same kind. By this Trajan was convinced of the divinity of the oracle. He sent back a second note to the god, in which he enquired whether he should return to Rome after finishing the war he had in view. The god, as Macrobius tells the story, ordered a vine, which was among the offerings of his temple, to be divided into pieces and brought to Trajan. The event justified the oracle; for the emperor dying in that war, his bones were carried to Rome, which

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had been represented by that broken vine. As the priests of that oracle knew Trajan's design, which was no secret, they happily devised that response which, in all events, was capable of a favorable interpretation, whether he routed and cut the Parthians in pieces, or if his army met with the same fate. Sometimes the responses of the oracles was mere banter, as in the case of the man who wished to know by what means he might become rich, and received for answer from the god, that he had only to make himself master of all that lay between Sicyone and Corinth. Another, wanting a cure for the gout, was answered by the oracle, that he was to drink nothing but cold water.

Before responses were delivered, the priestess of the oracle at Delphos was compelled to fast three days, to bathe in the fountain of Castalia, to drink copiously of the water, to shake the laurel tree that grew on its brink, and to chew some of its leaves. When she had passed through the preparatory ceremonies, and had inhaled the celebrated vapor over which her tripod was placed, her gestures and sensations amounted to absolute madness. A trembling shook her whole frame, her looks were wild and distracted, she foamed at the mouth, her hair became erect, her shrieks and howlings filled the temple. During these fearful agitations, at certain intervals, unconnected words fell from her lips. These were carefully collected by the priests, who surrounded her, and from them the oracle was framed; and this distraction and this vehemence characterized all the heathen oracles.

The responses of the heathen oracles were delivered in secret and obscure places, in by-ways, in dark caverns, and from the inmost recesses of temples. All was as mysterious and blind as possible. Pausanias, who consulted in person the oracle of Trophonius, after a long description of the ablutions and ceremonies previously required, represents at large the circumstances in which he was placed. He speaks of the visible and outward cave, not as a natural cavity, but as "built with the nicest mechanism and perfection." The entrance of this cave has no steps, but the person who wishes to consult the oracle must provide himself with a light and narrow ladder; and having descended this external cave, which may be considered as a porch to the oracle, the cave itself of Trophonius is situated "between the roof and the pavement." "At the mouth of this, the descendant having brought with him cakes dipped in honey, lies along on the ground and shoves himself, feet foremost, into the cave. Then he thrusts in his knees, after which the rest of his body is rolled along by a force not unlike that of a great and rapid river, which, overpowering a man with its vortex, tumbles him over head and ears. All

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that come within the approach of the oracle, have not their answers revealed the same way. Some gather their resolves by outward appearances, others by word of mouth. They all return the same way back, with their feet foremost." None ever lost their lives in this cavern, except one man, who meant to rob the sanctuary of the wealth deposited there by the superstitious. "This," says Collyer, to whom we are indebted for the substance of the immediately preceding remarks, "is the testimony of Pausanias, and it is sufficiently explicit to discover how much of chicanery might be practised in a place so constructed, upon those who, being prepared for something supernatural, require very little to strengthen the delusion, which their imagination was of itself ready to impose upon their senses." *

Some have attributed the responses of the heathen oracles to the intervention of the devil; but it is evident, from the authority of the wisest and the best of the heathens themselves, as well as from the nature of the thing itself, that they were all mere impostures, invented and supported to impose upon the credulity and superstition of mankind. Dr. Middleton alleges that Cicero, speaking of the Delphic oracle, the most revered of any in the heathen world, declares that nothing was become more contemptible, not only in his days, but long before him; that Demosthenes, who lived about three hundred years earlier, affirms of the same oracle, in a public speech at Athens, that it was gained to the interests of king Philip, an enemy to that city; that the Greek historians tell us how, on several occasions, it had been corrupted by money, to serve the views of particular persons and parties, and the prophetess sometimes had been deposed for bribery and lewdness.

How very different from the pretended predictions of the heathen oracles, are the prophecies contained in the Scriptures; they constitute a series of predictions relating principally to one great object, of universal importance, the work of man's redemption; and carried on in regular progression, through the Patriarchal, Jewish, and Christian dispensations, with a harmony and uniformity of design, which clearly indicate one and the same author. Then they were delivered, without solicitation, and pronounced in the most public manner: the prophet himself knew that if any of his predictions should be overthrown, according to the law he would be exposed to capital punishment. The events they foretold were often remote, and their accomplishment depending on the arbitrary will of many, and on the

* Collyer's Lectures, vol. i. pp. 35, 36.

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working of a vast variety of causes. Some of them related to events which should transpire shortly after they were delivered; other events still later, but which occurred during the life time of the prophet by whom they were delivered; while others extended far beyond the age in which the prophet lived. But all the different events predicted by him were connected together. The predictions imputed contingencies, which the powers of man never could conjecture or effect, and their fulfillment furnishes a moral demonstration that the persons by whom they were delivered, were favored with supernatural communion with God, and that they were his accredited servants, for the instruction of mankind. Moreover they are all so disposed as to form a regular system, all the parts of which harmonize in one unvarying and consistent plan, which runs parallel with the history of the human race, present, past and to come; nor is the language so obscure as the enemies represent. It is true there is a prophetic language of symbol and emblem, yet it is definite and unequivocal in its meaning, and is as easily mastered as the language of poetry, by attentive persons. But this kind of language is not always used; for, as will shortly be seen, in very many instances it sinks into the plainness of historical narrative. The prophesies of the Scriptures may be referred to four classes—Prophesies relating to the Jewish nation in particular—Prophesies relating to the neighboring nations or empires—Prophesies directly concerning the Messiah, and Prophesies delivered by Jesus Christ and his apostles.

Mr. Paine says: "If by a prophet we are to suppose a man to whom the Almighty communicated some events that would take place in future, either there were such men or there were not. If there were, it is consistent to believe that the event so communicated would be told in terms that could be understood." Our object is not to treat on the subject of prophecy at large, but to shew that there were such men, because the events communicated to them were told in terms not only easy to be understood, but impossible to be misapprehended, and because the events were too wonderful for the powers of man to conjecture or to effect. And those which shall be given, are of such a character, that every reader, by comparing the predictions with the respective events, will readily perceive that the prophets of Israel, instead of being "impostors and liars, and their writings bombastical rants," as they have been stigmatized by the enemies of Revelation, were the accredited servants of the Most High, and that words could not have a clearer meaning or a more precise application than these prophecies, the truth of whose fulfillment shall be exhibited.

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Mr. Olmsted on the subject of prophecy, says: "First prove your fact, if you can, by legitimate testimony, the only testimony by which a fact can be proved—namely, by that of witnesses who saw it, or other facts inconsistent with the now happening of the fact in question. And when you have thus proved your fact, we will believe that he who foretold it, is a prophet inspired of God. This is good logic, and the principle established by this argument is, that a prediction cannot prove a fact, but the fact may prove the inspiration of the prophet." We rejoice to meet Mr. Olmsted upon the ground proposed by him, and agreeably to his proposition will state a prophecy, and then prove the *fact* of its accomplishment by witnesses who saw it, or other facts inconsistent with the now happening of the fact in question, which, it is cheerfully admitted, is the only testimony by which the fact can be proved. And out of almost innumerable examples we will first select the prophecy relating to the destruction of the celebrated city of Tyre. And this selection is made, because, to *prove the fact*, a witness can be introduced against whose veracity neither Mr. Olmsted nor any other Infidel will object, as he has long been the object of their admiration, and one of the most able champions of their cause. Here is the prophecy, delivered by Ezekiel, and contained in chap. xxvi of his prophecies:

"And it came to pass in the eleventh year, in the first day of the month, that the word of the Lord came unto me, saying: Son of man, because that Tyrus hath said against Jerusalem, Aha, she is broken that was the gates of the people: she is turned unto me: I shall be replenished, now she is laid waste: therefore thus saith the Lord God, Behold, I am against thee, O Tyrus, and will cause many nations to come up against thee, as the sea causeth his waves to come up: and they shall destroy the walls of Tyrus, and break down her towers: I will also scrape her dust from her, and make her like the top of a rock: it shall be a place for the spreading of nets in the midst of the sea: for I have spoken it, saith the Lord God: and it shall become a spoil to the nations: and her daughters which are in the field shall be slain by the sword; and they shall know that I am the Lord.

For thus saith the Lord God; Behold, I will bring upon Tyrus Nebuchadrezzar king of Babylon, a king of kings from the north, with horses and with chariots, and with horsemen, and companies, and much people: he shall slay with the sword thy daughters in the field: and he shall make a fort against thee, and cast a mount against thee, and lift up the buckler against thee: and he shall set engines of

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war against thy walls, and with his axes he shall break down thy towers: by reason of the abundance of his horses their dust shall cover thee: thy walls shall shake at the noise of the horsemen, and of the wheels, and of the chariots, when he shall enter into thy gates, as men enter into a city wherein is made a breach: with the hoofs of his horses shall be tread down all thy streets: he shall slay thy people by the sword, and thy strong garrisons shall go down to the ground: and they shall make a spoil of thy riches, and make a prey of thy merchandize: and they shall break down thy walls, and destroy thy pleasant houses: and they shall lay thy stones and thy timber and thy dust in the midst of the water: and I will cause the noise of thy songs to cease; and the sound of thy harps shall be no more heard: and I will make thee like the top of a rock: thou shalt be a place to spread nets upon; thou shalt be built no more: for I the Lord have spoken it, saith the Lord God.

Thus saith the Lord God to Tyrus, Shall not the isles shake at the sound of thy fall, when the wounded cry, when the slaughter is made in the midst of thee? Then all the princes of the sea shall come down from their thrones, and lay away their robes, and put off their broidered garments: they shall clothe themselves with trembling; they shall sit upon the ground, and shall tremble at every moment, and be astonished at thee: and they shall take up a lamentation for thee, and say to thee, How art thou destroyed, that wast inhabited of sea-faring men, the renowned city, which was strong in the sea, she and her inhabitants, which cause their terror to be on all that haunt it: now shall the isles tremble in the day of thy fall; yea, the isles that are in the sea shall be troubled at thy departure: for thus saith the Lord God, When I shall make a desolate city, like the cities that are not inhabited; when I shall bring up the deep upon thee, and great waters shall cover thee: when I shall bring thee down with them that descend into the pit, with the people of old time, and shall set thee in the low parts of the earth, in places desolate of old, with them that go down to the pit, that thou be not inhabited; and I shall set glory in the land of the living; I will make thee a terror, and thou shalt be no more: though thou be sought for, yet shalt thou never be found again, saith the Lord God."

Having stated the prophecy, we now proceed to prove the fact by witnesses who saw it, or other facts inconsistent with the now happening of the fact in question. The first witness we will introduce, as already stated, with all Infidels is unexceptionable, being none other than the celebrated Volney, who is well known as a zealous partizan

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and successful promoter of Infidelity. Mr. Volney traveled in Syria and Egypt towards the close of the last century. His work, which was published in this country in A. D. 1798, by the Edinburgh Review is characterized as a treatise on the country which he visited; an admirable book, and of extraordinary merit. Malte Brun's Geography contains the following high compliment upon his work:

"The countries belonging to Asiatic Turkey, which remain to be described, have so frequently attracted the attention of travelers, that a large library might be formed of the accounts of those which have been published. Two or three volumes could scarce contain the names of the pilgrims who have left journals of their travels in the Holy Land; works full of repetition and purility, yet claiming the examination of the enlightened critic. Fom these, compared with the writings of Abulfeda and Josephus, the learned Basching has formed an excellent geographical treatise. In modern times we have judicious missionaries, such as Dandini; antiquaries, as Wood; and naturalists, as Maundrel and Hasselquist, who have ably elucidated particular parts of these countries. *It was reserved for the genius of Volney to combine their detached accounts with the fruits of his own observations and study, so as to present the world with a complete description of Syria.*" *

Nothing was further from the intention of Volney, than by his writings to confirm the truth of Scripture prophecy, therefore his testimony, by the Infidel and all others, cannot but be viewed as most conclusive. We select from different portions of his work the following passages.

"Six leagues to the south of Saide, following the coast, we arrive by a very level plain at the village of Sour. In this name we, with difficulty, recognized that of *Tyre*, *to*, which we receive from the Latins; but if we recollect that the *y* was formerly pronounced *ou;* and observe, that the Latins have substituted the *t* for the ϑ of the Greeks, and that the ϑ had the souud of the English *th*, in the word *think*, we shall be less surprised at the alteration. This has not happened among the orientals, who have always called this place *Tsour* and *Sour*.

The name of Tyre recalls to the memory of the historical reader so many great events, and suggests so many reflections, that I think I may be allowed to enter with some minuteness into the description of a place, which was, in ancient times, the theatre of an immense

* Malte Brun's Geog. vol. ii. p. 126.

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commerce and navigation, the nurse of arts and sciences, and the city of, perhaps, the most industrious and active people the world has yet seen.

Sour is situated on a peninsula, which projects from the shore into the sea in the form of a mallet with an oval head. This head is a solid rock, covered with a brown cultivable earth, which forms a small plain of about eight hundred paces long, by four hundred broad. The isthmus, which joins this plain to the continent, is of pure sea sand. This difference of soil renders the ancient insular state of the plain, before Alexander joined it to the shore by a mole, very visible. The sea, by covering this mole with sand, has enlarged it by successive accumulations, and formed the present isthmus. The village of Sour is situated at the junction of this isthmus with the ancient island, of which it does not cover above one-third. The point to the north is occupied by a basin, which was a port evidently formed by art, but is at present so choaked up that children pass it without being wet above the middle. The opening at the point is defended by two towers, corresponding with each other, between which formerly passed a chain fifty or sixty feet long, to shut the harbor. From these towers began a line of walls, which, after surrounding the basin, enclosed the whole island; but at present we can only follow its traces by the foundations which run along the shore, except in the vicinity of the port, where the Motoualis made some repairs twenty years ago, but these are again fallen to decay.

Further on in the sea, to the north-west of the point, at the distance of about three hundred paces, is a ridge of rocks on a level with the water. The space which separates them from the main land in front, forms a sort of road, where vessels may anchor with more safety than at Saide; they are not, however free from danger, for they are exposed to the north-west winds, and the bottom injures the cables. That part of the island which lies between the village and the sea, that is, the western side, is open; and this ground the inhabitants have laid out in gardens; but such is their sloth, that they contain far more weeds than useful plants. The south side is sandy and covered with rubbish. *The whole village contains only fifty or sixty poor families, which live obscurely on the produce of their little grounds, and a trifling fishery. The houses they occupy are no longer, as in the time of Strabo, edifices of three or four stories high, but wretched huts, ready to crumble to pieces.*"

Again he says: "We know that at the time when Nebuchodonoser laid siege to it, Tyre was on the continent, and appears to have stood

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near *Palæ-Tyrus*, that is, near the well; but in that case, why was this aqueduct constructed at so much expense from the rock? Will it be alleged it was built after the Tyrians had removed into the island? But prior to the time of Salmanasar, that is, one hundred and thirty-six years before Nebuchodonosor, their annals mention it as already existing. 'In the time of Eululæus, king of Tyre,' says the historian Menander, as cited by Josephus, 'Salmanasar, king of Assyria, having carried the war into Phenicia, several towns submitted to his arms: the Tyrians resisted him; but being soon abandoned by Sidon, Acre, and Palæ-Tyrus, which depended on them, they were reduced to their own forces. However, they continued to defend themselves, and Salmanasar, recalled to Ninevah, left a part of his army near the rivulets and aqueduct, to cut off their supply of water. These remained there five years, during which time the Tyrians obtained water by means of the wells they dug.'

If Palæ-Tyrus was a dependence of Tyre, Tyre then must have been situated elsewhere. It was not in the island, since the inhabitants did not remove thither until after Nebuchodonosor. Its orginal situation must, therefore, have been on the rock. The name of this city is a proof of it; for *Tsour*, in Phenician, signifies rock, and stronghold. On this rock the colony of Sidonians established themselves, when driven from their country, two hundred and forty years before the building of Solomon's Temple. They made choice of this situation, from the double advantage of a place which might be easily defended, and the convenience of the adjacent road, which would contain and cover a great number of vessels. The population of this colony augmenting in time, and by the advantages of commerce, the Tyrians were in want of more water, and constructed the aqueduct. The industry we find them remarkable for in the days of Solomon, may, perhaps, induce us to attribute this work to that age. It must, however, be very ancient, since the water of the aqueduct has had time to form, by filtration, a considerable incrustation, which, falling from the sides of the channel, or the inside of the vaults, has obstructed whole arches. In order to secure the aqueduct it was necessary that a number of inhabitants should settle there, and hence the origin of Palæ-Tyrus. It may be alleged, this is a factitious spring, formed by a subterraneous canal from the mountains; but if so, why was it not conducted directly to the rock? It seems much more probable it is natural; and that they availed themselves of one of those subterraneous rivers of which we find many in Syria. The idea of confining this water to force it to rise is worthy of the Phenicians.

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Things were thus situated, when the king of Babylon, conqueror of Jerusalem, determined to destroy the only city which continued to brave his power. The Tyrians resisted him for thirteen years, at the end of which, wearied with endless efforts, they resolved to place the sea betwen them and their enemy, and passed accordingly into the opposite island, a quarter of a league's distance. Till this period the island must have contained few inhabitants, on account of the want of water. Necessity taught them to remedy this inconvenience by cisterns, the remains of which are still to be found in the form of vaulted caves, paved and walled with the utmost care. Alexander invaded the east, and, to gratify his barbarous pride, Tyre was destroyed, but soon rebuilt; her new inhabitants profited by the mole, by which the Macedonians had made themselves a passage to the island, and continued the aqueduct to the tower, where the water is drawn at this day. But the arches being in many places wasting, and serviceable in none, how is it that the water is conveyed thither? This must be done by secret conduits contrived in the foundations and which still continue to bring it from the well. A proof that the water of the tower comes from the Ras-el-aen is, that it is troubled in September as at the tower, at which time it is of the same color, and it has at all times the same taste. These conduits must be very numerous; for although there are several lakes near the tower, yet the well does not cease to supply a considerable quantity of water.

The power of the city of Tyre on the Mediterranean, and in the west, is well known; of this Carthage, Utica, and Cadiz are celebrated monuments. We know that she extended her navigation even into the ocean, and carried her commerce beyond England to the north, and the Canaries to the south. Her connections with the east, though less known, were not less considerable: the islands of Tyrus, and Aradus, (the modern Barhain) in the Persian gulf; the cities of Faran and *Phenicum Oppidum*, on the Red sea, in ruins even in the time of the Greeks, prove that the Tyrians had long frequented the coasts of Arabia and the Indian sea." Finally, he closes his testimony in these words: "Instead of that ancient commerce so active and so extensive, Sour, reduced to a miserable village, has no other trade than the exportation of a few sacks of corn, and raw cotton, nor any merchant but a single Greek factor in the service of the French of Saide, who scarcely makes sufficient profit to maintain his family." *

* Volney's Travels, New York edition, vol. ii. pp. 128—138.

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Here the Infidel has what he demands, the fact of the fulfillment of the prophecy proven by the evidence of an unexceptionable witness, one in every respect competent to testify in the case, and who, as the Infidel himself must acknowledge, is above suspicion. But lest the Infidel may imagine that the eyes of one of the great apostles of his cause deceived him, we will produce the testimony of others to the same fact. Dr. Shaw, who visited that country sometime before Volney, says: "I visited several creeks and inlets in order to discern what provision there might have been formerly made for the security of their vessels. Yet, notwithstanding that Tyre was the chief maritime power of this country, I could not observe the least token of either cothon or harbor that could have been of any extraordinary capacity. The coasting ships, indeed, still find a tolerably good shelter from the northern winds under the southern shore, but are obliged immediately to retire, when the winds change to the west or south; so that there must have been some better station than this for their security and reception. In the N. N. E. part likewise of the city, we see the traces of a safe commodious basin lying within the walls; but which at the same time is very small, scarce forty yards in diameter. Neither could it once have enjoyed a large area, unless the buildings which now circumscribe it, were encroachments upon its original dimensions. Yet even this pit, small as it is at present, is notwithstanding so choked up with sand and rubbish, that the boats of those poor fishermen, who now and then visit this once renowned emporium, can with difficulty only be admitted." *

Jiliffe, in his Letters from Palestine, says: "Of this once powerful mistress of the ocean, there now exists scarcely any traces. Some miserable cabins ranged in irregular lines, dignified with the name of streets, and a few buildings of a rather better description, occupied by the officers of government, compose nearly the whole of the town. It still makes indeed some languishing efforts at commerce, and contrives to export annually to Alexandria, cargoes of silks and tobacco, but the amount merits no consideration. '*The noble dust of Alexander, traced by the imagination, till found stopping a beer barrel,*' would scarcely afford a stronger contrast of grandeur and debasement than Tyre, at the period of being besieged by that conqueror, and the modern town of Tsour erected on its ashes." Here then is a man of whom it is alleged by the advocates of Revelation, that the Almighty communicated to him certain events that would take place in the future.

* Shaw's Travels, vol. ii. pp. 30, 31.

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The events, as communicated by this professed prophet of Jehovah, are told in terms not only easy to be understood, but impossible to be misapprehended, and those who will consult chapter xxvii. of Ezekiel, or Rollin's Ancient History, must be convinced that the events were such as no human foresight or sagacity could have discovered. In examining this man's claims as an accredited servant of Jehovah, Mr. Olmsted's requisition has been complied with to the letter, for the occurrence of the facts contained in the prophecy has been proven by what he himself acknowledges legitimate testimony. Therefore Mr. Olmsted and all who occupy his ground, from their own showing are bound to believe that Ezekiel, who foretold the facts, was "a prophet inspired of God."

We proceed by the same process to prove that the other writers of the Old Testament Scriptures have equal claims with Ezekiel, as the prophets of the Highest; and as Volney has so efficiently advocated the cause of the adversaries as to cheat tens of thousands into the belief, that the prophets of Israel were impostors and liars, and the Bible a book of lies, we will again press him into the service, and in spite of himself compel him, by his testimony, to build up that cause against which he felt the most inveterate hostility, and labored during life to destroy. Owing to the labors of the sagacious Keith, this is an easy task; for that able champion of Christianity has prepared a luminous table containing no less than one hundred and fifty predictions relative to Judea and the adjacent regions of Syria; in every instance accompanied with just such testimony of its fulfillment as Mr. Olmsted requires. And as Volney is a leading witness, we have only to cull out of those predictions, the fulfillment of which are attested by this champion of Infidelity, a sufficient number to answer our purpose. And, as the reader will see, the prophecies are so luminous and apposite that they require not a word to point out the meaning or application; and the testimony is so clear and convincing that of themselves they are fully sufficient to settle the conviction in the minds of the most perverse of the votaries of Infidelity, that the seers of Israel, so far from being "impostors" and "liars," were the true prophets of the living God.

The annunciations of the Seers of Israel, who, by Infidels, are stigmatized as impostors and liars.

Volney's Testimony to their Truthfulness.

THE generation to come of your children that shall rise up after you, and THE STRANGER THAT SHALL COME FROM A FAR LAND,

I JOURNEYED in the empire of the Ottomans, and traversed the provinces, which formerly were kingdoms of Egypt and Syria.

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The annunciations of the Seers of Israel, who, by Infidels, are stigmatized as impostors and liars.

when they *see the plagues of that land*, and the sicknesses which the Lord hath laid upon it, shall say; *Deut.* xxix. 22.

Volney's Testimony to their Truthfulness.

I *wandered over the country*—I enumerated the kingdoms of Damascus and Idumea, of Jerusalem and Samaria. This Syria, *said I to myself*, now almost depopulated, then contained a hundred flourishing cities, and abounded with towns, villages, and hamlets. What are become of so many productions of the hand of man? What are become of these ages of abundance and of life? &c.—*Volney's Ruins*, c. i. 11. pp. 1, 2, 7.

Wherefore hath the Lord done this unto this land? What meaneth the heat of this great anger? *Ib.* 24.

Great God! from whence proceed such melancholy revolutions? For what cause is the fortune of these countries so strikingly changed? Why are so many cities destroyed? Why is not that ancient population reproduced and perpetuated?—*Ib.* c. ii. p. 8.

I will *scatter you among the heathen*, and will draw out a sword after you: *and your land shall be desolate; Levit.* xxvi. 33.

The Jews, as all know, have been scattered among the heathen. I have traversed this *desolate* country, says Volney.—*Ruins*, c. ii. p. 7.

Then shall the land enjoy her Sabbaths (or rest, or be untilled).

Every day I found in my route fields abandoned by the plough.—*Ib.* c. i. The art of cultivation is in the most deplorable state.—*Volney's Travels*, vol. ii. p. 413.

As long as it lieth desolate, and ye be in your *enemies' land*; even *then* shall the land rest, v. 34. The land also shall be left of them, and shall enjoy her Sabbaths, or rest, while she lieth desolate without them, v. 43. They (the Jews on their final return) shall raise up the former desolations, the *desolations of many generations; Isa.* lxi. 4. See, also, *Isa.* xxxiii. 15; lviii. 12. *Ezek.* xxxvi. 24, 25, 33—36;

Why do these lands no longer boast their former temperature and fertility? Why have these favors been transferred, as it were, *for so many ages*, to other nations and different climes?—*Volney's Ruins*, c. xi. p. 9.

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The announciations of the Seers of Israel, who, by Infidels, are stigmatized as impostors and liars.

Volney's Testimony to their Truthfulness.

xxxviii. 8. *Dan.* ix. 27. *Hosea,* iii. 4.

Your land, *strangers* devour it in your presence, and it is desolate, as overthrown by strangers, *Isa.* i. 7.

Within two thousand five hundred years we may reckon ten invasions which have introduced into Syria a *succession* of *foreign* nations.—*Volney's Travels*, vol. i. p. 356.

Destruction upon destruction is cried, *Jer.* iv. 20. Mischief shall come upon mischief, *Ezek.* vii. 21, 26. Tell your children of it, and let your children tell their children, and their children another generation. For a nation is come up upon my land, strong and without number, &c. *Joel* i.

Syria became a province of the Roman empire. In the year 622 (636) the Arabian tribes, collected under the banners of Mohammed, seized, or rather laid it waste. Since that period, torn to pieces by the civil wars of the Fatimites and the Ommiades, wrested from the califs by their rebellious governors, taken from them by the Turkmen soldiery, invaded by the European crusaders, retaken by the Mamelukes of Egypt, and ravaged by Tamerlane and his Tartars, it has at length fallen into the hands of the Ottoman Turks.—*Volney's Travels*, p. 357.

I will give it into the hands of *strangers* for a prey,

Judea has been the scene of frequent invasions which have introduced a succession of *foreign* nations (*des peuples etrangers*). *Ib.* p. 365.

And unto the wicked of the earth for a *spoil, Ezek.* vii. 21.

When the Ottomans took Syria from the Mamelukes, they considered it only as the *spoil* of a vanquished enemy. According to the law, the life and *property* of the vanquished belonged to the conquerors.—*Ib.* vol. ii. p. 370.

The *robbers* shall enter into it and defile it, *Ezek.* vii. 22.

The government is far from disapproving *a system of robbery and plunder.*—*Ib.* p. 381.

The holy places shall be defiled.

The holy places were polluted with the monuments of idolatry.

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The annunciations of the Seers of Israel, who, by Infidels, are stigmatized as impostors and liars.

I will bring the land into desolation; and your enemies which dwell therein shall be *astonished* at it, *Levit.* xxvi. 32. Every one that passeth thereby shall be *astonished*, *Jer.* xviii. 6.

Your highways shall be desolate, *Levit.* xxvi. 22.

The wayfaring man ceaseth, *Isa.* xxxiii. 8.

I will destroy your high places and bring your sanctuaries into desolation, *Levit.* xxvi. 30, 31. *Amos* ii. 5.

The palaces shall be forsaken, *Isa.* xxxii. 14.

I will destroy the remnant of the seacoast, *Ezek.* xxv. 16.

I will make your cities waste, *Lev.* xxvi. 31.

Few men left, *Isa.* xxiv. 6.

I will make the land desolate; yea, more desolate than the wilderness towards Diblath, in all their habitations.

Volney's Testimony to their Truthfulness.

So feeble a population in so excellent a country may well excite our *astonishment*; but this will be increased if we compare the present number of inhabitants with that of ancient times.—*Volney's Trav.* vol. ii. p. 366.

Everywhere one might have seen cultivated fields, *frequented roads*, and crowded habitations. Ah! what are become of those ages of abundance and of life?—*Ruins*, c. ii. p. 7. In the interior parts of the country there are neither great roads, nor canals, nor even bridges, &c. The roads in the mountains are extremely bad. It is remarkable that we never see a wagon nor a cart in all Syria.—*Volney's Travels*, vol. ii. pp. 417, 419.

Nobody travels alone. Between town and town there are neither posts nor public conveyances, &c.—*Ib.* p. 418.

The temples are thrown down,

The palaces demolished,

The ports filled up,

The towns destroyed,

And the earth, *stripped of inhabitants*,

Seems a dreary burying-place.* *Ruins*, c. ii. p. 8.

* In this single sentence, without the addition or exception of a word, Volney thus clearly and unconsciously shows the fulfillment of no less than six predictions.

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The annunciations of the Seers of Israel, who, by Infidels, are stigmatized as impostors and liars.

Behold, the Lord maketh the land empty, and maketh it waste, and turneth it upside down; and scattereth abroad the inhabitants thereof. And it shall be as with the people, so with the priest; as with the servant, so with the master, &c. *Isa.* xxiv. 1.

The earth is defiled under the inhabitants thereof, *Ib.* The worst of the heathen shall possess their houses, *Ezek.* vii. 24.

Because they have transgressed the law, *changed* the ordinances, broken the *everlasting covenant*,

Therefore hath the curse devoured the earth.

And they that dwell therein are desolate, *Isa.* xxiv. 5, 6.

The vine languisheth, *Ib.* 7.

The new wine mourneth; they shall not drink wine with a song, *Isa.* xxiv. 9.

All the merry-hearted do sigh. Their shouting shall be no shouting.

The mirth of tabrets ceaseth; the joy of the harp ceaseth, *Isa.* xxiv. 8.

Volney's Testimony to their Truthfulness.

Syria has undergone *revolutions* which have *confounded* the different races of the inhabitants. *Volney's Travels*, vol. i. p. 356.

The barbarism of Syria is complete.—*Ibid.* vol. ii. p. 443.

God has, doubtless, pronounced a secret malediction against the earth.—*Volney's Ruins*, c. ii. p. 11.

I wandered over the country and examined the *condition of the peasants*, and nowhere perceived aught but robbery and devastation, misery and wretchedness.—*Volney, ib.* p. 2.

In the mountains they do not prune the vines, and they nowhere ingraft trees.—*Volney's Travels*, vol. ii. p. 335.

Good cheer would infallibly expose them to extortion, and wine to a corporeal punishment. *Volney's Travels*, vol. i. p. 480.

The Arabs (in singing) may be said to excell most in the melancholy strain. To hear his plaintive tones, his sighs, and sobs, it is almost impossible to refrain from tears.—*Volney's Travels*, vol. ii. p. 440.

They (the inhabitants) have no music but vocal, for they neither know nor esteem instrumental.

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The annunciations of the Seers of Israel, who, by Infidels, are stigmatized as impostors and liars.

Volney's Testimony to their Truthfulness.

Such instruments as they have, not excepting their flutes, are detestable.—*Volney's Travels*, p. 439.

The noise of them that rejoice endeth; all joy is darkened; the mirth of the land is gone, *Isa.* xxiv. 8, 11.

They have a serious, nay, even sad and melancholy countenance. They rarely laugh; and the gayety of the French appears to them a fit of delirium.—*Volney's Travels*, vol. i. p. 476, 461.

Many days and years shall ye be troubled, ye careless women. Tremble, ye women that are at ease; be troubled, ye careless ones; strip you and make you bare, and gird sackcloth upon your loins, *Isa*, xxxii. 10, 11.

In Palestine you may see married women almost uncovered.—*Ib.* vol. i. p. 361.

Upon the land of my people shall come up thorns and briers, *Ib.* 13.

The earth produces only briers and wormwood.—*Volney's Ruins*, p. 9.

The forts and *towers* shall be for dens for ever, *Ib.* v. 14.

At every step we meet with ruins of *towers*, dungeons and castles with fosses, frequently inhabited by jackalls, owls, and scorpions.—*Volney's Travels*, vol. ii. p. 336.

The multitude of the city shall be left, *Ib.* The defenced city shall be left desolate, and the *habitation forsaken*, and left *like a wilderness*, *Isa.* xxvii. 10.

There are innumerable monuments which depose in favor of the great population of high antiquity, such as the *prodigious quantity of ruins* dispersed over the plains, and even in the mountains, at this day *deserted*.—*Volney's Travels*, vol. ii. p. 368.

When the boughs thereof are withered, they shall be broken off; the women come and set them on fire, *Isa.* xxvii. 10.

The olive-trees (near Arimathea) are daily perishing through age, the ravages of contending factions, and even from secret mischief. The Mamelukes having cut down all the olive-trees, for the pleasure they take in destroying, or to make *fires*, Yafa has lost its greatest commerce.—*Volney's Travels*, vol. ii. pp. 332, 333.

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The annunciations of the Seers of Israel, who, by Infidels, are stigmatized as impostors and liars.

For it is a people of *no* understanding, *Isa.* xxvii. 11.

Your cities burned with fire, *Isa.* i. 7.

Many pastors have destroyed my vineyard, they have trodden my portion under foot, *Jer.* xii. 10.

They have made my *pleasant portion* a desolate wilderness, the whole land is made desolate, *Ib.* 10, 11.

The spoilers are come upon all high places through the wilderness, *Jer.* xii. 12.

No flesh shall have peace.

They have sown wheat, but they shall reap thorns; they have put themselves to pain, but shall not profit.

They shall be ashamed of your revenues, *Jer.* xii. 13.

Volney's Testimony to their Truthfulness.

The most simple arts are in a state of barbarism; the sciences are *totally* unknown.—*Ib.* p. 442.

A place lately ravaged with *fire* and sword would have *precisely* the appearance of this village (Loudd, Lydda.) Ramla is in almost as ruinous a state.—*Ibid.* pp. 332, 333.

Like the Turkmen, the Curds are *pastors and wanderers.* A third wandering people in Syria are the Bedouin Arabs. The Turkmen, the Curds, and the Bedouins have no fixed habitations, but keep *perpetually wandering*, with their tents and herds. Ch. xxiii. of *Volney's Travels* is entitled, Of the Pastoral or Wandering Tribes of Syria.—V. i. p. 267.

With its numerous advantages of climate and soil, it is not astonishing that Syria should always have been esteemed a *most delicious country.*—*Volney's Travels*, vol. i. p 321. I have seen nothing but solitude and desertion.—*Volney's Ruins*, p. 7.

These precautions (against robbers) are above all necessary in the countries exposed to the Arabs, such as Palestine, and the whole frontier of the desert.—*Volney's Travels*, vol. ii. p. 417.

War, famine, and pestilence, assail them at every turn.—*Volney's Ruins*, p. 9.

Man *sows* in anguish, and reaps vexation and care.—*Ib.* 11. They would not be permitted to reap the fruit of their labors.—*Volney's Travels*, vol. ii. p. 435.

The annual sum paid by Syria into the treasury of the sultan, amounts to 2345 purses: viz.—

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Volney's Testimony to their Truthfulness.

For Aleppo 800
Tripoli 750
Damascus . . . 45
Acre 750
Palestine . . . .

2345 purses.
(Or £112,135.)—*Volney's Travels*, vol. ii. p. 360.

Thus saith the Lord God of the inhabitants of Jerusalem, and of the land of Israel, they shall eat their *bread* with carefulness, and drink their *water* with astonishment; that her land may be desolate from ALL that is therein, because of the *violence* of *all* them that dwell therein, *Ezek.* xii. 19.

The peasants are everywhere reduced to a little *cake* of barley or dourra, to onions, lentils, and *water*. Dread prevails through the villages. The arbitrary power of the sultan, transmitted to the pacha and to *all* his sub-delegates, by giving a free course to *extortion*, becomes the mainspring of a *tyranny which circulates through* EVERY *class*, while its effects, by a reciprocal reaction, are *everywhere* fatal to agriculture, the arts, commerce, population; in a word, EVERYTHING which constitutes the power of the state.—*Volney's Travels*, vol. ii. pp. 378, 379, 412, 477.

Ye shall be as a garden that hath no water, *Isa.* i. 30. How long shall the land mourn, and the herbs of every field wither, for the *wickedness* of them that dwell therein? *Jer.* xii. 4.

The remains of cisterns are to be found (throughout Judea) in which they collected the rain water; and traces of the canals by which these waters were distributed on the *fields*.—*Malte Brun's Geography*, vol. ii. pp. 150, 151: We here see *none* of that gay carpeting of grass and flowers which decorate the meadows of Normandy and Flanders. The land of Syria has almost always a *dusty appearance*. Had not these countries *been ravaged by the hands of man;* they might perhaps at this day have been shaded by forests.—*Volney's Travels*, vol. ii. p. 359.

And the *cities* that are inhabit-

Every day I found in my route

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The annunciations of the Seers of Israel, who, by Infidels, are stigmatized as impostors and liars.

Volney's Testimony to their Truthfulness.

ed shall be laid waste, and they shall know that I am the Lord, *Ezek.* xii. 20.

When thus it shall he in the midst of the land among the people, there shall be as the shaking of an olive-tree, and as the gleaning of the grapes when the vintage is done, *Ib.* 13. The glory of Jacob shall be made thin, *Isa.* xvii. 4.

villages deserted and *cities* in ruins.—*Volney's Ruins*, c. i.

I looked for the ancient people and their works: and all that I could find was a *faint trace*, like to what the foot of the passenger leaves on the sand.—*Volney's Ruins*, c. ii.

Of all the sacred writers, Paul and Isaiah, for obvious reasons, are the peculiar objects of the virulent enmity of Infidels.

Mr. Olmsted, who grossly misrepresents all the prophets, would have us believe, that what the advocates of Revelation hold to be prophecies delivered by Isaiah, are nothing more than "scraps picked up here and there," destitute of order or meaning. That the blindness and folly of this impious traducer of the evangelical prophet, may be clearly demonstrated; we now select one of his predictions, and relative to the land of Edom or Idumea, which in the Scriptures is represented as having been given to Esau for his inheritance. Isaiah, says: "My sword shall be bathed in heaven; behold, it shall come down upon Idumea, and upon the people of my curse, to judgment. From generation to generation it shall lie waste; none shall pass through it for ever and ever. But the cormorant and the bittern shall possess it; the owl also and the raven shall dwell in it: and he shall stretch out upon it the line of confusion, and the stones of emptiness: they shall call the nobles thereof, to the kingdom, but none shall be there, and all her princes shall be nothing: and thorns shall come up in her palaces, nettles and brambles in the fortresses thereof: and it shall be a habitation of dragons, and a court for owls. The wild beasts of the desert shall also meet with the wild beasts of the island, and the satyr shall cry to his fellow; the screech-owl also shall rest there, and find for herself a place of rest. There shall the great owl make her nest, and lay, and hatch, and gather under her shadow: there shall the vultures also be gathered, every one with her mate. Seek ye out of the book of the Lord, and read: no one of these shall fail, none shall want her mate: for my mouth it hath commanded, and his spirit it hath gathered them: and he hath cast the lot for them, and his hand hath divided it unto them by line; they shall pos-

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sess it for ever: from generation to generation shall they dwell therein." *

According to this and many other predictions, (while the descendants of Jacob were to be driven from the land of their inheritance, and dispersed among the nations of the earth, but finally be restored to the country of their fathers,) Esau was utterly to be destroyed, and his land to be no more inhabited for ever.

Volney, in a few brief sentences, fully illustrates both the prophecy and the facts—he says: "This country has not been visited by any traveler, but it well merits such an attention; for, from the reports of the Arabs of Bakir, and the inhabitants of Gaza, who frequently go to Maan and Karak, on the road of the pilgrims, there are to the south-east of the lake Asphaltites (Dead sea) within three days' journey, upwards of thirty ruined towns absolutely deserted. Several of them have large edifices, with columns that may have belonged to the ancient temples, or at least to Greek churches. The Arabs sometimes make use of them to fold their cattle in; but in general avoid them on account of the enormous scorpions with which they swarm. We cannot be surprised at these traces of ancient population, when we recollect that it was the country of the Nabatheans, the most powerful of the Arabs, and of the Idumeans, who at the time of the destruction of Jerusalem, were almost as numerous as the Jews, as appears from Josephus, who informs us, that on the first rumor of the march of Titus against Jerusalem, thirty thousand Idumeans instantly assembled, and threw themselves into the city for its defence. It appears that besides the advantages of being under a tolerably good government, these districts enjoyed a considerable share of the commerce of Arabia and India, which increased their industry and population. We know that as far back as the time of Solomon, the cities of Atsioum-Gaber, (Esion Gaber) and Ailah (Eloth,) were highly frequented marts. These towns were situated on the adjacent gulf of the Red Sea, where we still find the latter yet retaining its name, and perhaps the former in that of El-Akaba, or the end (of the sea.) These two places are in the hands of the Bedouins, who, being destitute of a navy and commerce, do not inhabit them. But the pilgrims report that there is at El-Akaba a wretched fort. The Idumeans, from whom the Jews only took their ports at intervals, must have found in them a great source of wealth and population. It even appears that the Idumeans rivalled the Tyrians, who also possessed a

* Isaiah xxxiv. 5, 10—17.

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town, the name of which is unknown, on the coast of Hadjaz, in the desert of Tih, and the city of Faran, and without doubt El-Tor, which served it by way of port. From this place the caravans might reach Palestine and Judea (through Idumea) in eight or ten days. This route, which is longer than that from Suez to Cairo, is infinitely shorter than from Aleppo to Bassorah." *

Here we have undesignedly the evidence of Volney to the truth of a most wonderful prophecy, which no illustration can strengthen, and no ingenuity can pervert. The substance of it is, that the Idumeans were a populous and powerful nation, long posterior to the delivery of the prophecy; that they possessed a tolerably good government; that Idumea contained many cities; that these cities are now absolutely deserted; and that their ruins swarm with venomous scorpions; and that it was a commercial nation, and possessed highly frequented marts; that it forms a shorter route than the ordinary one to India; and yet that route is totally broken up. So that his testimony proves the truth of all the particulars of the prophecy. The last is evidently what is meant by the passage, "None shall pass through it forever."

Volney's account is sufficiently descriptive of the desolation that now reigns over Idumea; and the information which Seetzen derived at Jerusalem respecting it is of similar import. He was told that "at the distance of two days' journey and a half from Hebron, he would find considerable ruins of the ancient city of Abde, and that for all the rest of the journey he would see no place of habitation; he would meet only with a few tribes of wandering Arabs." From the borders of Edom, Captains Irby and Mangles beheld a boundless extent of desert views, which they have hardly ever seen equalled for singularity and grandeur. Burckhardt says of it: "It might with truth be called Petra, not only on account of its rocky mountains, but also of the elevated plain already described, which is so much covered with stones, especially flints, that it may with great propriety be called a stony desert, although susceptible of culture; in many places it is overgrown with wild herbs, and must even have been thickly inhabited; for the traces of many towns and villages are met with on both sides of the Hady road, between Maan and Akaba, as well as between Maan and the plains of Houran, in which direction are also many springs. At present all this country is a desert, and Maan (Teman) is the only inhabited place met. *I will stretch out my hand against thee, O Mount Seir, and will make thee most desolate. I will*

* Volney's Travels, vol. ii. pp. 207, 208.

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stretch out my hand upon Edom, and make it desolate from Teman."

That enterprising traveler, Mr. Stevens, whose late antiquarian researches have been received with so much interest both in Europe and America, a few years ago, performed the dangerous achievement of passing through Idumea, which until his visit was deemed an impossibility. His testimony fully proves the truth of the prophecy. "I had now crossed the borders of Edom," says this graphic writer. "Standing near the shore of the Elanitic branch of the Red sea, the doomed and accursed land lay stretched out before me, the theatre of awful visitations and their more awful fulfillment; given to Esau as being of the fatness of the earth, *but now a barren waste*, a picture of death, *an eternal monument* of the wrath of an offended God, and a fearful witness to the truth of the words spoken by his prophets. I read in the sacred books, prophecy upon prophecy, and curse upon curse, against the very land on which I stood. I was about to journey through this land, and to see with my own eyes whether the Almighty had stayed his uplifted arm, or whether his sword had indeed come down upon the people of his curse to judgment." "The land of Idumea lay before me in barrenness and desolation; no trees grew on the valley and no verdure on the mountain tops. All was bare, dreary and desolate."

Jeremiah also denounces the judgments of the Almighty upon Edom, in the following strains: "I have sworn by myself, saith the Lord, that Bozrah shall become a desolation, a reproach, a waste, and a curse; and all the cities thereof shall be perpetual wastes. Thy terribleness hath deceived thee, and the pride of thy heart, O thou that dwellest in the clefts of the rock, that holdest the height of the hill: though thou shouldest make thy nest as high as the eagle, I will bring thee down from thence, saith the Lord. Also Edom shall be a desolation: every one that goeth by it shall be astonished, and shall hiss at all the plagues thereof." *

To the fulfillment of the prophecy concerning Bozrah (Petra) we have the testimony of several unexceptionable witnesses. Burckhardt visited the cite of this ancient city, the ruins of which not only attest its ancient splendor, "but they are entitled to rank among the most curious remains of ancient art." It appears that though the city be desolate, the monuments of its opulence and power are durable. There are, channels, one on each side of the river, for convey-

* Jeremiah xlix. 13, 16, 17.

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ing the water to the city; numerous tombs; above two hundred and fifty sepulchres, or excavations; many mausoleums, one in particular, of colossal dimensions, in perfect preservation, and a work of immense labor, containing a chamber sixteen paces square and above twenty-five feet in height, with a colonnade in front, thirty-five feet high, crowned with a pediment highly ornamented; two large truncated pyramids, and a theatre with all its beauties, capable of containing about three thousand spectators, ALL *cut out of rock.* In some places these sepulchres are excavated one over the other, and the side of the mountain is so perpendicular, that *it seems impossible to approach the uppermost*, no path whatever being visible. "The ground," says Burckhardt, "is covered with heaps of limestone, foundations of buildings, fragments of columns, and vestiges of paved streets, all clearly indicating, that a large city once existed here. On the left bank of the river is a rising ground extending westward for nearly three quarters of a mile, entirely covered with similar ruins. On the right bank, where the ground is more elevated, ruins of the same description are to be seen. There are also the remains of a palace, and of several temples. In the eastern cliff there are upwards of fifty separate sepulchres, close to each other."*

Captains Irby and Mangles visited Petra, and they identify it as the ancient capitol of Edom.† On entering the pass which conducts to the theatre, they say, "The ruins of the city here burst on the view in their full grandeur, shut in on the opposite side by barren, craggy precipices, from which numerous ravines and valleys branch out in all directions, the mountains covered with an endless variety of excavated tombs and private dwellings, (*O thou that dwellest in the clefts of the rock*, &c. Jer. xlix. 16.,) presented altogether the most singular view we ever beheld."‡

Captains Irby and Mangles having, together with Mr. Banks and Mr. Legh, spent two days in diligently examining them, give a more particular detail of the ruins than Burckhardt's account supplied; and the more full the description, the more precise and wonderful does the prophecy appear. But for want of room we must pass on to Mr. Stevens' testimony.

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* Burckhardt's Travels in Syria, pp. 422—432.

† Dr. Vincent says, that "the name of this capital, in all the various languages in which it occurs, implies rock, and as such, it is described in the Scriptures, in Strabo, and Al-Edressi." And in a note he enumerates the various names, having all the same signification. Sela, a rock, (the very word in the original;) Petra, a rock, the Greek name, and the Rock, pre-eminently and expressly referring to this passage of Scripture.

‡ Captains Irby and Mangle's Travels, p. 402.

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Of the narrow defiles through which he entered the city, this graphic writer says: "For about two miles it lies between high and precipitous ranges of rocks, from five hundred to a thousand feet in height, standing as if torn asunder by some great convulsion, and barely wide enough for two horsemen to pass abreast. A swelling stream rushes between them; the summits are wild and broken; in some places overhanging the opposite sides, casting the darkness of night upon the narrow defile; then receding and forming an opening above, through which a strong ray of light is thrown down, and illuminates with the blaze of day the frightful chasm below. Wild fig-trees, oleanders, and ivy were growing out of the rocky sides of the cliffs hundreds of feet above our heads; the eagle was screaming above us; all along were the open doors of tombs, forming the great Necropolis of the city; and at the extreme end was a large open space, with a powerful body of light thrown down upon it, and exhibiting in one full view the façade of a beautiful temple, hewn out of the rock, with rows of Corinthian columns and ornaments, standing out fresh and clear as if but yesterday from the hands of the sculptor. Though coming directly from the banks of the Nile, where the preservation of the temples excites the admiration and astonishment of every traveler, we were roused and excited by the extraordinary beauty and excellent condition of the great temple at Petra. Even now, that I have returned to the pursuits and thought-engrossing incidents of a life in the busiest city in the world, often in situations as widely different as light from darkness, I see before me the façade of that temple; neither the Coliseum at Rome, grand and interesting as it is, nor the ruins of the Acropolis at Athens, nor the Pyramids, nor the mighty temples of the Nile, are so often present to my memory.

The whole temple, its columns, ornaments, porticoes, and porches, are cut out from and form part of the solid rock; and this rock, at the foot of which the temple stands, like a mere point, towers several hundred feet above, its face cut smooth to the very summit, and the top remaining wild and misshapen as nature made it. The whole area before the temple is perhaps an acre in extent, enclosed on all sides except at the narrow entrance, and an opening to the left of the temple, which leads into the area of the city by a pass through perpendicular rocks five or six hundred feet in height.

It is not my design to enter into the details of the many monuments in this extraordinary city; but, to give a general idea of the character of all the excavations, I cannot do better than go within the temple. Ascending several broad steps, we entered under a colonnade of four

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Corinthian columns, about thirty-five feet high, into a large chamber of some fifty feet square and twenty-five feet high. The outside of the temple is richly ornamented, but the interior is perfectly plain, there being no ornament of any kind upon the walls or ceiling; on each of the three sides is a small chamber for the reception of the dead; and on the back wall of the innermost chamber I saw the names of Messrs. Legh, Banks, Irby, and Mangles, the four English travelers who, with so much difficulty, had effected their entrance to the city; of Messieurs Laborde and Linant, and the two Englishmen and Italian of whom I have before spoken; and two or three others, which, from the character of the writing, I supposed to be the names of attendants upon some of these gentlemen. These were the only names recorded in the temple; and, besides Burckhardt, no other traveler had ever reached it. I was the first American who had ever been there. Many of my countrymen, probably, as was the case with me, have never known the existence of such a city.

Leaving the temple and the open area on which it fronts, and following the stream, we entered another defile much broader than the first, on each side of which were ranges of tombs, with sculptured doors and columns; and on the left, in the bosom of the mountain, hewn out of the solid rock, is a large theatre, circular in form, the pillars in front fallen, and containing thirty-three rows of seats, capable of containing more than three thousand persons. Above the corridor was a range of doors opening to chambers in the rocks, the seats of the princes and wealthiest inhabitants of Petra, and not unlike a row of private boxes in a modern theatre.

The whole theatre is at this day in such a state of preservation, that if the tenants of the tombs around could once more rise into life, they might take their old places on its seats, and listen to the declamation of their favorite player. To me the stillness of a ruined city is nowhere so impressive as when sitting on the steps of its theatre; once thronged with the gay and pleasure-seeking, but now given up to solitude and desolation. Day after day these seats had been filled, and the now silent rocks had echoed to the applauding shout of thousands; and little could an ancient Edomite imagine that a solitary stranger, from a then unknown world, would one day be wandering among the ruins of his proud and wonderful city, mediating upon the fate of a race that has for ages passed away. Where are ye, inhabitants of this desolate city? ye who once sat on the seats of this theatre, the young, the high-born, the beautiful, and brave; who once rejoiced in your riches and power, and lived as if there was no grave?

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Where are ye now? Even the very tombs, whose open doors are stretching away in long ranges before the eyes of the wondering traveler, cannot reveal the mystery of your doom: your dry bones are gone; the robber has invaded your graves, and your very ashes have been swept away to make room for the wandering Arab of the desert.

But we need not stop at the days when a gay population were crowding to this theatre. In the earliest periods of recorded time, long before this theatre was built, and long before the tragic muse was known, a great city stood here. When Esau, having sold his birthright for a mess of pottage, came to his portion among the mountains of Seir; and Edom, growing in power and strength, became presumptuous and haughty, until, in her pride, when Israel prayed a passage through her country, Edom said unto Israel, "Thou shalt not pass by me, lest I come out against thee with the sword."

Amid all the terrible denunciations against the land of Idumea, "her cities and the inhabitants thereof," this proud city among the rocks, doubtless for its extraordinary sins, was always marked as a subject of extraordinary vengeance. "I have sworn by myself, saith the Lord, that Bozrah (the strong or fortified city) shall become a desolation, a reproach, and a waste, and a curse, and all the cities thereof shall be perpetual wastes. Lo, I will make thee small among the heathen, and despised among men. Thy terribleness hath deceived thee, and the pride of thy heart, oh thou that dwellest in the clefts of the rocks, that holdest the height of the hill; though thou shouldest make thy nest as high as the eagle, I will bring thee down from thence, saith the Lord." "They shall call the nobles thereof to the kingdom, but none shall be there, and all her princes shall be nothing; and thorns shall come up in her palaces, nettles and brambles in the fortresses thereof, and it shall be a habition for dragons, and a court for owls."

I would that the sceptic could stand as I did among the ruins of this city among the rocks, and there open the sacred book and read the words of the inspired penman, written when this desolate place was one of the greatest cities in the world. I see the scoff arrested, his cheek pale, his lip quivering, and his heart quaking with fear, as the ruined city cries out to him in a voice loud and powerful as that of one risen from the dead; though he would not believe Moses and the prophets, he believes the handwriting of God himself in the desolation and eternal ruin around him."*

* Travels in Egypt, Arabia Petrea and the Holy Land, by an American, vol. ii. pp. 55—58.

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It would not be a difficult task to show that not only have these prophecies in relation to Edom been fulfilled in a general sense, but in *their most minute particulars.* But a sufficient amount of testimony has been adduced to show the blindness and folly of the Infidel who maintains that the writings of Isaiah are scraps picked up here and there, without connection or meaning; and also to prove the truthfulness of the prophets who denounced the judgments of Almighty God upon the land and cities of Edom.

The appeal is now confidently made to every candid reader, whether the Infidel has not been met upon his own ground, and his own requisition complied with? A number of predictions have been adduced, delivered in terms not only easy to be understood, but impossible to be misapprehended, and relating to events which no foresight or sagacity of man could ever have discovered or conceived. The facts have been proved "by legitimate testimony; by witnesses who saw them, or other facts inconsistent with the non-happening of the facts in question." The prophecies adduced are only a very few out of a vast number. They have been selected, not because they are more striking than many others; but solely because the principal witness to their accomplishment in every respect stands high in the estimation of the adversaries; and as he was one of the most zealous and inveterate enemies of revelation, his testimony cannot be suspected. The Infidel, therefore, from his own showing is bound to believe "that the men who foretold these facts were prophets inspired of God."

It will not do for the Infidel now to fly from his own ground, and assert that the fulfillment of these prophecies is to be ascribed to chance, for as every effect must proceed from an adequate cause, reason and philosophy, as well as religion, must ascribe their fulfillment only to the inspiration of Almighty God. And if these predictions proceeded from God, the book which contains them is stamped with the seal of the Most High. The Bible is a revelation from heaven, and Infidelity must close her mouth in everlasting silence.*

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* Persons who were present during the debate with Mr. Olmsted and the writer at Columbus, Mississippi, upon reading these pages, may feel disappointed at not finding in this chapter the argument by which the fulfillment of the prophecy of Moses, in relation to the present condition of the Jews, was sustained; and which, as was conceded by nearly all present, was a triumphant refutation of the false assumptions of Mr. Olmsted on that subject. The writer has omitted it for several reasons. 1st. Mr. Olmsted maintained that Ezra was the author of the prophecy, and that he suited the story to the event. Having in volume I. of this work clearly demonstrated the fallacy of this assumption, and thereby having utterly destroyed

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SECTION I.

Having by unquestionable and legitimate testimony established that great truth, that the Seers of Israel were the true prophets of God, when it shall be shown that these prophets delivered predictions concerning the Messiah, numerous, pointed and particular; pointing out with singular exactness a variety of minute circumstances relating to times, places and persons, which human sagacity could neither have foreseen nor conjectured, and that all these found their accomplishment in Jesus Christ and the religion which he taught, then our last great argument will be concluded, and our work accomplished; for then it will be proved that he is the Son of God, and the New Testament a revelation from heaven.

That the great theme of the prophecies of the Old Testament was the coming of Messiah, is admitted not only by Jews and Christians, but by all intelligent Infidels. Jacob spoke distinctly of the coming of this illustrious personage. Moses prophesied of another lawgiver that God was to raise up in a future age. This personage is pointed out in many of the prophetical writings, such as the following: "thy King cometh: thy salvation cometh: the Redeemer shall come to Zion: the Lord cometh: the Messenger of the covenant he shall come: blessed is he that cometh in the name of the Lord." So thoroughly have the Jews of every age been convinced that their prophets predicted the coming of this illustrious personage, that while they reject Jesus Christ as the promised deliverer, yet the expecta-

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the whole force of Mr. Olmsted's argument, *if it had any force*, it would have been out of place to combat it here.

2nd. The unreasonableness and absurdity of his argument is so apparent, and at the same time it is so lengthy, that to burden our pages with it, would answer no purpose, but to fatigue and disgust the reader. As its introduction was necessary to the proper understanding of the argument then delivered by the writer, he thought it best to omit it altogether.

3rd. Mr. Olmsted having called upon the advocate of revelation to prove the fact of the fulfillment of prophecy by legitimate testimony, and his requisition having been complied with; thereby the great question between him and the votaries of Christianity in relation to the inspiration of the prophets, has been settled, which, so far as he is concerned, renders all further discussion on this subject unnecessary.

4th. This work is by no means designed *merely* as a reply to the mass of false allegations of Mr. Olmsted. And as a sufficiency has been said thoroughly to expose the baselessness of his whole system of attack, it would be descending too much to notice all his worthless and contemptible cavils. Besides, much more formidable adversaries than he is, have had to receive a proper notice; and the space already occupied requires that this work shall be brought to a close as speedily as the nature of the subject will permit.

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tion of the Messiah has been so impressed upon their minds, that notwithstanding they have been dispersed throughout the world for eighteen centuries, and their hopes during all that period have been disappointed, yet it still forms their bond of union, which no distance can dissolve, and no earthly power can destroy.

The great question at issue is, Have, or have not, the prophecies of Messiah been fulfilled in the person of Jesus Christ? The Christian maintains the affirmative, the Jew and the Infidel the negative. Having clearly demonstrated the genuineness of the books of the New Testament, and having shown that the great leading facts detailed in them did occur, the settlement of this question is a comparatively easy task. As Jesus Christ himself, during his personal ministry on earth, referred the Jews, who were then his enemies, and afterwards his murderers, to their own sacred books, in order to learn who he was, and what was his office; and as after his resurrection and ascension, his disciples pointed them again to the prophecies which they read regularly in the synagogues, to convince them that he whom they had slain was the Messiah; to the same authority do we appeal for the settlement of this question.

Mr. English, who is one of the most ingenious and plausible of the Infidel writers, maintains that the prophecies relating to the Messiah, found no accomplishment in Jesus Christ. The strongest of his arguments on this subject is drawn from the position of the Rabbi Isaac in his "Munimen Fidei." In it he gives the following reasons why the Jews deny the Messiahship of Jesus Christ. 1st. Because of his genealogy. 2nd. His works. 3d. The time of his appearance. 4th. The prophecies of the things to take place in the time of the Messiah were not fulfilled in his age.

"As to what concerns his genealogy, it does *not prove* this necessary thing that Jesus was the son of David. Because he was not begotten by Joseph, as the gospel of Matthew testifies. For in the first chapter of it, it is written, that Jesus was born of Mary when she was yet a virgin, and had not been known by Joseph, which things being so, the genealogy of Joseph has nothing to do with Jesus. The descent and origin of Mary is still less known, but it seems from Luke's calling *Elizabeth*, who was of *Levi*, her *cousin*, that Mary was of the tribe of *Levi*, and not of *Judah*, and consequently not of *David*, and if she were, still *Jesus* is not the more the son of David, descents being reckoned from the *males only*. Neither is the genealogy of Joseph rightly deduced from David, but labors under great difficulties. Matthew, and Luke also, not only disagree, but in-

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reconcilably and *flatly contradict* each other in their genealogies of Joseph. Now it cannot be that the testimony of two witnesses who directly contradict each other in the *matter to be proved by them*, can be received as true. But the prophets have directed us to expect no Messiah but one born of the seed of David." *

With respect to the genealogy of Jesus Christ, no such objection was urged by the ancient Jews, but, as has been already shown, Mary is, in the Talmudical writings, called the daughter of Heli; of whom, in the genealogy given by Luke, it is said that Joseph was his son. And the reason of this was: "As the Hebrews never permitted women to enter into their genealogical tables, whenever a family happened to end with a daughter, instead of naming her in the genealogy, they inserted her husband as the son of him who was in reality but his father-in-law."† As has been already stated, Matthew gives the legal descent of Jesus Christ, and Luke gives his natural descent. Mary, therefore, was not of the tribe of Levi but of Judah, and descended from David; nor is there any thing contradictory to this in the statement that Elizabeth, her cousin, was of Levi, for the sister of the mother of Mary might have married a Levite, the father of Elizabeth, which satisfactorily solves this difficulty. So that there is no contradiction in the different statements of Luke, neither do the genealogies of Matthew and Luke contradict each other. And the only difficulty in the genealogy of Joseph, is the omission of Joakim, in the eleventh verse of our version, which, according to Griesbach, instead of reading, "And Josias begat Jechonias and his brethren," should read, as it is in many manuscripts, "And Josias begat Joakim, and Joakim begat Jechonias."

Our Infidel proceeds with his Jewish quotation, "As to the works of Jesus, we object to what he said concerning himself, "Do not consider me as come to establish peace on earth, for I have come to send a sword, and to separate the son from the father, and the daughter from her mother, and the daughter-in-law from her mother-in-law." But we find the prophecies concerning the Messiah to attribute to him very different works from these; nay, the very opposite. For whereas Jesus testifies concerning himself, that he did not come to establish peace in the earth, but division, fire, and sword; Zechariah says concerning the expected Messiah, "He shall speak peace to the nations." Jesus says he came to send fire and sword upon earth. But Micah says,

* English's Ground of Christianity Examined, pp. 58, 59.
† See Dr. Clarke, in loc.

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that in the times of the true Messiah "they shall beat their swords into ploughshares and their spears into pruning-hooks. Nation shall not lift up a sword against nation, neither shall they learn war any more," &c. Jesus says "that he came to serve others, not to be served by them." But of the true Messiah it is said, "All kings shall bow themselves before him, all nations shall serve him." The same also is said in Zechariah, "His dominion shall be from one sea to the other, and from the rivers unto the ends of the earth." And so Daniel, "All dominions shall serve and obey him."

It is at once conceded that in these statements there are things apparently contradictory and irreconcilable; but they are not more so than the things which in the Old Testament Scriptures are foretold of the great Deliverer; they are precisely of the same nature, and their elucidation confirms the Messiahship of Jesus Christ, as will presently be shown. In some predictions which refer to the Messiah, he is represented as a mighty conqueror, who shall rule the nations with *a rod of iron*; as treading down the people in his anger, and bringing down their strength to the earth. But elsewhere it is foretold of him, that a bruised reed he will not break, nor quench the smoking flax, but raise it to a flame; that he shall not cry, nor lift up, nor cause his voice to be heard in the streets. Elsewhere he is represented as coming from Edom, with dyed garments from Bozrah, glorious in his apparel, traveling in the greatness of his strength; and in contrast with this it is elsewhere said, Behold thy King cometh unto thee; he is just and having salvation, *lowly and riding upon an ass*. He is also represented as despised and rejected of men, oppressed and afflicted; as giving his back to the smiters and his cheek to them that pluck off the hair. On account of these seeming contradictions, the later Rabbins have invented a distinction of a double Messiah, "one who was to redeem us, and another who was to suffer for us;" for they say that there are two distinct persons promised under the name of the Messiah, one of the tribe of *Ephraim*, the other of the tribe of *Judah*; one the son of *Joseph*, the other the son of *David*; the one to precede, fight, and suffer death, the other to conquer, reign, and never die. But this distinction is false and of a modern date; and it is an incontrovertible fact, that the Jews in all ages, until long after the time of Jesus Christ, viewed all these prophecies, however apparently contradictory and irreconcilable, as referring to one person.

Mr. English continues his Jewish objections: "3. As to the *time*; we object to the Christians, that Jesus did *not* come *at the time* designated by the prophets. For the prophets testify that the

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coming of the Messiah should be "*in the end of days*," or in the *latter* days, (which surely have not yet arrived) as it is in Isa. ch. ii. "It shall come to pass *in the latter days*, that the mountain of the Lord's house shall be established in the top of the mountains, and *all nations* shall flow unto it," and it immediately follows concerning the king Messiah, "that he shall judge among the nations, and rebuke many peoples, and they shall beat their swords into ploughshares, and their spears into pruning-hooks." See also Hosea, ch. iii. and also Dan. ch. ii. where it is written, "God hath made known unto king Nebuchadnezzar what *shall come to pass in the latter days*," [or, in the end of days.] And this pertains to what follows, viz. to this, "In the days of those kings [i. e. of the kingdoms that arose *out of the ruins* of the Roman empire] the God of Heaven will raise up a kingdom, which shall never be destroyed." Thus you see, that the prophets predicted, that the kingdom of the Messiah should be after the destruction of the Roman empire, not *while it was in its vigor*; when *Jesus* came; in "*the latter days*," and not before.

4. Besides all these difficulties, neither were the promises made to us by the prophets concerning the things to come to pass *at the coming of the Messiah* fulfilled in the time of Jesus. For examples, take the following. 1. In the time of the king Messiah there was to be one kingdom only, and one only king upon earth, viz. the king Messiah; see Dan. ch. ii. But behold, we see with our eyes *many independent kingdoms*, distinct, and distinguished by different laws, and customs, religious and political, which things being so, it follows, that the Messiah is not yet come.

2. In the time of the king Messiah there was to be only *one religion*, and *one law* throughout the world. For it is written in Isaiah, ch. lii. and lvi. that *all nations* shall come at stated times to worship Jehovah at Jerusalem; see also Zechariah, ch. xiv. and ch. viii. and indeed throughout the writings of the prophets.

3. In the time of the king Messiah, *idols* were to be cut off, and utterly to perish from the earth, as it is said in Zechariah, ch. xiii. and so in Isa. ch. ii. it is written, "And the glory of idols shall utterly pass away," and so in Zephaniah, ch. ii. "The Lord shall be terrible among them, when he shall make lean [i. e. bring to nothing] all the gods of the earth, and all the countries of the nations shall bow themselves to him, each out of his place."

4. In the times of the Messiah there shall obtain no more sins and crimes in the earth, especially among the children of Israel, as is af-

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firmed in Deut. ch. xxx. Zephaniah, ch. iii and in Jeremiah, ch. iii., and l. and so also in Ezekiel, ch. xxxvi. and xxxvii.

5. In the times of the Messiah there shall be peace between man and beast, and between the tiger and the tame beast. And the little child shall stroke with impunity the variegated skin of the serpent, [and as one of our own poets has beautifully said, "and with his forked tongue shall innocently play;" see in Is. ch. xi. and lxv. the original from whence he derived his beautiful poem.]

6. In the time of the king Messiah there are to be no calamities, no afflictions, no lamentations throughout the world. But the inhabitants thereof are to lead joyful lives in gratitude to the good God, and in the enjoyment of his bounties, see Is. lxv.

Lastly. In the time of the king Messiah, the glory of God was again to return to Israel, and the Spirit of the Most High God was to be liberally poured out upon them, and they were to be endowed with the spirit of prophecy, and with wisdom, and knowledge, and understanding, and virtue, and God will no more hide his face from them; but will bless them, and give them a ready heart, and a willing mind to obey his laws, and enjoy the felicities consequent thereupon. And the *Schechinah* shall inhabit the temple *forever*, and the glory of God shall never depart from Israel; but they shall walk amid the splendors of the glory of Jehovah, and all the earth shall resound with his praise, as is written in Ezech. ch. xxxvii. and xxxix. and xliii. and in Joel, ch. ii. and in Zech. ch. ii. and in Is. ch. xi. and throughout the *latter part of his prophecies, and in Jer.* xxxiv.

And now, Christian reader! let me ask you this question, has *any one* of the foregoing prophecies been yet fulfilled, either in the days of *Jesus*, or *ever since?* Thou canst not say it! Now then, hear the conclusion which in sincerity, and with the hand upon the heart, I am compelled to draw from these precedents. 'Since these *distinctive characteristics* predicted by the Hebrew prophets, as to be found in their Messiah, were *certainly*, and *evidently*, never found in *Jesus*, and since these *conditions* and *circumstances*, and many others beside, which to avoid prolixity have been omitted, most assuredly did *not* take place in *the time of Jesus*, nor *ever since*, and since they were, according to those prophets, certainly to be expected in the time of *their Messiah*, therefore, from all this it seems to be *demonstrable* (allowing the prophets to be true,) that Jesus of Nazareth was *not* this true Messiah.'"*

* English's Ground of Christianity Examined, pp. 59—62.

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To these objections it is replied, that while nothing is more easily proved than that the prophets did predict that the Messiah would appear at the very time when Jesus Christ was born into the world, and that at that time the Jews were anxiously awaiting his appearance; yet it is admitted that the prophets also foretold a coming of the Messiah "*in the end of the days*," or in the latter days, which have not yet arrived. It is further conceded that Daniel did foretell that the Messiah would set up his kingdom upon the ruins of the kingdoms *which now are existing*, and which have grown up out of the ruins of the Roman empire; but it by no means follows that these concessions are subversive of the claims of the New Testament. So far from this, as will yet be shown, the claims of the New Testament as a Revelation from God are thereby confirmed and established. But these apparently discordant and irreconcilable statements, are of the same nature with those already noticed, and it is maintained and shall be proven that all the predictions concerning the Messiah cluster around and centre in Jesus Christ, the man of sorrows and acquainted with grief, who shall yet, upon the destruction of all earthly sovereignty, set up a kingdom which shall continue forever; when, throughout the whole world, there will be only "one religion and one law;" when "the glory of idols shall utterly pass away;" when "all the gods of the earth, and all the countries of the nations, shall bow themselves to *Him*, each out of his place;" when there shall obtain no more sins and crimes in the earth, especially among the children of Israel, as is affirmed in Deuteronomy, Zephaniah, and Jeremiah; when affliction and lamentation shall be banished from the world, and "the inhabitants thereof shall lead joyful lives in gratitude to the good God, and in the enjoyment of his bounties;" and when "the glory of God" will "return to Israel, and the Spirit of the Most High God" will "be liberally poured out upon them," and they shall "be endowed with the spirit of prophecy, and with wisdom, and knowledge, and understanding, and virtue;" and "God shall no more hide his face from them; but will bless them, and give them a ready heart, and a willing mind to obey his laws, and enjoy the felicities consequent thereupon. And the Schechinah shall inhabit the temple forever, and the glory of the Lord shall never depart from Israel." All of which wonderful and glorious predictions have been delivered concerning Prince Messiah; but because they have not as yet been fulfilled, Mr. English, united with the Jews in rejecting Christ, abandoned the ministry of the Gospel, and set up as the advocate of Infidelity.

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Plausible and specious as the argument of Mr. English is, and admirably as it is calculated to cheat the ignorant and the unwary into the belief of a falsehood involving their eternal destinies, yet when brought in contact, not indeed with the opinions of men concerning the future state of the Church, but with the annunciations of the Scriptures, it will be seen to be utterly worthless, and destitute of any foundation in truth.

We now proceed, by an appeal to the prophecies of the Old Testament Scriptures, to vindicate the claims of Jesus Christ as the true Messiah; and matters of indisputable fact prove beyond all reasonable doubt, that he was the illustrious personage of whom it was said to Abraham, "In thy seed shall all the nations of the earth be blessed."

The very fact, that this promise was given to Abraham, and that upon it the whole Jewish economy was founded, and that its accomplishment was the great end to be promoted by the distinction and separation of the Israelites from all the nations of the earth, clearly prove that that dispensation was only preparatory to another, and a better. It was adapted and limited to one particular people; its morality was incomplete, and its ritual observances, as already frequently observed, were numerous, oppressive, and devoid of any inherent merit. Yet this system was the best which possibly can be conceived of, in the then condition of mankind, to keep up the knowledge of God, and to pave the way for the universal and spiritual worship of that glorious Being, whose right it is to be adored and obeyed by all his intelligent creatures. To this great end the Jewish religion was subservient, yet it could not of itself accomplish it. But all its institutions pointed to the promised SEED by whom mankind were to be brought back to their allegiance to the God of heaven, and as a consequence, to a state of universal happiness. These were the great themes of the prophets, to which all others were subservient; and that they all centre in Christ and his kingdom, every candid enquirer must be convinced, who gives to this subject that examination which its vast importance demands. This interesting subject has been fully discussed by many able divines, to whose works the reader is referred: our limits necessarily confine us to a very summary view, which must be both imperfect and incomplete. Yet it is believed, that limited as the argument must necessarily be, a sufficiency of testimony will be adduced to satisfy every honest and reasonable enquirer that Jesus is the Son of God, the Messiah foretold by all the prophets.

Two comings of Messiah are clearly pointed out by the prophets, viz. his first and his second coming, which, like many of the other

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prophecies concerning him, at first sight, seem contradictory and irreconcilable. Jesus Christ alleged that he was the Messiah, and appealed to the testimony of the prophecies in attestation of the validity of his claims. To the Jews, he said, "I am not come of myself, but he that sent me is true, whom ye know not. But I know him; for I am from him, and he hath sent me." Again he said: "It is written in your law, that the testimony of two men is true. I am one that bear witness of myself, and the Father that sent me beareth witness of me." While he thus maintained that he was that illustrious personage, predicted by the prophets, so far from asserting that all the prophecies concerning the coming of Messiah were *then* accomplished, or to be accomplished about that time, in the most public manner he declared that he would ascend up into heaven, from whence he would come again to set up that kingdom which the prophets had declared in the latter days should be established on the earth. When closing his public ministry his last words to his unbelieving countrymen contain a positive declaration that he would come again, and in the most public manner. "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not. Behold, your house is left unto you desolate; for I say unto you, *ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.*" The saying, "Blessed is he that cometh in the name of the Lord," is taken from Psalm cxviii. which the Jews themselves viewed as a prophecy relating to the Messiah, and in which are these remarkable words: "The stone which the builders refused, is become the head of the corner," and which Jesus Christ had brought to bear upon the chief priests and scribes when they deprecated the taking the vineyard from the unfaithful husbandmen. That Jesus Christ designed the last words, which as a public teacher he addressed to the Jews, to declare his second coming, is evident from the impression made by them upon the minds of his disciples, and from the language of Christ himself; for immediately afterwards, upon retiring to the mount of Olives, they enquired of him, saying, "Tell us, *what shall be the sign of thy coming?*" Upon which Jesus proceeded to predict the intervening events, and then adds: "Then shall appear the sign of the Son of Man in heaven; and then shall all the tribes of the earth mourn, and *they shall see the Son of Man coming in the clouds of heaven, with power and great glory.*" Now it is at once conceded that if the

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predictions of the prophets in relation to the time of the advent of the Messiah, his person, character and works, found no accomplishment in Jesus Christ, or if his annunciations concerning his second coming and kingdom be in opposition to the declarations of the prophets, then his allegation "the *Father beareth witness of me*," is untrue, consequently he is not the true Messiah. But if it shall appear, that in numerous pointed and particular prophecies in relation to time, and minute circumstances, which human sagacity could neither have foreseen nor conjectured, with most singular exactness, found an accomplishment in Christ; if it be proved that he himself was a true prophet, and if his own predictions concerning his second coming, so far from being in opposition to, are, in every respect, in strict accordance with the declarations of the prophets, then, on every principle of reason and common sense, we were bound to admit that Jesus Christ was that illustrious personage around whom all the prophets shed the beams of their united light.

First—The Jew and the Infidel object to the claims of Jesus Christ as the true Messiah, that he did not come into the world at the *time* assigned by the prophets. But in the Old Testament his coming is defined by a number of concurring circumstances which fix it to the very date of the advent of Christ. When Jacob, immediately before his departure from the world, gathered around him all his sons, to give to each of them his last blessing, and, by the spirit of prophecy, to foretell what, in the after ages of the world, should befall their descendants; concerning Judah he delivered this remarkable prediction: "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come, and unto him shall the gathering of the people be."* According to the date fixed in this prediction, the time of the coming of Shiloh was not to exceed the period when the descendants of Judah were to be a united people, with a king reigning over them, governed by their own laws, and their judges appointed from among their brethren. When Jesus Christ was born in Bethlehem, a king reigned over the Jews, who resided in among them; they were then governed by their own laws, and the council of their nation then exercised its authority. Previous to that time, however, all the other tribes were dispersed, and they were lost among the other nations. None but Judah remained, and from him the last sceptre in Israel had not yet departed. But in the twelfth year of his age, the very year Jesus appeared publicly in the temple disputing with the doctors,

* Gen. xlix. 10.

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Archelaus, who was then king, was dethroned and banished; Coponius was appointed procurator, and the kingdom of Judea was debased into a part of the province of Syria. Then the sceptre was smitten from the hands of the tribe of Judah, their glory departed, and in a very short time afterward their commonwealth was destroyed, and they have ever since been scattered among the nations of the earth, still retaining the name, but no longer a nation.

Malachi gives another standard by which the time of the advent of Messiah may be measured: his language is, "Behold I send my messenger, and he shall prepare the way before me, and the Lord, whom ye seek, shall come suddenly to his temple, even the messenger of the covenant whom ye delight in; behold he shall come, saith the Lord of Hosts." * This language clearly refers to the coming of Messiah, and it clearly implies that he should appear in the temple at Jerusalem before its destruction. It is worthy of particular notice that Malachi was the last of the prophets. When his prophecies were delivered the vision and the prophecy were sealed up, then the canon of the Old Testament was closed. Although many had preceded, no prophet followed after him; yet, from the time of the annunciation of this prophecy, the Jews, both of ancient and modern times, have expected a messenger to prepare the way of the Lord immediately before his coming. Hence also the false Christs who have appeared, have had their forerunners. In this capacity, as we have seen, the famous Rabbi Akiba acted for the impostor Coziba when he set up as the long expected Messiah. No prophet appeared among the Jews for the space of about four hundred years from the time of Malachi. But agreeably to the prediction, at the close of that period another prophet appeared, and as the forerunner of Messiah, who said of himself "I am the voice of one crying in the wilderness, prepare ye the way of the Lord, make his path straight." † And as has been already shown, the testimony of Josephus confirms the account given in the Scriptures of John the Baptist. ‡ Also, agreeably to the prediction, Jesus Christ appeared while the temple was yet standing; but soon after his death it was razed to the ground, and not one stone left upon another; and when this was accomplished, every mark that denoted the coming of Messiah was erased, and could not after that period be renewed.

The prophet Daniel not only declares that Messiah should make his advent during *the time of the fourth monarchy, or Roman em-*

* Mal iii. 1. † Mark i. 3. ‡ Joseph. Ant. 17, ch. xiii.

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pire, but he plainly intimates the number of years that were to precede his coming. His language is, "Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sin, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy. Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem, unto the Messiah the Prince, shall be seven weeks, and threescore, and two weeks." * Among the Jews it was customary to compute by weeks of years, and every seventh was a sabbatical year; according to this mode of computation, seventy weeks amounted to four hundred and ninety years. So that in this prophecy, Daniel points out the precise time when the Messiah should appear, and does away all ambiguity by calling him by name "*Messiah the Prince.*" This prediction found a most exact fulfillment in Jesus Christ. And it is a remarkable fact, that at this remote period *very little* discrepancy of opinion exists among the most learned men in relation to the space of time which intervened between the passing of the edict to rebuild Jerusalem, after the Babylonish captivity, to the commencement of the Christian era, and the subsequent events foretold in the prophecy. Thus by an appeal to prophecies of the Old Testament, in which the time when Messiah should appear is clearly defined, it has been demonstrated that these prophecies found their accomplishment in Jesus Christ. Therefore the objection urged by the Jews and Mr. English the Infidel, that Jesus did not come at the time the prophets foretold Messiah should appear, is destitute of any foundation in truth. Intimately connected with this part of the subject, are the prophecies concerning the family from which the Messiah should spring, and the place of his birth. And thus all confirm the claim of Jesus Christ to be the true Messiah: who was to be an Israelite of the tribe of Judah, and the family of David. The two former of these particulars are implied in the promise made to Abraham; in the prediction of Moses; in the prophetic benediction of Jacob to Judah; and in the reason assigned for the superiority of that tribe; because out of it the chief ruler should arise: and the last in the prophecy of Isaiah, "There shall come forth a rod of the stem of Jesse, and a branch shall grow out of his roots, and the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of council and might, the spirit of know-

* Dan. ix. 24, 25.

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ledge and of the fear of the Lord." * That this prophecy refers to the Messiah is evident from the whole of the succeeding chapter, which is descriptive of the kingdom of Messiah, of the calling of the Gentiles, and of the restoration of Israel. Many other prophecies are to the same effect, some of which will be adverted to hereafter. That Jesus Christ was an Israelite of the tribe of Judah, and of the family and lineage of David, we have the fullest evidence in the testimony of the evangelists, two of whom have given his genealogy, the one by natural, and the other by legal succession. So that these prophecies found their accomplishment in Jesus Christ; and, further, confirm his claims as the true Messiah.

The place of the birth of the Messiah was foretold by the prophet Micah: "Thou Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me, that is to be Ruler in Israel; whose goings forth have been from of old, from everlasting."† This prediction found an exact accomplishment in Jesus Christ; and the manner in which it was providentially fulfilled is very striking. The residence of the parents of Christ was distant from Bethlehem, but the providence of God so ordered it that Augustus should then order a general census to be taken, which caused Joseph and Mary to go to Bethlehem, not only that she might be delivered there, but that their names might be entered and their family might be ascertained, and that no doubt might afterwards arise as to their being of the line of David. So that here we have another confirmation of the claim of Jesus Christ as the true Messiah.

Second—The Jews and the Infidel object that the character and works of Jesus Christ are not in accordance with those foretold by the prophets of the Messiah. But the prophecies relating to the life and character of the Messiah, which are drawn with the greatest precision, found an exact accomplishment in Jesus Christ. Isaiah foretold the works of Messiah: "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as a hart, and the tongue of the dumb sing."‡ The history of Jesus shows that such acts of mercy and benevolence formed the frequent exercise of his power; at his word the blind received their sight, the lame walked, the deaf heard, and the dumb spake.§ Isaiah foretold of Messiah, saying: "Thus saith the Lord, The Redeemer of Israel and his Holy One, to him whom man despiseth, to him whom the nation abhorreth, to a servant of rulers, kings

* Isa. xi. 1, 2. † Mic. v. 2. ‡ Isa. xxxv. 5, 6. § Matt. xi. 5.

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shall see and arise, princes also shall worship."* According to this prophecy, Messiah was to be a servant, and to be despised of men, and abhorred by his own nation; and in these particulars it found an accomplishment in Jesus Christ. In the quotation of Mr. English from the Jewish writings, it is urged against his claim to be the Messiah that he was a servant, and that he said of himself, "that he came to serve others, not to be served by them." He was despised of men, for this was the language applied to him: "Is not this the son of the carpenter? Is not this the son of Mary?" said they, and they were offended at him. To this day he is abhorred by the Jewish nation. Yet many kings have acknowledged his claims and devoutly worshiped him. Zechariah, prophesying of Messiah, says: "Rejoice greatly, O daughter of Zion, shout O daughter of Jerusalem: behold thy king cometh unto thee: he is just, and having salvation; lowly and riding upon an ass, and upon a colt the foal of an ass."† The evangelists testify of Jesus, that he made his public entry into Jerusalem riding upon an ass, "and the multitudes that went before, and that followed after, cried, saying, Hosanna to the Son of David, blessed is he that cometh in the name of the Lord, hosanna in the highest." The same prophet prophesied of the Messiah: "And I said unto them, If ye think good give me my price, and if not forbear. So they weighed for my price, thirty pieces of silver."‡ And the evangelists testify of Jesus Christ that Judas betrayed him for thirty pieces of silver. David represented Messiah as saying, "They pierced my hands and my feet; I may tell all my bones, they look and stare upon me. They part my garments among them, and cast lots upon my vesture."§ David elsewhere represents him as saying: "They gave me also gall for my meat, and in my thirst they gave me vinegar to drink."‖ The royal psalmist also says of Messiah: "Thou wilt not leave my soul in hell, (or in the separate state,) neither wilt thou suffer thine Holy One to see corruption."¶ While these predictions admit of no application to the events of the life of any other individual, they were all literally fulfilled in Jesus Christ.

In a prophecy concerning the Messiah in Isaiah, chapter liii., he treats of the humiliation, the trials, and the agonies which were to precede his triumphs, with the accuracy of a historian. The later Rabbins have devised two contradictory methods to evade the

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*Isa. xlix. 7. †Zech. ix. 9. ‡Zech. xi. 12.
§Psa. xxii. 16—18. ‖Psa. lxix. 21. ¶Psa. xvi. 10.

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application of this prophecy to Jesus Christ. One is, as already stated, the invention of a double Messiah. The other is, that the prophecy, in its various particulars, found its accomplishment in the Jewish nation, who, according to them, were wounded for the transgressions of the rest of mankind, and bruised for their iniquities. But alas! for the Jews, the prophecy found no such accomplishment, but, for their own sins and flagrant transgressions, did the righteous judgments of Almighty God overtake them, and to this their own prophet, Daniel, testifies. In his prayer to God, contained in chapter ix., he says: "*We* have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts and from thy judgments: Neither have we hearkened unto thy servants the prophets, which spake in thy name to our kings, our princes, and our fathers, and to all the people of the land. O Lord, righteousness belongeth unto thee, but unto us confusion of faces; to the inhabitants of Jerusalem, and unto all Israel, that are near and that are afar off, through all the countries whither thou hast driven them, *because of their trespass that they have trespassed against thee.*" To the Jews, therefore, the prophecy has no application whatever; but in its every particular it has found a most exact fulfillment in Jesus Christ, and all that is necessary to convince the most sceptical is to subjoin to the prophecy a few of the multitude of the parallel passages in the New Testament.

"*He is despised and rejected of men.* He came unto his own, and his own recieved him not: he had not where to lay his head; they derided him. *A man of sorrows and acquainted with grief.* Jesus wept at the grave of Lazarus, he mourned over Jerusalem, he felt the ingratitude and cruelty of men, he bore the contradiction of sinners against himself, and these are expressions of sorrow peculiarly his own: 'Father, if it be possible, let this cup pass from me; but for this end came I into the world: my God! my God! why hast thou forsaken me?' *We hid, as it were, our faces from him; he was despised, and we esteemed him not.* All his disciples forsook him and fled. Not this man, but Barabbas; now Barabbas was a robber. The soldiers mocked him, and bowed the knee before him in derision. The catalogue of his sufferings is continued in the words of the prophecy. "*We did esteem him stricken, smitten of God, and afflicted. He was wounded, he was oppressed, he was afflicted; he was brought as a lamb to the slaughter; he was taken away by distress and by judgment.*" And to this general description is united the detail of minuter incidents, which fixes the fact of their application

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to Jesu . "*He was cut off out of the land of the living.*" He was crucified in the flower of his age. "*They* (the people) *made his grave with the wicked, but he was with the rich after his death.*" Joseph of Aramathea, a rich man, went and begged the body of Jesus and laid it in his own new tomb. "*He was numbered with the transgressors.*" He was crucified between two thieves. "*His visage was so marred, more than any man's, and his form more than the sons of men.*" Without any direct allusion made to it, but in literal fulfillment of the prophecy—the bloody sweat, the traces of the crown of thorns, his having been spit on, and smitten on the head, disfigured the face; while the scourge, the nails in his hands and in his feet, and the spear that pierced his side, marred the form of Jesus more than the sons of men."

Dr. Keith, to whom we are indebted for this and the preceding paragraph, says: "That the circumstantial and continuous description of the Messiah's sufferings might not admit of any ambiguity,—the dignity of his person—the incredulity of the Jews—the innocence of the sufferer—the cause of his sufferings, and his consequent exaltation, are all particularly marked, and are equally applicable to the doctrine of the Gospel. "*He shall be exalted and extolled, and be very high; who hath believed our report, and to whom is the arm of the Lord revealed?* For he shall grow up as a tender plant," &c. The mean external condition of Christ is here assigned as the reason (one reason) of the unbelief of the Jews, and it was the very reason which they themselves assigned. The prediction points out the procuring cause of his sufferings. "*He hath borne our griefs, he hath carried our sorrows.* Christ was once offered to bear the sins of many. *He was wounded for our trangressions; he was bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes we are healed.* His own self bare our sins in his body on the tree, that we being dead unto sin, should live unto righteousness; by whose stripes we are healed. *All we like sheep have gone astray, and have turned every one to his own way, and the Lord hath laid on him the iniquity of us all.* All flesh have sinned; ye were as sheep going astray, but ye are now returned unto the Shepherd and Bishop of your souls. *He had done no violence, neither was there any deceit in his mouth; thou shalt make his soul an offering for sin;* God made him to be sin for us who knew no sin." *

* Keith on the Prophecies, pp. 35, 37.

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Surely the exact fulfillment of all the particulars of this prophecy in Jesus Christ should be sufficient of itself to convince even the most sceptical, for it describes his debasement and his dignity; his humility, his affliction, and his agony; his magnanimity, and his charity; the unbelief of the Jews, his lowly estate, the severity of his sufferings, his meekness, opening not his mouth but to make intercession for the transgressors. It describes, fully, innocence suffering by the appointment of heaven; the righteous servant of the Most High enduring that death which was due to the guilty, and while yielding a perfect obedience, forsaken of God. And as the consequence of his sufferings and sacrifice he is represented as sprinkling many nations from their iniquities, justifying many by his knowledge, and dividing a portion with the great, and the spoil with the strong, because he hath poured out his soul in death. Therefore this prophecy is sufficient of itself, clearly to demonstrate how baseless is the objection of the Jews and the Infidel, that the works and character of Jesus were not in accordance with the predictions of the prophets. It presents to us a narrative of the Gospel in its most striking features; consequently, on a most firm basis it establishes that great truth, Jesus Christ is the Messiah, the Son of God; he to whom all the prophets bare witness, and in whom all their prophecies centre. In ancient times its simple exposition converted an Ethiopian eunuch, and in modern times it was instrumental in saving from perdition the celebrated John Wilmot, Earl of Rochester, a man "whom the muses were fond to inspire and ashamed to avow," who was one of the most abandoned, insidious, and successful of the advocates of impurity, the result of his Atheism, combined with his genius; but who, agreeably to the testimony of Bishop Burnet, died the death of a penitent Christian, the consequence of his unfeigned faith in him "who was wounded for his transgressions, and by whose stripes he was healed." Having clearly demonstrated the fallacy and unreasonableness of the Jewish and Infidel objections against the Messiahship of Christ, we might here close the argument; but that every shadow of objection may be removed, and the unreasonableness of Infidelity may be thoroughly exposed, we now proceed to show that Jesus Christ was himself a true prophet, and that his predictions concerning his second coming, and the kingdom which he should establish in the latter days, are in perfect accordance with the annunciations of the prophets of the Old Testament. One prediction we have already considered, that of his own death and resurrection, and we have seen that he accomplished the prophecy.

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Mr. English urges against the claims of Jesus as the Messiah that passage: "Think not that I am come to send peace on earth: I am come not to send peace but a sword." * And he maintains that this declaration proves the nature of his kingdom was the very opposite of that predicted by the prophets, which was to be a kingdom of peace. The passage is a prophecy, and its elucidation will shew, that Jesus was a true prophet, and that he himself is the Prince of Peace. And be it noticed, that the passage does not announce the *design* of the introduction of Christianity, but a *result* which would be produced by human perverseness. Christianity, in its nature and tendencies, is emphatically peace. But Jesus knowing what was in man, and foreseeing the disastrous consequences (altogether chargeable upon man,) that would follow its introduction, declared that he came to send a sword; that is, he was about to introduce into the world a principle, against which the animosities of human nature would be excited, thereby producing discord and bloodshed. Christianity was no sooner introduced into the world than it commenced an attack upon the superstition of mankind, and its design and tendency was, to dethrone that heathenism which for so many ages had held undisputed sway over the human mind. In this glorious enterprise it had to contend with the excited passions and powers of the whole heathen world, who, in defence of a system bequeathed by a long ancestry, and which every lust was interested in upholding, made fierce efforts to crush it by crushing its advocates. Then Satan battled for an empire, which Christianity designed to wrench out of his hands; and in his efforts to sustain his dominion, and if possible to crush for ever the very name of the crucified, scenes of blood were exhibited, which to the very letter bore out the prediction of Jesus Christ. But when Christianity had mastered heathenism so far that the Roman empire became at least nominally Christian; so far from the sword being sheathed, such was its nature and its tendency, that in its struggles for victory over the evil dispositions and wicked practices of men, the darkest pages of the human history is that on which are recorded the crimes and cruelties which have sprung from the religious differences of Christendom. Thereby many a land has been converted into a battle plain, and the advocates of truth have been marked for the stake and the scaffold; therefore the multitudes who have been immolated upon the altars of bigotry and intolerance, verify the prediction of Christ, and prove that Christianity has been a sword to Christendom itself.

* Matt. x. 34.

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Nor was the accomplishment of the prediction confined to the days of heathen persecution and Roman Catholic intolerance, but to this day it is being accomplished. Christ said, "I am come to set a son at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law." In this land so highly favored, the profession of Christianity exposes to no public danger. Here the magistracy interferes with men's worship only to protect; yet who is ignorant that a vast amount of private persecutions are endured, which the laws of the land neither prescribe, nor yet can they prevent. How often does it happen that when genuine piety is introduced into a household, unhappiness and discord ensue? Is it not often the case that to all appearance the peace of a family is broken up by religion, and that a profession of the faith of Jesus is considered as tantamount to rebellion against the authority of a parent? Then the prediction of Christ is verified to the letter, the parents being set against the children, and the children against the parents, and the accomplishment of the prophecy proves that the founder of Christianity came forth from God.

The fulfillment of the prophecy, however, is far from proving that the author of Christianity is not the Prince of Peace. It is conceded that Christianity has been the occasion of some portion of human misery; but when it is arraigned as having increased the misery of mankind, in the language of the eloquent Melvill, "O then we have our appeal to the splendid institutions of civilized states, to the bulwarks of liberty which they have bravely thrown up, to the structures which they have reared for the shelter of the suffering, and to their mighty advancings in equity, and science, and good order, and greatness. We show you the desert blossoming as the rose, and all because ploughed by the sword Christianity. We show you every chain of oppression flying into shivers, and all because struck by the sword Christianity. We show you the coffers of the wealthy bursting open for the succor of the destitute, and all because touched by the sword Christianity. We show you the human intellect springing into manhood, reason starting from dwarfishness and assuming magnificence of stature, and all because roused by the glare of the sword Christianity. Ay, if you can show us feuds and jealousies, and wars and massacres, and charge them home on Christianity as a cause, we can show you whatsoever is confessed to minister most to the welfare, and glory, and strength, and happiness of society, is stamped with one broad impress, the sword Christianity; and, therefore, are we bold to declare that the amount of temporal misery has been immeasur-

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ably diminished by the propagation of the religion of Jesus; and that this sword, in spite of produced slaughter and divisions, has been and still is a golden sceptre, beneath which the tribes of our race have found a rest which heathenism knew only in its poetry; a freedom, and a security, and a greatness, which philosophy reached only in its dreams."*

Christianity is emphatically peace, but it is easy to account for its being turned into a sword. It inculcates all that is amiable, lovely, and excellent; its direct tendency is to elevate both the mental and moral character of its votaries, and nothing more is necessary to secure the universal happiness of the human race but its cordial reception; and were all men governed by its precepts, the nations of the earth would be virtually a family of affectionate brethren. But in man there is that which is contrary to the spirit of the Gospel; and when a person becomes a genuine votary of Christianity, at all times and under all circumstances regulating his conduct by its precepts, he is marked off from his fellows. The separation between him and them is a separation of principles, and his conduct unavoidably reproves that of those he has left; and he who knows anything of the workings of the human heart must perceive that enmity must ensue, which, when it exits, is certain in some way or other to show itself in open demonstration, and thus it is that Christianity is turned into a sword. And so long as there is enmity in the heart of man to the holiness of the Gospel of Christ, there remains a moral impossibility against the unbroken peace of a family, a community, or a nation composed of those who are influenced by principles at war with each other. The two parties possess different natures, they serve under the banners of different masters, who are intent upon the destruction the one of the other. In the very nature of things there must be war between the kingdom of light and the kingdom of darkness, and that war cannot end until all moral evil is expelled from the human family. When that great achievement is effected, then there will be *peace*. And this being the aim and tendency of Christianity, with the greatest propriety it is called the Gospel of Peace, and its author the Prince of Peace, whose final victory was predicted by all the seers of Israel. The nature and tendency of Christianity, therefore, is in exact accordance with the predictions of the prophets, and the fulfillment of that saying of its author, "I came not to send peace but a sword," demonstrates that he was the Son of God, the true Messiah.

Many other prophecies were delivered by Jesus Christ, which hav-

* Mellvill's Sermons, vol. i. pp. 24, 25.

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ing found an exact accomplishment, confirm his claims as the true Messiah. He foretold the destruction of Jerusalem, and of its celebrated temple, with all its preceding signs, and concomitant and subsequent circumstances, which in the minutest details found an exact accomplishment. He predicted that he would have a church and people down to the remotest generations of mankind; and thus far in the history of the human race his prophecy has been accomplished. But on these subjects we must not dwell, but refer the reader to the many excellent works of pious and learned men, who wrote at large upon the prophecies and their fulfillment.

But before we close we must notice the objection urged by the Jews and Infidel, that the kingdom of Messiah was not to be established during the existence of the fourth monarchy, when Jesus Christ appeared, but while those kingdoms existed which sprung up out of the ruins of the Roman empire. We have already seen, that the prophets did predict that Messiah would come while the fourth monarchy was in existence, and that the same prophet (Daniel) who foretold "In the days of these last kings (the present existing kingdoms) the God of heaven shall set up another kingdom which shall never be removed," also predicted that from the going forth of the commandment to build and restore Jerusalem, unto Messiah, should be four hundred and eighty-three years, which found an exact accomplishment in Jesus Christ. And so far from the claims of Jesus coming in collision with the annunciation concerning the kingdom which is to be set up in the latter days, he attests the truthfulness of the prophet by predicting the same event, and at the time specified by Daniel; for when replying to the question of his disciples, when they said, "Tell us, what shall be the sign of thy coming?" after announcing the great tribulation which is to befall mankind in the latter days, he says: "Then shall appear the sign of the Son of Man in heaven, and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and shall gather together his elect from the four winds, from one end of heaven to the other."* He also says: "When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory, and before him shall be gathered all nations, and he shall separate them one from another, as a shepherd divideth his sheep from the goats; and he shall set the sheep on his right hand, but the goats on

* Matthew xxiv. 30, 31.

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the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." * Something of the nature of that kingdom may be learned from what he elsewhere says to his disciples. "Jesus said unto them, Verily, I say unto you, that ye who have followed me—in the regeneration, when the Son of Man shall sit in the throne of his glory—ye also shall set upon twelve thrones, judging the twelve tribes of Israel." † To that coming and kingdom Jesus referred in the last words uttered by him at the close of his public ministry, "Ye shall not see me henceforth till ye shall say, Blessed is he that cometh in the name of the Lord." As already stated, this passage was taken from a psalm which the Jews themselves held to be a prophecy of Messiah; and the words evidently imply a prediction by Christ, that the Jewish nation would again see him, but not till prepared to give him their allegiance, so that while announcing the misery they were bringing upon themselves, and the protracted infidelity to which they would be consigned, Christ also announced that a time would come, when they, as a nation, would delightedly receive the very person they were then about to crucify. This prediction is in accordance with his prophecy concerning his second coming, in Luke: Jerusalem shall be trodden down of the Gentiles, UNTIL the times of the Gentiles be fulfilled. In the first mentioned prediction, Christ announced to the Jews, that their house should be left unto them *desolate* until the time should come when they would "say, Blessed is he that cometh in the name of the Lord." So in this he announces that Jerusalem should be trodden down of the Gentiles, *not for ever*, but, "until *the times of the Gentiles be fulfilled.*" So that in these prophecies Jesus Christ announces that a time will come when Israel will be no more cast off; when Jerusalem shall no more sit desolate, mourning her banished ones, and trodden down of the Gentiles. Are these annunciations in opposition to those of the Old Testament prophets? Nay, rather are they not in perfect accordance with them? for has not Isaiah said: "The great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the Lord in the holy Mount at Jerusalem? Has not the same prophet said of Jerusalem, "The sons of strangers shall build up thy walls, and their kings shall minister unto thee; for in my wrath I smote thee, but in my favor have I had mercy on thee?"

* Matthew xxiv. 31—34. † Ibid. xix. 28.

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The apostle John, by the spirit of prophecy, announces the second coming of Messiah, and he describes the kingdom which in the latter days shall be established upon *the earth*: "And I saw heaven opened, and behold a white horse; and he that sat upon him *was* called Faithful and True; and in righteousness he doth judge and make war: His eyes *were* as a flame of fire, and on his head *were* many crowns; and he had a name written that no man knew but he himself: And he *was* clothed with a vesture dipped in blood: and his name is called The Word of God. And the armies *which were* in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations; and he shall rule them with a rod of iron: and he treadeth the wine-press of the fierceness and wrath of Almighty God. And he hath on *his* vesture, and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS. And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God; that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all *men, both* free and bond, both small and great. And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast and them that worshiped his image. These both were cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword of him that sat upon the horse, which *sword* proceeded out of his mouth: and all the fowls were filled with their flesh.

And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season. And I saw thrones, and they sat upon them, and judgment was given unto them: and *I saw* the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshiped the beast, neither his image, neither had received *his* mark upon their foreheads, or in

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their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This *is* the first resurrection." *

These prophecies of the second coming and kingdom of Christ, so far from being in opposition to the declarations of the prophets of the Old Testament, evidently refer to the same events, and are in perfect accordance with their annunciations. Isaiah describes the future condition of Jerusalem in the following language: "Awake, put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city; for henceforth there shall no more come into thee the uncircumcised and the unclean." † And the same prophet says, "Keep not silence, and give him no rest, till he establish, and till he make Jerusalem a praise in the earth." The coming of Messiah, the design of it, and the enemies to be encountered, are all announced by the prophet Zechariah; and it is most manifest that his prophecy and that of the apostle John point out the same events. "I will gather all nations against Jerusalem to battle, and the city shall be taken, and the houses rifled, and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city. Then shall the Lord go forth and fight against these nations. And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east: and the mount of Olives shall cleave in the midst thereof, towards the east and towards the west. And the Lord shall be king over all the earth: in that day shall there be one Lord, and his name one." ‡

When Jesus Christ had closed his divine mission he ascended *from the mount of Olives*. And whilst the apostles "looked stedfastly towards heaven, as he went up," there stood by them two men in white apparel, who told them that "this same Jesus, who is taken up from you into heaven shall so come in like manner as ye have seen him go into heaven." In this passage there is a clear prophecy that Jesus Christ shall return personally to the earth, and that, too, *in like manner as he departed*, and the words imply that his return shall be as predicted by Zechariah. Thus it appears that a comparison of the annunciations of the prophets of the Old Testament concerning that kingdom which is to be established by Messiah upon the earth in the latter days, with those of the New Testament relative to the second coming of Christ, and the kingdom he will then set

* Revelation xix. from verse 11 to verse 5 of ch. xx. † Isaiah lii. 1.
‡ Zech. ch. xiv. 2, 3. 9.

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up, most clearly shows that both classes of predictions refer to the same person and to the same kingdom.

Having, by an appeal to the prophets of the Old Testament, established that great truth, that Jesus Christ is the Son of God, our task is finished, our work is accomplished. We have shown, by sound reasoning and demonstrative proof, that the persons who were the authors of the Old and New Testament dispensations performed miracles, and predicted events, which human sagacity could neither have foreseen, nor conjectured; therefore it has been proved, that the divine attestation was given to them as the servants of the Most High. This being established, it follows as a necessary consequence, that the Bible is a revelation from God, and however different may be the opinions of men concerning the particulars of the system of religion taught in it, there can be but one opinion concerning its divine origin, and the obligations we are under to receive it as a revelation of the will of God concerning us, and to regulate our lives according to its precepts.*

A word to the reader, and we are done. In attempting to vindicate the claims of the Bible as a revelation from God, the argument has been confined to the external evidences by which its claims are supported, and little or no notice has been taken of the internal evidences, which are peculiarly clear and convincing. We have taken nothing for granted, but have reasoned together, from the first line to the last. The subject is one of no ordinary importance, but involving our present happiness and eternal destinies. And as it is the office of reason to distinguish between truth and error, to weigh the evidence which can be adduced on both sides of a question, how important is it that candid, impartial reason should now render an honest verdict! It cannot be said that the writer has taken a one-sided view of the subject, which has been under examination: for although he has not noticed every senseless cavil which Infidels have advanced; yet all the leading objections of the enemies of Revelation have been fairly stated, and in the language of their authors. These objections have been duly weighed, and in every instance answers made. The reader, therefore, has before him both sides of this momentous question: and in the language of the Infidel Hume, "as a wise man proportions his belief to the evidence," we call upon him to be governed by this rule in coming to a decision. Should he act upon this principle, we

* The prophecy that Messiah should be born of a virgin, has not been noticed, because the proof of its fulfillment in the person of Christ, rests upon the establishment of his claim as the true Messiah.

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feel confident that the result must be an entire conviction that the attacks of Infidelity upon the impregnable bulwarks of Revelation, only exhibit the enmity, folly, and madness of its votaries. And that the Bible, the more it is attacked, only shines the more brightly, and that the very objections of its enemies are converted into evidences of its truth.

But if the reader have given a different verdict, and he be not settled down into absolute brutish Atheism, we beg leave to present to his consideration, certain difficulties which it is presumed he will find insuperable. If the Bible be not a Revelation from God, he cannot tell, whether there are or are not more than one God; and if for the sake of argument it be admitted that there is but one God, there is no way by which he can attain to any knowledge of his moral perfections; there is no way by which he can learn how God is to be worshiped by him, or whether he will accept of his worship in any way it may be rendered unto him; there is no way by which he can learn that God will pardon his iniquities; and, however sceptical he may be, he cannot conceal from himself that he is a sinner, and at least sometimes he must have forebodings of coming wrath; there is no way by which he can know what is to become of him upon leaving this world, whether he shall be annihilated, or be miserable for ever; there is no way by which he can learn, that God will not punish his every vice, and to its full demerit. The light of reason teaches that God is infinitely wise; (although it cannot bring us to the knowledge of his moral attributes) can it be supposed that he created a race of intelligent agents, and then turned them loose, without giving them the smallest hint on the important subjects just stated?

There are other difficulties in which the Infidel is involved; for instance, can he deny the fact *of the universal deluge?* If he can, his achievement has to be accomplished in the face of all testimony. If he admit it, he must also admit that a divine revelation has been made. It is the same with the denial or admission of the fulfillment of prophecy. With respect to Christianity, difficulties increase upon him; for certainly he must himself acknowledge that it requires a much more vehement effort of faith to believe that Christ and his apostles were enthusiasts or impostors, than to believe them to be the inspired messengers of God. These, and other difficulties which might be stated, are of such a character that he can never overcome them. Therefore, while in direct opposition to all testimony, and the dictates of reason, he

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rejects Revelation as an imposture, let him never more brand the Christian with an easy faith, seeing that he himself is the very portent of credulity.

Is the reader a young man, just entered upon the busy scenes of life, and perhaps destitute of any fixed principles? For such this work has been chiefly prepared, and by one who knows from experience the danger to which they are exposed; having himself, for a time, fallen a victim to the assertions and sophisms of the Infidel. And to such the writer would affectionately say, that owing to a rash confidence in their own capacities, in which the young and inexperienced are prone to indulge, they are exposed to fall an easy prey to the insidious Infidel, against whose insinuations or bold allegations they may not be on their guard. Therefore, let such remember, that it is much more easy to insinuate and to assert, than to prove that Christianity is not true. This, all the Infidels that have ever lived have not been able to effect, and they never can; for it is now no idle boast to say, that the argument against our holy religion has never been framed, which has not been triumphantly refuted. Therefore, let not such imagine that the Infidel is in the right because they cannot prove him in the wrong, for the answer can be given, though they may not be able to perceive it. But would they be fortified against all the attacks of Infidelity, let them seek that teaching which is from above, by which alone they can be brought to a firm and steady faith in the Son of God, and by which alone they can apprehend the religion of Jesus Christ in a true light, which to him who has been taught by the Spirit is all glorious to behold. To stimulate such to make the prudent choice, let them bear in mind that Scripture prophecy, and the signs of the times, loudly declare, that a fearful conflict of antagonistical principles in this highly favored land is nigh, even at the door, which may issue *for a time*, in the almost total ejectment of Christianity. Papacy and atheistical Infidelity are at this moment making silent but rapid strides amongst us; and those who read these pages may live to see these great enemies of Christianity form an unnatural coalition for the destruction of all that is lovely and excellent in our civil and religious institutions. With these views, the writer could not close this work, without warning and beseeching the young and inexperienced to be upon their guard against the inroads of scepticism.

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APPENDIX.

STARKIE, an author of great eminence in the legal profession, in his "PRACTICAL TREATISE ON THE LAW OF EVIDENCE," under the head of "Force of Testimony," vol. 1. p. 471, appends the following note, than which nothing can be more conclusive.

"In observing upon the general principles on which the credibility of human testimony rests, it may not be irrelevant to advert to the summary positions on this subject advanced by Mr. Hume. He says in his Essay, vol. 2, sec. 10: A miracle is a violation of the laws of nature; and as a firm and unalterable experience has established these laws, the proof against a miracle, from the very nature of the fact, is as entire as any argument from experience can possibly be imagined. As a matter of abstract philosophical consideration, (for in that point of view only can the subject be adverted to in a work like this,) Mr. Hume's reasoning appears to be altogether untenable. In the first place, the very basis of his inference is, that faith in human testimony is founded solely upon *experience;* this is by no means the fact; the credibility of testimony frequently depends upon the exercise of reason, on the effect of *coincidences in testimony*, which, if collusion be excluded, cannot be accounted for but upon the supposition that the testimony of concurring witnesses is true; so much so, that their individual character for veracity is frequently but of secondary importance, (*supra*, 466.) Its credibility also greatly depends upon confirmation by collateral circumstances, and on analogies supplied by the aid of reason as well as of mere experience. But even admitting experience to be the basis, even the *sole* basis, of such belief, the position built upon it is unwarrantable; and it is fallacious, for, if adopted, it would lead to error. The position is, that human testimony, the force of which rests upon experience, is inadequate to prove a violation of the laws of nature, which are established by firm and unalterable experience. The very essence of the argument is, that the force of human testimony (the efficacy of which in the abstract is admitted) is *destroyed* by an opposite, conflicting, and superior force, derived also from experience. If this were so, the argument would be invincible; but the question is, whether mere previous *inexperience* of an event testified is directly opposed to human testimony, so that mere inexperience as strongly proves that the thing *is not*, as previous experience of the credibility of human testimony proves that it *is*. Now a miracle, or violation of the laws of nature, can mean nothing more than an event or effect never observed before; and on the other hand, an event or effect in nature never observed before is a violation of the laws of nature; thus, to take Mr. Hume's own example, 'it is a miracle that a dead man should come to life, because that *has never been observed* in any age or country;' precisely in the

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same sense, the production of a new metal from potash, by means of a powerful and newly-discovered agent in nature, and the first observed descent of meteoric stones were violations of the laws of nature; they were events which had never before been observed, and to the production of which the known laws of nature are inadequate. But none of these events can, with the least propriety, be said to be *against* or *contrary* to the laws of nature in any other sense than that they have never before been observed; and that the laws of nature, as far as they were previously known, were inadequate to their production. The proposition of Mr. Hume ought then to be stated thus: Human testimony is founded on experience, and is therefore inadequate to prove that of which there has been no previous experience. Now, whether it be plain and self-evident that the mere negation of experience of a particular fact necessarily destroys all faith in the testimony of those who assert the fact to be true; or whether, on the other hand, this be not to confound the *principle* of belief with the *subject matter* to which it is to be applied; and whether it be not plainly contrary to reason to infer the *destruction* of an active principle of belief from the mere *negation of experience*, which is perfectly consistent with the just operation of that principle; whether, in short, this be not to assume broadly that mere inexperience on the one hand is necessarily superior to positive experience on the other, must be left to every man's understanding to decide. The inferiority of mere negative evidence to that which is direct and positive, is, it will be seen, a consideration daily acted upon in judicial investigations. Negative evidence is, in the abstract, inferior to positive, because the negative is not directly opposed to the positive testimony; both may be true. Must not this consideration also operate where there is mere inexperience, on the one hand, of an event in nature, and positive testimony of the fact on the other? Again, what are the laws of nature, established by firm and unalterable experience? That there may be, and are, general and even *unalterable* laws of providence and nature may readily be admitted; but, that *human knowledge and experience* of those laws is unalterable (which alone can be the test of exclusion) is untrue, except in a very limited sense; that is, it may fairly be assumed that a law of nature once known to operate, will always operate in a similar manner, unless its operation be impeded or counteracted by a new and contrary cause. In a larger sense, the laws of nature are continually alterable; as experiments are more frequent, more perfect, and as new phenomena are observed, and new causes or agents are discovered, human experience of the laws of nature becomes more general and more perfect. How much more extended and perfect, for instance, are the laws which regulate chemical attractions and affinities than they were two centuries ago! And it is probable that in future ages experience of the laws of nature will be more perfect than it is at present; it is, in short, impossible to define to what extent such knowledge may be carried, or whether, ultimately, the whole may not be resolvable into principles admitting of no other explanation than that they result immediately from the will of a superior Being. This, at all events, is certain, that the laws of nature, as inferred by the aid of experience, have from time to time, by the aid of experience, been rendered more general and more perfect. Experience, then, so far from pointing out any unalterable laws of nature to the exclusion of events or phenomena which have never before been experienced, and which cannot be accounted for by the laws already observed, shows the very contrary, and proves that such new events or phenomena may be-

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come the foundation of more enlarged, more general, and therefore more perfect laws. But whose experience is to be the test? That of the objector; for the very nature of the objection excludes all light from the experience of the rest of mankind. The credibility, then, of human testimony is to depend not on any intrinsic or collateral considerations which can give credit to testimony, but upon the casual and previous knowledge of the person to whom the testimony is offered; in other ends, it is plain that a man's scepticism must bear a direct proportion to his ignorance. Again, if Mr. Hume's inference be just, the consequences to which it leads cannot be erroneous; on the other hand, if it lead to error, the inference must be fallacious; the position is, that human testimony is inadequate to prove that which has never been observed before, and this, by proving far too much for the author's purpose, is *fele de se*, and in effect proves nothing: for if constant experience amount to stronger evidence on the one side than is supplied by positive testimony on the other, the argument applies necessarily to all cases where mere constant inexperience on the one hand is opposed to positive testimony on the other. According, then, to this argument, every philosopher was bound to reject the testimony of witnesses that they had seen the descent of meteoric stones, and even acted contrary to sound reason in attempting to account for a fact disproved by constant inexperience, and would have been equally foolish in giving credit to a chemist that he had produced a metal from potash by means of a galvanic battery. It will not, I apprehend, be doubted that in these and similar instances the effect of Mr. Hume's argument would have been to exclude testimony which was true, and to induce false conclusions; the principle, therefore, on which it is founded must of necessity be fallacious. Nay, further, if the testimony of others is to be rejected, however unlikely they were either to deceive or be deceived on the mere ground of inexperience of the fact testified, the same argument might be urged even to the extravagant length of excluding the authority of a man's own senses; for it might be said that it is more probable that he should have labored under some mental delusion, than that a fact should have happened contrary to constant experience of the course of nature.

In stating that the inference attempted to be drawn from mere inexperience is fallacious, I mean not to assert that the absence of previous experience of a particular fact or phenomenon is not of the highest importance, to be weighed as a circumstance in all investigations, whether they be physical, judicial, or historical; the more remote the subject of testimony is from our own knowledge and experience, the stronger ought the evidence to be to warrant our assent; neither is it meant to deny that in particular instances and under particular circumstances, the want or absence of previous experience may not be too strong for positive testimony, especially when it otherwise labors under suspi cion. What is meant is this, that mere inexperience, however constant, is not in itself, and in the abstract, and without consideration of all the internal and external probabilities in favor of human testimony, sufficient to defeat and destroy it, so as to supercede the necessity of investigation. Mr. Hume's conclusion is highly objectionable, in a philosophical point of view, inasmuch as it would leave phenomena of the most remarkable nature wholly unexplained, and would operate to the utter exclusion of all enquiry. Estoppels are odious, even in judicial investigations, because they tend to exclude the truth; in metaphysics they are intolerable. So conscious was Mr. Hume himself,

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of the weakness of his general and sweeping position, that in the second part of his tenth section he limits his inference in these remarkable terms, 'I beg the limitations here made may be remarked, when I say that a miracle can never be proved so as to be the foundation of a system of religion; for I own that otherwise there *may possibly* be miracles or violations of the usual course of nature of such a kind as *to admit of proof from human testimony*.'

In what way the use to be made of a fact, when proved, can affect the validity of the proof, or how it can be that a fact *proved* to be true is not true for all purposes to which it is relevant, I pretend not to understand. Whether a miracle, when proved, may be the foundation of a system of religion, is foreign to the present discussion; but when it is once admitted that a miracle *may be proved by human testimony*, it necessarily follows, from Mr. Hume's own concession, that his general position is untenable, for that, if true, goes to the full extent of proving that human testimony is *inadequate* to the proof of a miracle, or violation of the laws of nature."

FINIS.

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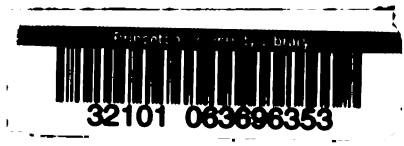
ANNEX A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